The National Missionary Intelligencer

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Headquarters :—**N.M.S. House, 102-103, Peter's Road, Royapettah, Madras-14.**

PRAYER TOPICS

Let us pray:

For the success of the "Shadow play" in the later half of March and April 1960 to be staged in the different centres in Allahabad.

For arrangements for the Rural Christian Service Fellowship Camp in the first week of May in Machlishahr and for the United Service on the 8th May at Jaunpur. This is the first Camp to be held by the N. M. S. in N. India.

For Mr. M. M. Mathai who is still ill at Tansen, Nepal

NEWS.

We are thankful to God and to the members of the Prayer Partners' Fellowship, Trivandrum, Kerala for kindly undertaking to support one Evangelist (Mrs. K B. Singh) in Pachperwa by sending Rs. 80/- p. m. It is very encourging indeed.

We have another very loyal friend in Bahrain, Persian Gulf, far away from India who is so faithfully and regularly sending Rs. 60/- p. m. for some years through Mr. J. Amoda for the maintenance of an Evangelist on Jawdi Hills. The N. M. S Branch at Trivandrum also supports another Evangelist on Jawadi by sending Rs 50/- p. m.

This good example is a model for other Branches to take up and support a definite responsible item of evangelistic work. May the Lord bless these generous donors and prosper His work.

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Vol. LIV] April 1960 [No. 1

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

DEVOTIONAL

And He bearing his cross went forth. John XIX 17.

Jesus after his sore trials and loss of rest and the untold anguish had to carry the Cross alone. We must remember that while Jesus had to bear His Cross, it was not really for himself he bore it, but for us. He endured the shame and pain of the Cross that He might free us from the burden of sin.

It was not the wood that was so heavy but our sins which he had carried. It was this which made him sink under the weight and wring from him such cries and tears in Gethsemene and Calvary.

A little later on he could not bear the burden and so Simon af Cyrene carried the Cross with Jesus–Simon bearing the lighter and Jesus the heavier end.

We too, should share the Cross with Jesus before we can be saved.

Again in the heavy task Jesus helps his people to bear their Crosses He always helps us to bear the heavy end. So no believer will be unable to bear any Cross with Jesus. No burden that he shares should crush us.

NOTE.—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council or Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

During these days of lent the cry comes to everyone of us. "Whosoever will come after me let him deny himself and take up his cross, and follow me." This may appear to be a difficult path for us to tread but there is the assurance given that He is with us carrying the heavier end. 'My yoke is easy' and my burden is light. So, let us follow Him not only now during lent but all the days of our life.

C. S. I. — LUTHERAN CONVERSATIONS

The inauguration, in 1947, of the Church of South India, created a problem in the Churches of the Federation of the Evangelical Lutheran Churches in India. What attitude should they take to this spectacular union of Churches into one new Church? Two conflicting opinions came to light, and two ways were proposed. One, that all Lutheran Churches unite in an all-India Lutheran Church; this view had, at that time the majority of sympathisers. The other, that the South Indian Churches, as soon as possible, should unite with the C. S. I.; this view had a small, but convinced minority. At the triennial Conference of the FELC at Ranchi in December 1947 it was decided by a majority vote to form an all India Evangelical Lutheran Church, but the minority was consoled by an additional resolution, viz. to set up an FELC committee for inter church relationships.

The C. S. I., in its first synod, at Madurai in January 1948, resolved to invite all Protestant Churches in South India for negotiations for union. The Baptist and the Lutheran Churches accepted this invitation, and the first joint Conference for this purpose was held at Madras in December 1948. As Theological questions immediately came up for ventilation, it was recommended, on the suggestion of a Lutheran Missionary (Rev. P. Sandegren), that a Joint Theological Commission be formed for the study of all important theological issues between the Churches. The Churches concerned accepted this recommendation and appointed delegates to this Commission.

The Joint Theological Commission held its first meeting at Tambaram in June 1949 and reported to the joint Conference at Madras in September the same year As it was found that the Baptists had no intention to unite with the

others, it was decided that the triangular conversations be discontinued for the time being, whereas the Lutheran and the C. S. I. decided to continue the conversations between themselves, after that time also the Missouri Lutherans Joined in the conversations. Since then the C. S. I.–Lutheran Theological Commission has met in various places, mostly at Bangalore, either at Vishranti Nilayam (Sister Carol Graham's 'Ashram') or at U. T. College. In all, eight meetings have been held (1949, 1950, 1951, 1953, 1954, 1955, 1956 and 1959), lasting each time four or five days. These conversations have pushed the idea of an all–India Lutheran Church in the background.

These meetings have all (possibly with one exception) been characterised by an openness and willingness to listen to each other, to understand each other, and a desire to learn from each other, a brotherly love, and a unity in spirit, which gives the best promises for the future. They have also revealed that we are much closer to each other, theologically, than was expected. In this respect, these conversations have been an eye-opener to many of the delegates, not least on the Lutheran side. A number of vital theological questions have been studied and discussed, and on the most important of them agreed statements have been worked out and accepted.

One question on which there was a considerable difference of opinion in the beginning was that of the importance of Doctrinal and Confessional Statements for the unity of the Church. The Lutherans who always have been particular about doctrine, stressed that one pre-requisite for union was doctrinal and theological unity on all important points. The C. S. I. delegates, on the other hand, maintained that a full pledged theology and an elaborate confession must be worked out only later when the uniting Churches have had the opportunity of living together, working together, and growing together. Only then a confession can be worked out which is a true expression of the living faith of the Church. For union it should be sufficient to satisfy oneself on both sides that both Churches are true and faithful members of the One Holy Catholic and Apostolic Church of Christ, willing to live and correct itself according to the Word of God and the guidance of the Holy Spirit. The Lutherans were able to appreciate this point, and the C. S. I., on the other hand, saw the value of clear theological formulations. Our first

Agreed Statement was on the Relation of Doctrinal and Confessional Statements to the Being of the Church (published in more Conversations between Lutherans. Baptists and the C. S. I., C. L. S. 1949, and reprinted in Unity in Faith and Life, C. L. S. 1955).

Further Agreed Statements have been achieved on Law and the Gospel, The Doctrine of Election, (Published in Unity in Faith and Life, C. L. S. 1955). The Lord's Supper (published in the Sacraments, C. L. S. 1956) and The Church and the Ministry (Published in The South Indian Churchman, May 1959).

The last Statement was perhaps the one that was hardest to achieve. Some of the Lutherans entertained fears that the Episcopacy of the C. S. I. would later or sooner lead right into Anglicanism, and the meeting 1956 ended in misunderstanding. It was decided to suspend the Theological Conversation for some time, and to implement a recommendation which had been made in 1955 to arrange regional conferences in the vernaculars to discuss these questions. The Conversations of the Joint Theological Commission were resumed in 1959. All misunderstanding and fears were removed, and the above mentioned Agreed Statement on The Church and the Ministry was unanimously accepted.

Thereby the Joint Theological Commission which had been at work for a decade had finished the task mandated to it, and it now took steps for the continuation of the work in other forms. Its final resolution says:

"Having arrived at an agreed statement on the church and the ministry, this Joint Commission regards its work as completed and resolves to reiterate its former judgment that the degree of doctrinal agreement between us is such as to warrant a closer fellowship than now exists between our churches. We, therefore, earnestly urge the churches to take action to secure such closer fellowship in practice.

"With this in view, we recommended that the Church of South India and the Lutheran churches appoint an inter church commission with the following terms of reference:

(1) "To take steps to implement the proposals of the 1955 meeting of the Joint Theological Commission (pulpit and altar fellowship).

(2) "To prepare a catechism for use in the C. S. I. and the Lutheran churches.

(3) "To organize regional conferences for further discussions on the church and the ministry.

(4) "To draw up a Constitution with a doctrinal statement on the basis of the work already done by the Joint Theological Commission."

Thus an important stage of the negotiations for union had been brought to a fruitful end, and a new stage is now to begin. The Joint Theological Commission dispersed by singing "Now thank we all our God."

(Dr.) S. ESTBORN
Gurukal, Madras.

WORK ON JAWADI HILLS

By God's grace and due to the fervent prayers of many, God's work on the Hills is growing day by day. Let His name be praised. When we visited Melsalampady village, people came in large numbers and three of the women including one, an aged lady, were convicted of their sins. The others witnessed that the Christian religion was a good one. At Velichanganur also we had an open-air preaching where one person who was possessed of the devil was cured by our prayers. The children who were with us recited Gospel verses and encouraged us. In the same village, one Rama Goundar was suffering from dysentery and he prayed to the Lord for cure and got it. In another village called Kilsalampday three persons expressed definitely that idol worship was bad and Christ alone was the real God.

In this way, the Lord is influencing a number of villagers to believe the truth; but at the same time we could see the devil trying to hinder the simple belief of the people. Let us pray for this work.

P. R. SAMUEL,
Evangelist.

THE CHALLENGE OF THE JAWADHI HILLS

The majority of the people of India are found in the seven lakhs of villages in this land. Among these, a good number belong to the hill tribes. These hill tribes are almost ignored and uncared for by the common people. Even among the tribal people there are many different tribes living in the different hill and mountain areas of India. Among these is the tribe found in the Jawadhi Hills.

The Jawadhi hills are situated in Madras State in the North Arcot District, about forty miles east of Tirupathur and eighty miles from Bangarapet. These hills are a part of the Eastern Ghats. They are approximately 2,050 feet above sea level.

There is bus service up to the foot of the hills, but to go of up the hills there is practically no transportation except the trucks which go up daily to bring out loads of bamboo and sandal wood. It is very interesting to ascend the hill sitting on the truck and then to go back down the hill perched on top of a load of bamboo and sandal wood. But it is also dangerous. Sometimes just to look down upon the valley far below is enough to frighten one.

There are approximately 10,000 aborigines living in the 75 villages of the Jawadhi hills. Those who have made a study of this tribe say that originally they lived on the plains, but because of wars they were driven to the hills and thus they became a separate community. They are 99 per cent illiterate, living in bondage and fear, with moral standards very low. Laziness and idleness lead them to sin. Disease abounds here, particularly venereal disease. Even the small children suffer from terrible diseases because of the sins of their parents. Their conception of the meaning of sin is very low, practically nil.

The religion of the Jawadhi tribes is Hinduism mixed with Animism. Shiva is their main god, but they also worship stones and other fetish. They observe religious festivals and customs connected with their religion.

The people are simple, and civilized to some extent when compared to the people of other hill tribes, but there is no

respect for family life. Concerning their dress, the women wear saris but the men are content with just a piece of cloth. For food they mainly depend upon the products of the forest. They also cultivate the land, raising such crops as *ragi, jola, chama,* etc. They also raise cattle and other domestic animals.

Their villages are clean, and their huts, with floors and walls covered with cow dung, are neat and tidy.

The government has appointed a forest officer to look after the welfare of these people; they have also built a school and appointed a teacher to educate the children. But men without the love of Christ often find very little interest in such people, thus darkness, superstition and disease continue.

Some years ago the Christu Kula Ashram at Tirupathur saw the need and faced the challenge. Often, a team would go from the ashram with medical supplies, camping on the hills and doing what they could by way of medical and evangelistic work. College students attending the Rural Christian Service Fellowship have also made their contribution there. But all this has not been enough. The interior villages remain untouched.

On July 20th, 1957 the National Missionary Society opened a station at Kutathoor. One couple and two young men (one now a SIBI graduate, John Sundaram) were sent to this station and they did medical work as well as preaching the gospel and teaching the children. They laboured in the face of real difficulties. Often they would awake in the morning to see black scorpion crawling near their beds. Snakes too were many, and malaria was a constant threat. Yet, constrained by the love of Christ, they continued their work for one year, and then unavoidable circumstances made it necessary for them to give it up.

Once again the challenge of the Jawadhi hills opened to those who would count the cost and be willing to pay it. An elderly couple, Mr. and Mrs. P. R. Samuel responded to the call, and for the past year or more they have been labouring there, especially among the children. Later Mr. and Mrs. S. Aruldas joined them. Mr. Aruldas is a graduate of the O. M. S. Bible Seminary in Madras. And now these

two faithful couples are holding high the banner of the Cross in this difficult place.

Now the challenge comes : CAN THERE BE IN THE FUTURE A CHURCH OF CHRIST RAISED UP IN THIS PLACE CONSISTING OF REDEEMED, BLOOD-WASHED TRIBAL PEOPLE WHO AT PRESENT ARE IGNORANT, INDIFFERENT AND IMMORAL? Preaching the gospel is not enough. What is needed is consecrated, self-forgetting labour which will cause one to lose himself or herself in lifting up these people physically, socially and spiritually. The challenge is still open. Young lives are needed to be sacrificed as a "burnt offering" in these hills which are at our very doorstep. Who will respond to the challenge?

P. M. Samuel.
Kolar Bible Institute, Bangarapet

THE N. M. S. GOSPEL TEAM'S VISIT TO VISHAKAPATAM, BERHAMPUR AND PURI.

At the kind invitation extended to us by our friends at Vishakapatnam, Berhampur and Puri, we left our homes at Madras and Hyderabad on the afternoon of February the 18th and met at Vijayawada on the 19th morning. We then travelled together in the Madras–Howrah Mail to Waltair.

At Waltair Station at 4-30 p. m. we were received by Hon. Mr. H. D. Jeyarajarao, who has acted so faithfully as the Secretary of the N.M.S. at Vizag for about ten years and Dr. A. G. Kantayya, Superintending Engineer, Generation Circle, Vizag.

Dr. Kantayya (Brother-in-law of Mr. C. P. Michael) took us to his home in Vishakapatnam.

We addressed a meeting of the Youth Fellowship the same evening at the C. B.M. Union Hall at 6-30 p. m. The Rev. Dr. A. C. Abraham gave a devotional talk to the youth "Like living stones be yourselves built into a spiritual house" and Mr. C. P. Michael by means of pictures illustrated the indigenous aspect of N. M. S. work. The youth received the messages with careful attention.

On 20th morning Dr. and Dr. Mrs. Kantayya took us round to the Ship-building yard and Caltex Company anp

we were introduced to a few Christian friends. On our way back we called on Dr. and Mrs. W. A. Devadoss, Mr. and Mrs. H. D. Jayarajarao, Rev. Simon, Mr. and Mrs. Pearl and others. At 6-30 p. m. a public meeting was arranged in the London Mission Memorial Hall and the meeting was presided over by Dr. A. G. Kantayya. Dr. A. C. Abraham and Mr. C. P. Michael addressed the meeting. At the close of the meeting, a branch of the N. M. S. was formed with the following members on the Executive Committee :—

President :—Dr. A. G. Kantayya.

Vice-President :—Mrs. W. A. Devadoss.

Secretary & Treasurer :—Mr. H. D. Jeyarajarao.

Members :—Two representatives to be sent by the Churches and the presbyters as ex-Officio members.

On 21st Sunday :—Mr. C. P. Michael preached at St. John's Church at 8 a. m. and at the Andhra Baptist Church at 9 a. m. and Rev. Dr. A. C. Abraham at the London Mission Memorial Church at 9 a. m. and at St. John's Church at 6-30 p.m.

We took every opportunity to tell the Chsistians at Vishakapatnam all about the work of the N M. S. as many people in this large town were not aware of the activities of the Society and we were much encouraged to note the enthusiasm and interest evinced by the Christians of Vishakapatnam. We earnestly hope that the Churches in Vishakapatnam will do their utmost to pray for the Society and serve it in any capacity and support it financially.

On Monday, the 22nd, we visited a few friends like Dr. Patnaik and others and left the place for Berhampur by the noon train.

We thank God for the good time of fellowship we had with the Christian friends at Vishakapatnam and thank all those who made our visit a success. We specially thank our hosts Dr. Mrs. Kantayya and their children, Mr. and Mrs. Jeyarajrao and the Presbyters, Rev. John Mart, Rev. J. S. Muthyalu, Rev. P. Sanjeevi and the presbyter of the Andhra Baptist Church for enabling us to preach in their Churches. We reached Berhampur on 22nd at 7-15 p. m.

and were received at the station by Mr. S. K. Patra, who took us to the Oriya Baptist Church Guest House.

On 23rd morning we visited Christian friends at Hill Patna, a Christian Colony and several other members of the three different Churches in Berhampur. While visiting friends at Hill Patna we were taken to a prayer meeting which was being held to celebrate the first birth-day anniversary of the last child of Seshu Ratnammal, Faith-healer. Dr. Abraham lead the meeting in prayer and spoke a few words of gratitude after the reading of the 103rd Psalm, and asked for God's blessing upon the little child and the parents.

At 7 p. m. a united meeting was held in the Oriya Baptist Church and Mr. C. P. Michael and the Rev. A. C. Abraham addressed a large gathering. After the meeting, representatives of the Oriya Baptist Church, Telugu Baptist Church and the Anglican Church met and agreed to form a branch of the N. M. S. with Mr. S. K. Patra, B. A., L. T., as the Convener. The friends assured us of their warm support and requested us to send Mr. and Mrs. Sam John to Berhampur once a quarter to tell them more about the progress of the work. This is the first time that most of the Christians in Berhampur heard about the N M. S. though in 1955 the Rev. S. Gnanasundaramani did speak at the Telugu Baptist Church.

We are very grateful to our hosts Mr. and Mrs. Patra, Mr. and Mrs. Jeremiah Singh and Mr. and Mrs. P. M. Das and their mother Mrs. N. B. Das and thank all those friends particularly Dr. I. N. Mahanty, Messrs. A. S. Sahu, S. K. Patra, Rev. Samson Behra, Mr. Philip Robert, Dr. B. S. Luke Dr. M. S. Das and Mr. P. Patra for promising to extend all help to the Society. We are also thankful to the Church peon, Arjuna for taking us round to the members of the Churches and for all the help he gave us.

We left Behrampur at 5-30 a. m. on 24th for Puri and reached the Place. Mr. Sam John, Messrs. Natobarpani, Moses and Chotalal received us at the Station. We went to Ishapanthi Ashram. At 5–30 p. m. a meeting was held in the Baptist Church and the Rev. Dr. A. C. Abraham gave the message. The next day a meeting was held at the Christian Library at 9-30 a. m. and a branch was formed at Puri with a Working Committee.

Earlier in the morning a family worship was conducted at the Ishapanthi Ashram Chapel and Dr. Abraham gave the message.

We left Puri by the afternoon train for our destinations at 1-45 on 25th Feb.

We had a fine time of fellowship with our Ashram brothers and sisters. At the Ashram we met Shri Chotalal Sarma; a non-Christian who was led into the Ashram in a most mysterious way. This young man who is about 20 years of age is the resident of a village near Jamshedpur and is an orphan. He passed his matriculation with English and Hindi and was continuing further studies in the college with the help of tuitions. As the tuitions ceased, he was left without means to continue his studies and with the little money left on hand he chose to come to Puri thinking that this place was full of benevolent and kind hearted people. To his sad disappointment and stricken with hunger he went to the Temple. There the 'Pujaris' insisted that he should give his offering. When he pleaded poverty the 'Pujaris' suggested that he should sell his spectacles and offer the money he had realised. Disgusted with the attitude of the puiaris he found his way to the Christian Ashram. He was kindly received by Mr. and Mrs. Sam John who showed Christian love and sympathy to him. He is in the Ashram for the last fortnight and is eager to assist them in whatever way he could. At the prayer meeting held on 25th morning he was asked to read the Bible portion in Hindi and we were astonished to find that he was able to pick out the references made by Dr. Abraham in his talk. Later on, he told us that he could find out the passages easily as he was spending most of his time in reading the Bible. This young man is keen to do his B. Com. but there is also an inner urge to go to seminary and give himself for ministry. We beseech the readers of N. M. I. to remember Chotalal Sarma in their prayers that God may give him the light and guidance so that he may take the right step.

We were also happy to meet Siddhu our Ashram gardener. Siddhu, came under the influence of Mr. and Mrs. Sam John and is now working as a gardener in the Ashram since about six months. He can read the Bible in Oriya language and is ready for Baptism. We have asked the Baptist Church in Puri to baptise him.

We once again give thanks to God for the selfless and devoted services rendered by Mr. and Mrs. Sam John. May the Lord grant them health and strength to carry on the good work started by them.

The other evangelists Mr. and Mrs. Natobar Pani and Mr. Moses are helping in street preaching in Puri and visit other villages around Puri.

We thank God for His wonderful protecting love and care shown to us during our travels. To Him be all glory and honour for ever and ever, Amen.

C. P. MICHAEL,
Member Executive Committee.

A. C. ABRAHAM,
Hon. Genl. Secretary, N. M. S.

The Minutes of a meeting held at the Christian Library at Puri on Thursday, the 25th February 1960 at 9-30 a.m.

Members Present :—The Rev. S. Sahu, Pastor K. Mahanty, Messrs. N. K. Patro, A. Parmanik, Sam John, P. C. Mondol P. C. Das, Enoch Shanker, Haribal Digal, Natobar Pani, R. C. Moses and C. P. Michael and the Rev. Dr. A. C. Abraham.

The Rev. Dr. A. C. Abraham, Hon. General Secretary, National Missionary Society of India offered prayer and conducted the meeting.

He explained the objects and aims of the Society and the constitution regarding the formation of a branch of the N. M. S. in Puri.

After making clear certain points raised by Mr. Ayub Parmanik and Mr. N. K. Patro it was decided to form a Working Committee :—

Branch President :—Shri N. K. Patra, Retired Inspector of Registration, Orissa.

Vice President :—Shri Ayub Parmanik, Secretary, Baptist Church, Puri.

Hon. Secretary :—Shri P. C. Mondol, Contractor and Asst. Secretary Baptist Church, Puri.

Joint Hony. Secretary :—Shri P. C. Das. Booking Clerk, Ry. Puri.

Hon. Treasurer :—Shri Sam John, Missionary, N. M. S. Puri.

Members :—Miss F. J. Joshua, Dr. Miss S. K. Sahu, Mr. Brahmanand Das, Shri Enock Shakar and Haribal Digal with power to co-opt.

Ex-Officio Members.—Rev. S. Sahu and Pastor K. Mahanty.

The meeting closed with prayer and benediction by the Rev. S. Sahu.

M. ABRAHAM.
Recording Secretary.

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THE N. M. S. IN CALCUTTA.

Very willingly, the Lower Circular Road Baptist Church, made it possible for the West Bengal Branch of the N. M. S., to hold a meeting for members and friends, In their Gulian Hall on Saturday, the 27th Feb. at 6 p. m.

While only 28 persons came, the gathering was remarkably representative. Of particular satisfaction was the presence of Six local pastors, belonging to the Wesleyan Methodist, the Methodist Episcopal, the U. C. N. I., the Mar Thoma and the Assemblies of God churches.

Opportunity was taken of welcoming as chief guest, Mr. C. A. Cornelius, who has been recently posted as the General Manager, Calcutta Telephones. His title to such welcome lies in his sincere loyalty to and friendship for the N. M. S.

" Stand up, Stand up for Jesus " was the hymn sung to open the proceedings.

Mr. Cornelius, in replying to the welcome, made some inspiring remarks and called attention of the audience that evangelism must be backed up by personal witness and purity of life. He also gave a short account of the N. M. S. Group, which he had helped to form at Jabalpur, during his posting at that place.

Mr. E. Benedict of the N. C. C. Committee for Relief and Gift Supplies, gave a very interesting account of his recent visit to the N. M. S. Centre in Nepal at Butwal and spoke highly of the two young men from Kerala who are living at the Centre. Mr. N. K. Bose gave an account of his visit to the Ishapanthi ashram at Puri, and of the activities being conducted by the N. M. S. under the leadership of Mr. & Mrs. Sam John.

Rev. D. P. Raichoudhury of Bethal Church gave the Inspirational address comparing N. M. S. workers to the loaves and fishes, which, when offered to Jesus and broken by Him, satisfied the hunger of a vast multitude in a lonely place. The followers of Jesus and His messengers must also be broken by acts of Sacrifice & Self-surrender.

The meeting was closed with prayer and Benediction by Rev. K. V. Mathew, Priest-in-charge of the Mar-Thoma Congregation in Calcutta.

N. K. Bose.

N. M. S. WORK IN MID-INDIA FIELD.

The five Presidents of the Andhra Evangelical Lutheran Church were deputed to visit missionary centres in Mid-India. Arriving at Shahdol on the 10th, they could stay in the residential rooms upstairs and get an insight into the problems of our medical, evangelistic and congregational work at Shahdol Town.

Later, they visited Ambikapur where our late Missionary Krupadanam started work in June 1951, which has now given us a Christian community of about 3,500 new converts from the Uraon tribe.

Then they visited Kotma and they were thrilled to see the first Church built in the whole of Vindhya Pradesh and also the Mission House where the Martins live.

Then they visited the old field, Murwahi and they were happy to find that the people at Usad were greatly appreciative of our work and they returned to Andhra on the 20th.

Dr. Ramabhai Rao, who received a gift of a Refraction Set, a Battery Retina Scope and a few other aids for eye work through Dr. V. Rambo, was at his instance invited to the Conference for Uttar Pradesh and Bihar of the Christian Medical Association held at Allahabad on February 5–7. She gave a report of her pioneering work at Shahdol, which was greatly appreciated and Rs. 93/– was given as a collection in aid of the Building Fund. Also she has been promised a shadowless light for the operation room.

As the N. M. S. Mela was held at the same time, she could be present at the sale and give a brief talk regarding the Shahdol work and contacted devoted N. M. S. friends at Allahabad. The affection with which she was received everywhere was a source of great encouragement to her.

It is a matter for thankfulness that Mrs. Sarojini Martin has so much improved in health after her major operation on January 13th that she is planning to go to her parents' home at Eluru at the beginning of April. She will stay there for some months before she can return to Kotma. In the meanwhile, the Rev. Raymond Martin is being used on deputation work in his church centres in Andhra in March-April. He will return to Kotma at the end of April.

J. D. ASIRVADAM,

CHRISTU-KULA ASHRAM

Tirupattur, N. A.

The monthly evangelistic camp was held at Marandahalli village from the 26th to 28th Feb. The Rev. L. Engelbrecht, Messrs. Vedamanickam, Samraj and Shem of the Lutheren Mission, Messrs. Visuvasavaran, Emmanuel of the N. M. S. and Bros Raja Savarirayan and Pandian of Christukula Ashram participated in the programme.

Marandahalli is a large village with about a thousand houses in Krishnagiri Taluk. We were accommodated in a

good house belonging to a Hindu friend there. The Rathinaswamys–the only Christian family living in this village gave us all help and co-operation in our work there. There are 3 or 4 Odayar families (Hindu) who are keen enquirers and who are fairly regular in attending the Christian worship conducted by Mr. Rathinaswamy on Sundays,

We reached Marandahalli by 7 p. m. on Friday the 26th Feb. and immediately after we settled down we set out to preach the Gospel of our Lord with the aid of film strips at a very important locality of the village. A large crowd of people listened to the message with rapt attention and some of them came forward to buy gospel portions from us. We divided ourselves into smaller groups of three on the following morning in order to reach individuals for personal talks in their homes. We were welcome in 3 of the several homes we visited to pray with them. Since we had with us a magic lantern and a film strip projector as well, we were able to have the evening programme at two different centres at the same hour.

Quite a few inquirers and two Christian friends from the neighbouring village joined in our Sunday morning worship followed by a short time of Bible study. On Sunday afternoon, we visited the Shandy (Weekly market) and with the aid of a loud-speaker we preached the gospel at 3 different places in the market area. About 300 gospel portions were sold at this Shandy alone and including the other centres the total was about 450.

We are grateful to Rev. Engelbrecht for the time of fellowship and Bible study he gave us on 1st John 1st chapter. His team of workers co-operated with us very well. We are glad that Rev. D. P. Collins of Salem is making periodical Gospel preaching camp at this village and we hope that as a result of such continued effort a small church may come into existence. Let us be praying that God may soon reveal the Glory and power of His Gospel, the Lord Jesus Christ to the people of Marandahalli.

(Dr) Raja Savariroyan.

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SUMMER CAMPS

Christukula Ashram
TIRUPATTUR N. A.

A short term of Gurukula training for students will be given at the Asham Gurukulam, Devasahaya Veedu, Courtallam. (Via) Tenkasi from the 9th May '60 till 1st June '60. The Gurukula ideal is to cultivate a spirit of a "spiritual family" fellowship between leaders and young men. Young men between the ages of 15 and 24 may apply. There will be Bible study, meditation, classes in Indian music, village work and manual labour. Earnest Christian young men who wish to attend are requested to remit a Registration fee of Rs. 2/- before the 15th April '60. A voluntary contribution of Rs. 10/- towards board and lodging expenses for 23 days will be thankfully accepted. Bring Bible, bedding, blanket and personal necessities.

The following are expected to be the leaders.

Names	Subjects
Rev. Mr. Nalliah	Poet Krishna Pillai's "Rakshanya-Yathrikam"
Rev. M. S. John	Indian Music
Dr. S. Jesudason	The unique Christ

Excursions to Water Falls would be arranged.

Periannan Dr. S. Jesudason.

Christukula Ashram
TIRUPATTUR N. A.

The Summer Rural Fellowship Camp for students will be held this year in this Ashram, from April 18th to May 4th.

We cordially invite you to come and enjoy our fellowship, by making friends with the villagers, and doing what little service we can do for them and help them to understand the love of Christ.

A nominal fee of Rs. 3/- will be charged per head towards board and lodging for the whole period. Please write and let me know before the 4th April, if you are able to come. Those who are coming should bring Bible, bedding and notebook.

Yours sincerely
JAYA DAVID.

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Headquarters :—**N.M.S. House, 102-103, Peter's Road, Royapettah, Madras-14.**

PRAYER TOPICS

Let us thank God :

For the great enthusiasm shown by the Office-bearers and Members of the Madras Area Committee in having started ten Branches in Madras City and for the evangelistic work undertaken in a slum area in North Madras.

For enabling the U. P. Area Committee and Mr. A. V. Singh for making arrangements to hold R. C. S. F. Camp in North India for the first time.

For the Shadow Play, the first one of its kind to be staged at Allahabad on the 13th of April.

For the Retreat conducted by Dr. S. Jesudason in Poona.

For the Retreat of the North Tamil Area Committee held at the Christu-kula Ashram, Tirupattur for the Missionaries and workers of the N. M. S.

For the Rev. Paul Das for making good progress after a successful major operation upon him at Kachwa.

Let us pray :

That the hill - tribes on Jawadhi Hills may not only hear about Jesus Christ but also openly confess Him.

That the Lord may bless the new centre started in Chaukutiya, Almorah Dt., U. P.

That the Summer Rural Fellowship Camp for students to be held at the Christu - kula Ashram, Tirupattur and the Gurukula Training at Courtallam may be blessed.

For the restoration to health and for growing strength to Mrs. Sarojini Martin of Kotma as she is convalescing in her parental home at Eluru in Andhra.

For those who have been drawn to Christ by the Christian Medical Ministry of the Hospital at Shahdol being led by the Holy Spirit to accept our Lord as their personal

(Continued on 3rd Cover Page)

The National Missionary Intelligencer

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"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

Devotional

The Risen Lord and the Risen Life

St. Paul was clear that Christian faith and Christian life are inseparable from the truth of the resurrection of Jesus Christ. So he wrote: 'If Christ has not been raised, your faith is futile and you are still in your sins' (1 Cor. 15:17). The resurrection does not mean a reviving of a man once dead. If that were all, the day would have come, sooner or later, when he died again. The daughter of Jairus is dead now. She came back to life, with death still ahead of her. Jesus went forward into life, with death once and for all behind him. 'For we know that Christ being raised from the dead will never die again; death no longer has dominion over him' (Romans 6:9).

I can illustrate that from something which I heard Mr. Rajagopalachariar say one day in Madras. It was to this effect: "In the old days we went and asked Gandhiji what we ought to do. Now he is dead and we can only try to imagine what he would say to us, if he were here". There are Christians who live as if Jesus were as remote from us as that. They try to find a saying of Jesus in the Gospels

NOTE.—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council or Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

which may show them his will. They try to imitate what he did 1900 years ago in Palestine. But they forget that he is alive today. He is closer to us now than he was to his disciples then. There is no time and no place where he is not. We can ask him at every moment what he wants and he will guide us.

Jesus the living Lord speaks to us in many ways. We may find him in the beauty of the stars or in the marvels of men's discoveries. We can see him still at work wherever sickness and suffering are challenged; ignorance overcome; injustice set right.

In a very special sense he, the living Lord of the Scriptures speaks through them to all whom the Holy Spirit makes able to understand his words.

He is present with us in the fellowship of his disciples, the Church, for " where two or three are gathered in my name, there am I in the midst of them '. (Matthew 18:20).

He is present in the quiet of individual prayer and in the service of our daily life.

We need to be aware that he is alive and to become more and more sensitive to his presence. If we listen to him, we shall hear him. But the condition is that we obey, when we hear. He who hears and refuses to do loses the power to recognise him. But he is the same Lord who was seen by John in Patmos. To us, as to him, the risen Jesus says: " Fear not, I am the first and the last, and the living one and behold I am alive for evermore, and I have the keys of Death and of Hades " (Revelation 1:17–18).

—M. HOLLIS
Journal of O. M. A. of India.

——:o:——

THE UNIQUE JESUS CHRIST

Dr. S. JESUDASON,
Christukula Ashram, Tiruppattur.

Matt. 10:37–39; 11:22–30; 19:21; John 11:25; 14:6.

" Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for Whom I have suffered the loss of all things, and do count

them but dung, that I MAY WIN CHRIST" (Phil. 3–8). Thus wrote one who before had sought to root out the faith of Christ but was now in prison—an ambassador in bonds for the very faith which he once sought to destroy.

A very dear Hindu friend of mine and a veteran patrior who had spent his whole life for the winning of freedom fot our land once asked me why I felt that Jesus Christ was Unique. Before I could answer him that question effectively, I felt I should answer to my own heart that question. Why is Christ to me "The Rose of Sharon and the Lily of the Valley? What is it that I find by Experience to be so superb in Him that I long to share it with others whom I love? Why does my heart cry out, "Lord to whom I shall go, for Thou hast the words of Eternal Life." "Thou hast made me for Thyself, and my heart is restless until it finds rest in Thee". (Peter & Augustine).

John 17:5, 6; 16:27; I John 4:9, 10; Rev. 13:8.

1. **He is Unique in His Revelation of the** ETERNAL LOVE **of God for me.** In that moving intercessory prayer he offered just before He was arrested He pleads with the Holy Father that His own beloved apostles also may behold His Glory–the Glory of the father's Love to Him **before the foundation of the world"** (Revised Tamil translation–1936)–John 17–24.

He shared this Divine Love with His disciples-Even as the Father has loved me so have I loved you (John 15–9). So intimately connected is this Eternal Love of the Holy Father to the Son with the Love of His Eternal Son **to me-so unworthy.**

There is a Uniqueness in this Love that God so loved me that He gave His only begotten Son for me equating His love for me with that He had for His Eternal Son, counting it worth while His giving Him for my redemption. And I was the object of His love even before the foundation of this world, before I was ever thought of by any human being and before I was conceived in my mother's womb-Ephesians 1–4 Psalm 22–9, 10; 71–5, 6; 139–13. And this before the foundation of the world as Paul tells us-a personal love to me an unworthy individual and a call and selection before I came into being. He has bestowed upon me an individuality–a personality in Christ which in the fulness of time

would be transformed to His own perfect glorious image (Phil 3-21). Compare this with the Vedantism that denies the individuality of human personality in its teaching of its ultimate absorption into Brahma after a series of births and deaths through transmigration, or with the theory of Evolution by which a primitive Protoplasm works its way up to "higher" stages of biological progress leading up to "Homo Sapiens"–normal intelligent man.

Matt. 13:19; 9:13; St. Lk. 15:2; 7:44–47; 19:7–9.

2. **The attraction Jesus had for "Publicans and Sinners" and their attraction for Him when He was on earth.** "I came not to call the righteous but sinners to repentance", Said He. He was called the "Friend of Publicans and Sinners." While the self-righteous rulers and leaders of the Jewish church of His day despised and hated Him, He was the centre of attraction to the so called "publicans and sinners" with whom he moved intimately dining with them and making disciples of them. Normally a Rishi's close associates are religious minded "good" people, respected by society. Here was One Who would exalt and commend the devotion of a "woman that was a sinner," (a so called "public woman") before a "respected righteous" Pharisee publicly at a dinner when his host spoke of her contemptuously and cast doubts as to His being a prophet. While the rich young "ruler" the head of a Synogogue rejected His call of love to renounce his property and follow Him taking up His cross, the publican Zaccheus voluntarily renounced his possessions the moment Jesus entered his home and made Himself the "guest of a man that was a sinner" (Lk. ch. 7 & 19). He won the common people by His love that could see through them and recognise the innate good nature in them which He missed in the self righteous leaders of the church of His days in Palestine. He understands me where human judgement fails to understand for He sees me as a whole and not in parts only. (John 5–27).

Matt. 16:17–19; Acts 9:15, 16; 15:9; I Tim I:11–15
Lk. 5–8.

3. **The unique way in which He manifests His trust in us.** When Peter came into intimate contact with Him he trembled and begged the Lord to depart from him as he was "a sinful man" (Luke 5–8). But Jesus tells Him that he was going

to catch men for Him. Later, He tells him that he was "Cepha" the rock on which He will build His church a man who was going to deny Him later on. He entrusts the work of spreading the Gospel among Gentiles to Paul who was seeking to root out Christianity by persecuting the disciples of Christ. So down the past centuries He has acted when he chose profligate young Augustine to become the saintly leader of the Church of God and Sunder Singh who hated Christianity and burned the Christian scriptures to become His apostle to Tibet and Cholrinda "a woman that was the sinner" to be the builder of the first church at the present Cathedral city of Palayamcottai.

Matt. 18:21, 22; Lk. 15:1–7; 22:31, 32;
John 21:15–18.

4. **The unique manner in which Christ pursues the sinner, forgives and forgets His sins and makes him a brave venturer for His Kingdom:—** After His resurrection when the Lord met Peter after his fall and sin on the shore of Galilee He does not even hint about his failure but converses with him as a lover with his beloved as if Peter had never fallen! We forgive but so often we never forget the trespasses of those who have sinned against us. Forgetting all his past failures Jesus foretells here that Peter is going to die as a martyr for Him and urges him on to "follow Him" to take up his cross and die for him bravely. As we know Peter was crucified outside the city of Imperial Rome and he bravely went forward to his martyrdom (2 Peter 1–14). Jesus turns cowards into heroes and enemies into zealous friends and apostles as in the case of Paul and Sadhu Sunder Singh.

Matt. 24:30, 31; I Thess 4:13–17, Lk. 24:36–43;
John 20:26–29; Acts I:3, 4; I Cor 15:20, 42.

The Unique Message of HIS RESURRECTION and of His Second Coming. Jesus has given a new meaning to Life. I am the Life and He that liveth and believeth in Me shall NEVER DIE" (John 11–26). There is no death to the believer in Christ–Indeed more than that. Though his mortal body might undergo corruption, a believer shall rise again clothed in an immortal body and transformed into the perfect and glorified image of Christ. I have watched the bedside of dear ones who have departed this life in this sure and certain hope. Alas, I have also watched and heard the sad

heart-broken lamentations of those who have not this joyful hope of Resurrection from the dead and the coming in glory of our lord and Saviour Jesus Christ with all His saints in Heaven and on earth. In a sad world filled with the gloomy prospect of atomic warfare and total destruction Jesus is the Light that brings us joy and hope.

(To be continued)

LENTEN RETREAT—POONA

The Poona branch of the N. M. S. planned to have a time of Retreat during Lent and invited Dr. Jesudason of Tirupattur to lead the meetings. Dr. Jesudason kindly accepted our invitation and was with us for a week.

The first meeting was on Saturday the 5th from 5-30 to 9-30 p. m. and was held in the annexe of the Methodist Church. Members of diflerent churches attended. The time was divided into three periods, each beginning with a hymn and a time of silent prayer, then an address and finally a longer period of silence. At the end, after a short break, there was a summing up and a closing prayer.

Basing his thoughts on Phil. 3:8 Dr. Jesudason spoke on the Uniqueness of Christ. (Article appearing elsewhere in this issue.)

On Sunday Dr. Jesudason gave messages in three churches and during the following week there were evening meetings in different homes and institutions. The informal meetings in homes were found to be very specially helpful. Beautiful hymns sung in a prayerful attitude, moments of silence and loving messages from the Bible given simply by a man of God was indeed food for hungry souls, and a time of spiritual fellowship.

As Dr. Jesudason is particularly interested in youth, the different Christian schools were happy to have him speak at their assemblies in the mornings.

We are happy that the N. M. S. could be instrumental in bringing this messenger of Christ to Poona and sharing him with so many Christian groups.

MOHINI KRISHNAYYA. Poona.

Evangelistic Campaign in Thimmampet area.

Three from Katteri and two ashram brothers reached the village, Avaram kuppam on Friday the 25th March. The local leaders welcomed us most warmly and gave a fine building for our stay. The keen enquirers Rajagopal and his wife took up the entire responsibility of running the mess. David of Pullur, Devasahayam of Karagarevu, Gurudoss of Mindapet and Appavoo Moses of Achemangalam joined our Gospel work programme. Wherever we had open air preaching, a large crowd of people was present to hear the gospel message.

On Sunday morning, all the converts of the place and the two Christian teachers (i.e. one from American Arcot Mission and the other from Lutheran Mission) joined our divine worship in a 'thopu' in between Thimmampet and Mindapet. A few Hindu friends also attended the service. Deva sahayam's two month's old baby-boy was baptised then. The keen enquirers received us in their homes and heard the gospel gladly. Muthu Gounder is willing to sell a few cents of his land for a nominal price to construct a Jebalayam. We are confident by the witness of our converts the church will be growing here.

R. GNANADIKAM.

N. M. S. Opens A New Field In North India

We are very happy to inform our readers that God in His abundant mercy has made it possible for the N. M. S. to open a new centre at Chaukhutiya in Almorah District, U. P.

Chaukhutiya is on the border area close to Nepal and Tibet and is situated on the bridle road to Badri Nath. A large number of pilgrims to Badri Nath take this road and this centre will be an ideal place for Christian effort.

Chaukhutiya lies within the area of the Methodist Church in Southern Asia and with the kind permission of Bishop S. K. Mondol and his cabinet of the North India Conference, the new field has been allocated to the Society.

Mr. Wilson Singh, an experienced evangelist of the Methodist Church and who has an intimate knowledge of the area has been appointed as N. M. S. Worker from 1st April 1960. We are grateful to God that with his appointment, offer for the support of an evangelist has come most unexpectedly from our good friends in Kashkar (Gwalior) M. P., Mrs. V. Rane and her sister Dr. B. M. Paul. We are deeply indebted to these friends.

We are very thankful to the Rev. Dr. R. D. Joshi, District Superintendent, Methodist Church (Kumaon) Almorah, and the U. P. Area Committee for the vital part they had played in choosing this field and for all the help they have promised to the fruitful working of this part of the Lord's vineyard.

We request the readers to remember Mr. Wilson Singh and the people living in this area in their prayers.

A. C. ABRAHAM.
Hon. General Secretary, N. M. S.

THE PATTERN OF THE CHURCH'S FELLOWSHIP AND ORGANISED LIFE AND MINISTRY

by Mr. S. P. APPASAMY
of the Council of Y. M. C. A's

Introductory :-

To day, the very vastness of the tasks and opportunities opened up in the re-building of Society calls not for the insight and vision of the few, but for the full conscious vision and participation of the many, both in building the Life of the Church itself, and of its mission to the nation. At the same time, the role of the Laity in the Church has received great impetus from studies through the World Council of Churches, we can no longer depend purely on the initiative of missionaries or ministers alone. Every Christian needs to share his knowledge, vision and efforts to study as a Christian, the situation in which he is placed, to perceive the opportunities open to Christian enterprise, and to strain every nerve to bring that all - Christian effort to fruition. Thus only can the Christian truly be ' the Salt ' or ' the leaven ' that he is called to be, under the direction of God.

A truly Indian Church

The first and most obvious need is that of imparting a more Indian character to the outlook and customs of the Church, while avoiding and dilution of the Gospel or any blunting of its moral demands.

While we are proud of Pandita Ramabai, Sadhu Sunder Singh and Narayan Vaman Tilak, we have far too few of such ' Indian ' examples of Christianity. Indian organizations such as the N. M. S. and the I. M. S. started in this century cannot be said to have swept the nation. Even the Ashram Movement which has certainly grown and rendered significant service, has not greatly influenced the basic pattern of our ' non-Indian ' Church. Christian experiments in Sarvodaya, Bhoodan, etc., have been considered freaks and exceptions by our conservative churches. The beautiful Dravidian Christian temple at Tirupattur, and the remarkable experiment in Christian yet Indian architecture at Medak, Dornakal, Erode and elsewhere have not found general acceptance or appreciation. Many Churches still prefer translated Tamil hymns to Tamil Lyrics, inspite of the rich stores of Tamil religious poetry available in the work of Vedanayaga Sastriar and H. A. Krishna Pillai. It does remain true that the 3rd and 4th generation Christian has lost touch with Indian Music, proverbs, parables, habits of thought, philosophy and social custom. While in the past we have been " called out " to be the people of God in India, we are now strangers in our own land.

Our Isolation :

It is opposite to remember that it was through its isolation from the world of other men that Israel failed in its mission to be ' the people of God '. Are we the ' people of God ' in India, in danger of failing Him in a similiar way? Are we being isolated from the main stream of national life, or do we isolate ourselves from it, finding greater security in our separateness ? Grant coments : "...communalism is responsible for some of the most serious weaknesses of the Indian Church. One of its great perils is that of becoming ingrown and self-centred. Since Christians are excluded from the great Hindu Society outside, the Church necessarily becomes a self contained community. Within it, the Christian must find scope for his ambitions and an outlet for his energies... Every human motive however worldly must find

expression within its Fellowship... To an outsider one of the most disturbing features of the Indian Church is the preoccupation of its membership with status and prestige...they grasp any opportunity to attain a dignity that is available to them nowhere else... They must find within the Church the recognition and prominence many of us (Westerners) seek in politics, or business. And again "The greatest danger inherent in communalism is that the Church may come to think of itself as a natural society existing for the interests and ambitions of its members rather than as a supernatural society existing to do the will of God and to show forth His life before the world. Group solidarity threatens to replace divine mission as the bond of membership. The Church becomes a replica of the world rather than an outpost of the Kingdom of God".

"What is needed is a greater awareness of being not only a people, but God's people in India. The Church must live not by its natural vitality, but by the supernatural life of which it is meant to be the channel. The Indian Church must think of itself not only as a redeemed, but as a redeeming community, with talents not to be hoarded but to be risked. The Church must be a little more ready to die in order to live.

The "imperialism" of the West and the nationalisms aroused in reaction in the East have hitherto prevented a truly religious encounter. Now that the nationalisms of Asia are being satisfiied by the achievements of independence and the assurance of its reality, and indigenous cultures are again being valued, Christianity and the other religions can at least meet and speak to one another on spiritual issues. Surely here we find a clue to what God may be doing.

In the past we have learnt what we know of the great religions almost entirely from Western scholars and Christian missionaries. Now, the books of exponents of the other faiths are being written in English or translated, so that we can learn at first-hand what people of other religions believe. In the last resort, it is only people from within a religion who can finally tell us about its mind and heart. This apologetic is pressing us to listen and study, to understand the spiritual experience of other people.

We know much more than we did a generation ago of the lives of the founders of the other religions and of the

creative influence they have had in the lives of their followers. The study of such great religious personalities as Zoroaster, Buddha and Muhammad is forcing Christians to review their traditional attitudes to other faiths and to ask if their conception of God-in-Christ is large enough to account for all true spiritual activity and all genuine religious experience. St. John and St. Paul were in no doubt, the former with his belief that Christ the Eternal Word was the true light "which lighteth every man," and the latter with his view of God's purpose "to sum up all things in Christ" all spiritual truth as well as all men. Is our interpretation of God's activity big enough to include His operations in other religions wherever there is truth, goodness and love, or is "our God" too small?

JAWADHI HILL EVANGELISTIC WORK.

(a) Kuttathoor.

We thank God for his wonderful guidance and for the fervant prayers of friends for the work at Kuttathoor. When we visited the village Palla Vella Machi (with our School children) the people were greatly interested in knowing about Jesus Chirst, especially the Headman by name Perumal. They have asked us to start a school there.

From many villages the call comes to us to tell the people about Jesus Christ.

Ramasami Gownden of Velichanallur, aged 85, who is bed-ridden heard our songs and begged us to tell him about Jesus Christ so that he could hear the messages before He died. Many in this village and in the neighbouring villages have implicit faith in God whom we proclaim.

We pray for the sick people and whenever we pray the people join us and say Amen to our prayers.

Kindly remember our work in your prayers.

P. R. SAMUEL.

(b) Kalyanamanthai

In March, Day and Night Schools were regularly held and many have implicit faith in our Lord. Whenever people fall ill, they send for me and before I start to do anything, I ask them whether they have faith in the Lord and then pray with them. Every Sunday, Sunday School is beeing conducted and even elderly people attend it. Though many individuals say that they believe in the Lord Jesus, no one is bold enough to come forward to confess Christ openly. May He give the courage to some to do this for others to follow. Your prayers are requested for the work done here and for the Evangelists who have taken up the task.

ARULDAS, EVANGELIST.

A NOTE TO OUR MISSIONARIES

All reports are to reach the Rev. Dr. A. C. Abraham, Hon. General Secretary, N. M. S., Huges Town, Masheerabad P. O., Hyderabad, A. P. before the 1st of every month so that he may edit them for publication in the N. M. I.

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Saviour and confess Him through baptism with their families.

For the evangelistic efforts in Karhani and the Uraon area of the old Murwahi so that in these two places worshipping congregations may soon come into existence.

For Mrs. R. C. Moses, the wife of our Evangelist at Puri that God may restore her to normal health and sound mind.

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Headquarters :—**N.M.S. House, 102-103, Peter's Road, Royapettah, Madras-14.**

NEWS FROM SHAHDOL

More patients have been treated and to them the good news has been proclaimed. Fresh efforts are being made to acquire a large enough property within the heart of the town. Your prayers are requested.

Prof. Chandra Basu Rao is to be ordained by Bishop R. B. Manickam in Madras on Sunday, 19th June when the Lutheran Federation of Churches will hold its triennial session of June 18 – 22. Details regarding the ordination service will be notified to local churches and N. M. S friends. N. M. S. friends are invited to be present and uphold our missionary in a prayer of dedication.

Later he will tour centres in the Tamil area for one month, and in Andhra for another month. Any requests for his visits may be sent to Rev. J. D. Asirvadam at Tambaram (Madras).

* * *

OBITUARY

Mrs. M. A. Pakkiam Ammal, retired Matron of the Northwick Girls' Boarding School, was called to her Eternal Rest on 12–4–1960 after a very long period of painful illness, borne with remarkable patience and fortitude.

She was a loyal member of the N. M. S. and she also made her only son take interest in the activities of the N. M. S. especially at the time of the Annual Sales in his college days. She was a regular supporter of the N. M. S. and was always anxious to get more persons to support.

May her soul rest in peace.

The National Missionary Intelligencer

Vol. LIV] June 1960 [No. 3

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

THE UNIQUE JESUS CHRIST

Dr. S. JESUDASON,
Christukula Ashram, Tirupattur.

(Continued from the last issue.)

The Unique AVATAR as seen in Christ Jesus

John 1:14,18; 3:13; 4:26; 8:42,58; 14:7; Rev. 1:8.

Hinduism looks upon Maha Rishis and Saints as Avatars of God. These are some times termed "Amsa Avatars". Man in his strivings and incessant search after God through continuous meditation and yogic aspirations or by good works rises higher and higher until he attains unity with God - A man-ward move towards the Divine. In this he has to break the bonds of the flesh asunder and become absolutely dead to the bodily senses closing completely as if it were, the gates of entrance to all mere human attractions and associations. But here in Jesus Christ we see God becoming man - God-ward move to man. The Unseen to human eyes became the Seen, the formless took upon Himself the human form so that we could hear Him with our ears, see Him with our eyes, handle Him with our hands and have fellowship with Him as man with man, as friend with friend leaning upon His breast. The Christian believer looks forward indeed to the great goal of being completely transformed to the Divine image of the Incarnate Christ freed from all the sin

NOTE.—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council or Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

and corruption of Mortal flesh, but he does not become God Who alone is the Eternal Creator of the Universe and its Redeemer through the Eternal Word which became flesh. An avatar to the Christian means God becoming man and not man becoming God Eternal or being merged or obsorbed in Him. "No man has seen God at any time, the only begotten Son, which is in the bosom of the Father. He hath declared Him". His Life, works, teachings, death and resurrection all combine in this Revelation of God to man. Like His seamless garment His whole life has to be looked upon in toto to understand, appreciate and adore Him as the Avatar of God. In this Avatar God in Jesus Christ the Man met man and lifted him up to union with Himself. The Eternal Word–the "Om" became flesh and dwelt among us as Immanuel. His life enters into our very being and we become united to him as the vine and its branches. Thus henceforth "NOT I but Christ liveth in me". Our individual personality is not submerged or lost but enriched and made perfect.

S. Lk. 2:1 & 18; II Peter I:16 & 18; I John 1:1-4.

The Historic Nature of Christ's incarnation. Mahatma Gandhi once said that he was not very much concerned with the historic Krishna or historic Christ but only with the Krishna or Christ of Experience. But one must be careful to distinguish between something that might be in one's mind a projection of one's own unaided mental conception of God or even unconsciously imagining the projection of our human thinking by which we form before our mind a God of our own making-and something Objective and Real. Our experiences are often influenced, directed, and controlled by our environments, and early training, and circumstances, and physical temperament. Our mental complexes are often very intricate and influencing us without our realising the same. The Incarnation of Jesus Christ is an Historical event testified not only by the undeniable witness of His first Disciples who were eyewitnesses to His life, works, and also to His Resurrection from the dead. They gave their very lives in thus witnessing for this Gospel. They faced all the might of Roman Imperialism and by their very courageous martyrdom won others to the Faith in Christ. They were absolutely certain about Him and His Resurrection in which they expected to share as they faced the cruel persecutions of the first three centuries. There is

also the witness for the Historicity of Jesus Christ from non-Christian Jewish and Roman sources, Pliny the Roman Governor, Josephus the great Jewish historian and others. Also Jesus himself made the claim for equality with God and Father and said "I and the Father are one". He that has seen Me has seen the Father. The great founders of Budhism, Islam, or of modern Religious movements like Chaitanya, Ramakrishna Paramamsa or others never made any such claims. Also, as I have said before, Jesus Christ was not an Avatar by humanity becoming divine but God becoming man-one who is eternal and divine in nature. It might be useful to consider here the question. "Is Divine Revelation confined only to Christianity?" Has God ever revealed Himself through other means or throngh seers and prophets outside Christianity either before the time of Christ or after him? In Hebrews 1:1 & 2 we read, "God who at sundry times and divers manners spoke in times past unto the fathers by the prophets hath in these last days spoken unto us by his son". The Jewish saints of the O. T. could not be called "Christians" in our modern terminology. They had no historic knowledge of Jesus Christ. Also among other non-Jewish races and in gentile or non-Christian lands there have been various kinds of revelations of God through sages, prophets and Bakthas who had not known anything about Jesus Christ. The gentile prophet Balaam prophesied as we read in Numbers 24:16 & 17 "He (Balaam) hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open :

I shall see Him but not now : I shall behold Him but not nigh : there shall come a Star out of Jacob, and a sceptre shall rise out of Israel". In Genesis 14:18-20 we read of the Gentile king of Salem Melchizedek who is described "the priest of the most High God who blessed Abraham, and said, Blessed be Abram of the most High God possessor of heaven and earth". In Hebrews 7 : 17–21 our Lord Jesus is described as "Priest for ever after the order of Melchisedce". The early "church fathers" considered some of the non-Christian Greek sages as gifted with "Anima Christi" (the spirit of Christ). The Persian prophet Zorastrius and our Indian Gautama Budha preached and propagated great truths before the time of Christ. In our own land we have had Rishis and Bakthas like Tulsidas, Kambar, Kabir,

Ramanuja, Manikavasagar, Appar, Thayumanavar and a host of others who have taught or sung about the glory and love of God out of their own inner expereinces in various ways. St. John tells us that the Eternal Word "the True Light which lighteth **every man** that cometh in the world", (John 1-9). God has also revealed Himself through Nature as we read in Psalm 19, and in Acts 14:17; 17-28 Paul quotes a non-Christian Greek poet's words, " We are also God's offspring ". To the very orthodox Peter was reavealed the truth, "God is no respector of persons, but in **every nation** he that feareth Him and worketh righteousness is accepted with Him." (Acts 10:34,35). It would be a denial of truth to say that the Father and Creator of all mankind would completely exclude from His love and revelation those who happen to be born outside the Jewish or Christian society. At the same time, as it has been pointed out in the earlier part of this meditation the revelation through Jesus Christ is Unique in that the Eternal God Himself took on the form of man entering into human flesh, living, working, preaching, dying and rising again from the dead in terms of History and Time.

Mk. 8:31-36; John 6:66-69; 13:1; Acts 1:6.

It might not be out of place here to consider this statement one often hears in our land that all religions are equally true, truth is after all in this world only " Relative " as Absolute Truth is unattainable and therefore no religion should arrogate to itself the claim that it alone contains the absolute "Truth".

Some years ago a saintly Principal of a Christian Theological College was presiding at a Conference. Some one raised the question "What do you think about "Comparative Religion "? Up rose the usually calm and quiet Principal and said in a loud, clear, firm tone "Comparison between persons is odious, but between Religions it is Fatal ". We do not get anywhere near the truth by mere compariso ns and contrasts between religions. We often only stimulate polemical zeal tending to hot exchange of words and even angry feelings. But at the same time let us not forget the ot her central and fundamental fact of Christianity that it is not a mere creed, a system of doctrines or philosophy –yea not even a mere " theology " or good moral teachings but it is primarily a " PERSONALITY " the Person of Jesus Christ. Christia-

nity is CHRIST Who is its Foundation. It is not a question of comparing and contrasting the teachings of Christ with other founders of religion and trying to exalt Christ's teachings over other's or try to identify Christianity with other religions. The first disciples of Jesus were attracted to the person of Jesus primarily by the power of His dynamic personality. They were intensely devoted to Him and held on to Him loving and adoring Him even when they did not properly understand His teachings. Almost to the end (even after he rose again from the dead) they showed misunderstanding of their Guru's divine nature and mission (Acts 1:6). Earlier Peter had even tried to persuade His Master to avoid the Cross and had been severely rebuked by Jesus for his wrong outlook. It was the same with the other disciples also who quarrelled with one another as to who shall be the greatest in an earthly kingdom Jesus might establish. But all the same their, love and devotion to him was unquestionable. Once when they could not understand His teaching, many others left Him but the twelve remained close to Him and Peter as their representative declared, "Lord to whom shall we go for Thou hast the words of eternal life". And the Lord too in spite of all their foolishness and misunderstanding loved them, kept them close to Himself night and day–Having loved His own he loved them unto the end" (John. 13:1). While we should not criticise or belittle other faiths, at the same time we should be able to testify courageously and very clearly why we own Jesus Christ as the supreme Sovereign Lord of our devotion and love. The poet Tennyson describing Mary's, simple childlike unquestioning devotion to Jesus sings, "I do not understand but I love!" Christ conquers, (if I may so express it without being misunderstood) first the heart and then the head! Love is a primary condition for understanding. To LOVE ALL IS TO UNDERSTAND ALL". Jesus loves me perfectly and therefore He understands me perfectly and if I would understand Him, I must love Him. When thus we love Him and understand Him we count all things but loss for the excellency of the knoweldge of Christ and, renunciation of earthly things for Him in order to "win" Him as our Treasure, becomes a JOY (Phil. 3–8).

(to be continued)

TIRUPATTUR FIELD NEWS

For the N. M. S. workers in Tirupattur area a fine opportunity was given by the North Tamil Area Committee

to attend a Retreat in the ashram. This was conducted by the Rev. V. J. Christodoss, M. A., L. T., B. D., of the Hindustan Bible Institute.

On April 2nd and 3rd three inspiring addresses were given by the guest speaker, bearing on the texts Mt. 11:28, Jn. 14:12 and Gal 6:14 respectively. Those who respond to the call of Christ do enjoy the peace of Christ. Those who put all their trust in Him are mightily used by Him. To these children of God the power of the cross is manifested in four ways. First it is a magnet drawing them close to Him from the bowels of the earth. Secondly it is an altar of Sacrifice to set them free from the bondage of sin. Thirdly it is the key to know the mysteries of God's love. Fourthly it is the bridge to reconcile man with God, breaking the barriers in between man and man. These deep spiritual truths shared from his own experience were very helpful for the sanctification of believing sinners

For the benefit of the Christian Community around the ashram, numbering nearly seventy, Revival meetings were arranged from 6th to 9th April. Pastor M. Lamech of Bangalore spent these four days with us, emphasising in all his talks the life of holiness. Many realised their hidden, besetting and unknown sins. It was a real blessing to one and all. On the last day, at the Thanks-giving service they brought many of their Hindu friends and thus evinced interest in leading others to Christ. It is our prayer that every member of our congregation might be able to win at least two souls for Christ every year.

For a long time we have been preparing the mother of Mr. Shanmugam Yesudoss, a convert from Katteri village. On Easter day she confessed Christ openly through baptism. Along with her Annamma, a 22 year old girl was also baptised. She is from Andiyur village, studied up to 8th std. She was with us in our home at katteri for the past 3 months receiving instructions in the Christian faith. Her father who has a mind to embrace the christian fold gave his wholehearted consent for her baptisim. Annamma, with the new name Esther, received baptism with real Christian experience.

On the 24th April the secret believer Mr. Rajagopal Chettiar, the Manager of Meenakshi Talkies at Tirupattur was given baptism by immersion. Five years ago, when he was an inpatient in the Christu-kula ashram hospital for

nearly a month, he was drawn to Christ. At the baptisim service, he narrated how he was dead against Christianity once. Then he did not allow his children to attend the Bible class as they were studying in a Christian school. By the grace of God, his eyes were opened to see Jesus as the Saviour of the whole mankind. Now, for Christ's sake he is wlling to suffer and anxious to glorify Christ Jesus. May the Lord use him to win many a soul for Christ.

The Board of Management for Jawadi and Tirupattur N. M. S. fields is formed recently by the Standing Committee Dr. Raja Savarirayan, the Convener called for a meeting on the 19th April at 4 p m. May the Lord of the Harvest bless abundantly all our efforts for the glory of Christ's name.

R. Gnanadikam,
N. M. S. Missionary.
KATTERI.

THE PATTERN OF THE CHURCH'S FELLOWSHIP AND ORGANISED LIFE AND MINISTRY

by Mr. S. P. APPASAMY
of the Council of the Y. M. C. A's, India.

The Machinery:

The Parish system derives from rural society in mediaeval England when in a homogeneous population the squire and the clergyman were the temporal and spiritual heads of the whole village. The Methodist circuit with its itinerant and local preachers was a system devised by John Wesley to suit the needs of 18th Century evangelism. Superimposed on those we have the modifications brought about by missions when they first came to India, and worked on the basis of missionary, local helpers and converts. The characteristic feature of the Mission was a hierarchy of Boards, Committees and Secretaries, which controlled from the main cities and towns the work done in rural areas. The New Testament conception of the local church as the Body of Christ in that place, fulfilling its ministry and mission within the village or town, dependent upon the guidance and power of the Spirit was lost sight of, and the local congregation depended instead upon the pastor for Spiritual food, or too often the mission for bodily food and shelter, which was doled out according to the decision of Board, Committe or missionary. This system

was based upon 'control'. The defects of this system as seen today are:—

(a) This structure leads inevitably to a 'middle-class' Church - since control is with the middle - class.

(b) The congregation lacks initiative especially in evangelism, because for years signs of large enterprises were stifled by the centralised control of the purse.

(c) The very spiritual life of the Church is endangered ecause :—

1. either the minister is financed from outside and dose not care much for his flock;
2. or the intolerable strain of raising the minister's salary precludes the real spiritual nurture of the congregation.

(d) There is no flexibility - to engage in an opportunity or project that presents itself - to join with another church in any activity;

(e) It fosters class and caste distinctions and loyaties because of power factions;

(f) It gives room for every sort of desire and activity other than the truly spiritual function that the church is for because of its elaborate machinery;

(g) At the same time, it does not foster that unity and fellowship which should characterise a congregation.

Bishop Chellappa writes in his address to the Synod on Committe Rule.

"A word must be said about the organisational set-up of the C. S. I. which is rather complicated, over-organised and Constitution-ridden, tempting our people to become legal-minded and Constitution-mad. The Christian Committe is a fellowship, a gathered community, summoned to ascertain and carry out God's will, as a body; a non-Christian committee forgathers in order to work up a majority mind; and to pass majority resolutions, which may conceivably be unrighteous. It follows that conventions and customs, must be challenged in a Christian committee. In too many churches power has been seized by the worst elements, and the work of God held up sometimes for a whole generation; and the witness of that community is **against** Christ, rather than **for** Christ. From the Moderator's Diocese comes this criticism, quoted from elsewhere: 'We have plunged headlong into

an organisational set-up that has invited more political activity for elections to office and has consequently dimmed the spiritual life of the Church'.

Service to the Laity:

The services of conducting Sacramental worship, study of the word of God, nurture of spiritual life, and the building of fellowship in the congregation may be taken as expressing the minimum, if not the maximum that could derive from the Urban organised ministry of the Church. This should lead on to the main mission of the church as a whole - evangalism. As has been said earlier, the Church must form the laymen and the laymen must transform the world. As we look at the life of our Churches we only too often find:

(a) Regularity in conducting worship;
(b) Some exposition of the word of God;
(c) a little nurture of the Spiritual Life through pastoral counselling, Sunday Schools, etc;
(d) neglect of the building of a fellowship in Christ.

While there is room for improvement in every aspect of Church life, there are several points that may be raised:

1. The building of the congregational fellowship either as a whole, or in homogeneous and like-minded groups is an urgent necessity. The original parish was a homogeneous group–the tenents and landless labourers of the squire. Our Christian fellowship should not follow necessarily classes or caste patterns. But as a beginning homogeneous groups especially in cities could come together in a closer bond: such as a fellowship of businessmen, meeting at luncheon or a group of industrial workers at a factory who meet either at the factory itself or in each other's homes. Such groups would however meet with the whole congregation at services and church functions, etc., and mingle with other groups.

Among these congregational groups could well be a young people's fellowship which could meet to discuss common concerns, study the Bible, and have social gatherings. The Sunday School could also form one such homogeneous group, meeting if necessary more often than on Sundays only and arranging other activities for themselves.

Another variation of this building of fellowship may be through the community pattern in Suburban areas of cities.

A Church in such an area could provide opprtunities for the community by families to meet together not only for worship-but for studies and lectures through young people's and children's activities.

It must however be streesed that the fellowship which may begin by being social and intellectual must have a common spiritual basis as its final end and aim The Church should not degenerate into a Communal Club, but use the insights of organisations like the Y. M. C. A. to build a spiritual fellowship and community so necessary today. The spiritual fellowship may develop through the execution of various projects in the neighbourhood. This may find expression in personal or group projects of various types.

2. It is clear from what has been said above that this plan would be more feasible in urban rather than rural Churches. It is also clear that if the main body of Christians still is in the villages our major concern should be for the rural congregations. Today our rural Churches where some followship is even now in evidence need to be strengthened on the service and sacramental side. They should not depend on occasional visits of a presbyter who hurriedly conducts a service and administers the sacrament once a month.

" Our people are naturally sacramental, but our present system gives them a fair amount of the Word, true, in somewhat dilute or muddy doses, but little of the Sacrament, which is occasionally and somewhat casually doled out by the peripatetic presbyter in one of his frequent, lightning visits. As long as we depend exclusively on the present system of recruiting, training, posting and paying our clergy, this unnatural divorce between the Word and the Sacrament is bound to continue, and to keep our village congregations in a " spiritually anaemic state " - to use the phrase from an answer from a Diocese which was predominantly Methodist. We are, in fact, putting asunder what God hath joined together. "

Here the solution may lie in going back to the New Testament pattern of recognising the congregation as the Church in that place and appointing local volountary leaders as honorary deacons or presbyters to minister to their needs. Both Islam and Hinduism in India depend largely on Voluntary service-which the Church has not adequateley tapped in this way. While there are 20% of the Christians in the cities seem to enjoy 80% of the resources in money and men

while the 80% in the rural areas do with the rest. Honorary deacons need not supplant but may supplement the present presbyters, and could be rather simply trained and retrained from time to time. They would be under the guidance and supervision of the professional ministry.

This would be a welcome change in a church where the ministry is almost wholly a paid ministry. In the history of India, movements that have spread have depended not upon a paid ministry but upon the enthusiasm of voluntary service. In fact, this is one of the ways that the Church may become more Indian, and more indigenous. It would certainly wipe out the criticism that we are a wholly 'cooly' church.

(to be continued)

REPORT FROM NORTH INDIA

In the beginning of the year I toured the Punjab and visited almost all the important cities and Christian Centres. My report of this tour has already been published in the N. M. I. in instalments.

My Sat Tal and Kumaon tour was quite successful. I received more than Rs. 450/-. Dr. N. K. Mundle-Manager, Sat Tal State and Sister Dora Williams helped me a lot as last year. But the gift that I value most was the sum of Rs. 25/- paid by the inmates of the Leper Home at Almora. One Sunday I gave the N. M. S message in the morning service in their Church. And after the Service, as we were talking in Dr. Masihi's (Supdt. of the Leper Home) office one young man-apparently their treasurer-came to me and gave me an envelope containing a sum of Rs. 25/-. I hardly expected any money from these poor and sick people as I had not appealed for any money but only for their prayer support. I was delightfully surprised to see how these people love to give for the work of the Lord. This remainded me of the 'widow's mite' who in the estimation of our Lord gave the most. May this serve as an example to those who are more fortunate than these people. The Gospel Team which included Mr. Eapen and Mr. V. Thondaiman did good work in selling Gospels in buses, specially on the "Flats" where the whole of Naini Tal come down in the evenings. We were greatly encouraged when many of these respectable people bought the Gospel portions and made anxions and

searching inquirees about religion and their souls. I appealed to the local Church and the N. M. S. branch there to continue the evangelistic work. I am really grateful to Dr. R. D. Joshi, District Superintendent Almora–to arrange our tour and more so for helping us to open our field at Chankutiya-Ganai (from 1-4-60) from where our preacher will be able to give the message of Salvation to the people living in the surrounding villages and to the pilgrims to Badrinath.

Rewa: When I visited Rewa, I found that there are many Christians of all denominations without a resident Pastor. Once, an unordained preacher seeing the zeal and need of the the people administered to them the Holy Communion. Rewa is about 80 miles from Allahabad and I wish something could be done under the auspices of the N. M S. to look after the spiritual welfare of these people and to evangelise the city and the surrounding area.

I attended the Annual Conference of the Methodist Church in October where I gave the N. M. S, greetings and the message. It was as a result of appeals made at such Conferences that Rev. K. B. Singh offered his services to the N. M. S and we were able to open our field at Pachperwa with the help and co-operation of the then District Superindentent Rev. S. A Singh and Bishop Sundaram.

I was also invited to attend Bishop Pickett's Institute on Evangelism at Lucknow where I was able to make good contacts on behalf of the N. M. S.

Miss M. M. Singh was our accredited representative to the U. P. C. C. But unfortunately, due to her illness she was not able to attend the Biennial Conference of the U. P. C. C. which I attended in her stead. As usual, I took advantage of the presence of so many representatives from all over U. P. and spoke to them about the N. M. S. I am glad to report that one young man has shown his disire to join the N. M. S. after finishing his theological training for which he will be going from July next.

A. V. Singh,
Organising Secretary.

NATIONAL MISSIONARY SOCIETY AUXILIARY, TRIVANDRUM.

A new turn in the activities of the N. M. S. in the Trivandrum City was effected about 5 years back when a new

Working Committee consisting of about 30 very active members was constituted with Mr. D. R. Vedamuthu as President, the pastors of the different churches here (Mar Thoma, C. M. S., L. M. S. and Salvation Army) as Vice-Presidents, Mr. I. Paul Sastry as Secretary and Mr. K. P. Thomas, as tTreasurer.

The Committee now meets on the first Sunday of every month to pray for the great work that is being done in the various fields throughout India and also to consider the ways and means for collecting funds for the same.

The City is divided into different parts and each member is authorised to collect money from one section and remit it to the Treasurer. As a result of the enthusiastic work that is being done by one and all of our committee members we, are now able to send Rs. 50/- per month to support the evangelist who is working at the new missionary field at Jawadi Hills.

In order to create interest about the N. M. S. in the minds of the Christian public in this city and its suburbs, we often arrange special meetings and talks whenever persons working in the N. M. S. arrive in this place and also special song services under its auspices once in a quarter. We remember with gratitude the persons who have helped the N.M S. with their generous contributions. In this connection, the name of Sri. Y. Gnanadas who contributed the sum of Rs. 50/- was specially remembered. May God bless the N. M. S. and its activities throughout India.

I. PAUL SASTRY,
Secretary.

* * * *

"A Christian Convention, under the auspices of the Naini Tal Branch of the National Missionary Society of India, will be held at Naini Tal from the 6th to the 12th June 1960, in the Methodist Church. Rev. Abdul Haq (Senior) and other prominent speakers will address the daily meetings. All are welcome to attend the Convention."

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Headquarters :—**N.M.S. House, 102-103, Peter's Road, Royapettah, Madras-14.**

PRAYER TOPICS.

Let us thank God :

For the wonderful way in which He guided us as individuals and Society in the past months and for His blessings to us, both temporal and spiritual.

For His grace and mercy to our General Secretary, Dr. A C. Abraham during and after his operation.

For enabling the Society to be helped by many friends and members who are so faithfully sending gifts, big and small for the cause of His Kingdom.

Let us pray :

For God's guidance to Dr. A. C. Abraham when he takes the short theological course at Bangalore between July and October to equip himself further for a more efficient service.

That a suitable place be found for convening of the Executive Committee meeting of the N. M. S., and that the members assembling there be led by the Spirit to plan for the development of the N. M. S.

That God's blessing may rest on the efforts made by Mr. Wilson Singh in Chaukutiya, Rev. K. B. Singh in Pachperwa and the Fellowship in Butwal, Nepal.

That another couple may be enabled to go to Jawadhi for giving medical help.

That a suitable substitute for Mrs. (Dr) Basu Rao be found early in September for a period of two or three months.

The Ordination of Rev. Chandra Basu Rao, M A., B D., S. T. M. (of Shahdol), M. P.

The newly built Luthern Church, Kilpauk, Madras was the scene of the ordination of Mr. Chandra Basu Rao on Sunday, the 19th June 1960. Bishop Manickam was assisted by senior Presbyters and high dignitaries of the F. E. L. C., The Service was in English and the Charge of the Pastor was given by the Bishop who preached on II Tim. 2.15 :

> " Do your best to present your self to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth, "

He emphasised the three duties of a Pastor (1) He should be approved of God (2) He is a workman and (3) He should rightly handle the Word.

Dr. Raman of Madhya Pradesh, in his sermon dealt with the marching orders of our Lord i. e., Ye shall be my witness–and also emphasised the social service to be done by the Church in India and world where there is so much suffering and need.

The Service ended with the Lord's Supper, many partaking in it. May the Lord mightily bless and use Rev. Chandra Basu Rao, in M. P.

The National Missionary Intelligencer

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"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

NEWS AND NOTES

All those who had known our Organising Secretary of S. India, Miss E. L. Joshua will be sorry to learn that she had to sever her connection with the N. M. S., to join the C. S. I., Conjeevaram, near Madras. She will be still engaged in educational and religious work. We are thankful to God for her services to the Society for the past about 12 years during which she had given the N. M. S. and Missionary messages to many Churches and institutions she had visited. God had blessed her work and her message. We wish her God-speed in the new field she has joined.

Our General Secretary, Dr. A. C. Abraham who has been so efficiently carrying on the responsibility of the Society these years is undergoing a short theological course in Bangalore between June and October, 1960. He is a deacon of the C. S. I. and will be ordained as Presbyter in October '60, after the compeletion of the course. He has asked for our prayers. During the Period (June to October '60) Mr. S. Devaprasad will be acting for the General Secretary.

It is heartening to know that a leading Christian business man of Poona has donated Rs. 1000/- this year and promised to contribute every year that sum for our work. May the Lord bless him, his family and business. Another lady from Bangalore has sent a gift of Rs. 500/- towards the building of a small church in N. Arcot Dt. Let His name be praised.

NOTE.—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council or Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

Another lady from Lashkar, Gwalior, M. P. has promised to support the evangelist in Chaukkutiya and sent Rs. 300/- as six months' salary through our General Secretary Dr. A. C. Abraham.

——:o:——

THE UNIQUE JESUS CHRIST

Dr. S. JESUDASON,
Christukula Ashram, Tirupattur.
(Continued from the last issue.)

THE UNIQUE WAY OF SALVATION THROUGH THE CROSS OF CHRIST

Ex. 32:31, 32; Is. 53:4, 5; Matt. 16:21 to 26; John. 3:16, 17; 10:11; Lk. 23:39 ta 47.

Hinduism teaches that when owing to the increase of wickedness the world is in danger of being engulfed God comes to the earth as avatar (incarnation) for the destruction of the wicked and the preservation of the righteous (devotees of God). The way or the plan of the Cross of Christ is **not** the destruction of the wicked but his salvation from his wickedness, and conversion to the way of righteousness. "God sent not His Son into the world to condemn the world but that the world through Him might be saved". He saves the sinner by showing him through His self-sacrificing love on the Cross how his sin crucified the Lord who had come searching for Him in love in order to redeem him from his evil ways. Conviction and conversion are the methods by which Jesus saves men and thus He destroys the sin while saving the sinner and establishes His Kingdom of righteousness on earth. Sin had separated the sinning son from His Father but the sight of the Cross shows the sinner the heinousness of his sin and makes him repent and return to His Father and be united with Him. Even as Jesus was upon the Cross there was not an iota of ill-will towards those who had falsely abused Him, falsely accused Him, nailed Him to the Cross and afflicted Him but only a feeling of love for them and He interceded for their forgiveness. "Father forgive them for they know not what they do." The thief by his side and the gentile Roman Centurion who saw all this (Luke 23-42, 43, 47) were converted then and there. According to a tradition even the soldier who pierced his side with a spear was converted (John 19:33). The way of

Jesus was the way of Ahimsa or LOVE (non–violence). He builds the Kingdom of Heaven on earth – the family or house of God, the New Jerusalem by this dynamic power of Love as revealed not only on the cross but in His own Life from birth to death.

The Uniqueness of the great Renunciation of Christ Jesus.

Lk. 2:7; Matt. 13:54 to 58; 8:20; 20:28;
John. 11; Phil. 2:5 to 8.

In a very beautiful new Buddhist temple at Saranath there are very fine paintings on the walls drawn by a Japanese artist. These describe the life of Gautama Buddha from his birth at a place up to his great renunciation and final "enlightenment", preaching and gathering of disciples. In our Tamil Nad we know how Manickavasagar, the great Prime Minister of the Pandyan King of Madurai renounced position, power and wealth and became a Siva Baktha and wandering Sanyasi Poet after his vision of God at Tiruperunthurai. The world has seen and admired the tremendousness of the renunciation of these and other sages including some great Christian saints of the Church who have openly renounced wealth, home, earthly possitions and dear ones. But the renunciation of Jesus was something wonderfully different. He was conceived in the womb of a poor unknown virgin of "low estate" (Lk. 1:48) in the village of Nazareth. When labour pains came on this poor woman she had to find her privacy only in a "cattle shed" in an inn. Unknown, unrecognised and even despised were the days of His early childhood. "He came unto His own and His own received Him not." "Do we not know His antecedents that He is only a carpenter's son?" said they contemptuously. "Neither did his brethren believe in Him" (John. 7:5). When any of us renounce anything for a great cause and show some acts of self–sacrifice there is an inward feeling of comfort or encouragement when we realise that our renunciation is appreciated by others! But if we are not only not appreciated but even misunderstood and despised, how broken–hearted we feel! Here was One "Who being in the form of God did not set store upon equality with God (Moffat) but made Himself of no reputation, and took upon Him the form of a servant (slave) and was made in the likeness of man, and being found in fashion as a man, He humbled Himself and became obedient unto death of the cross".

If I might say so with reverence, He came into the world unrecognised, lived and worked unrecognised and unappreciated and like a malefactor died on a cross in agony and loneliness deserted even by most of His very disciples. This was the price He paid for your redemption and mine. Thus did He reveal to an unbelieving world "God so loved the world that He gave His only begotten Son" and stretched out His hands of love as He hung on the cross in a great invitation to us "Come unto Me."

The Uniqueness of Christ's Universal Love and Outlook.

Lk. 2:32; Math. 8:10; 15:28; John 10:16; 12:20 to 23; Gal. 3:28; Ephes 2:13 to 16.

When Jesus came to this earth He was born to a Jewish mother. The Jews were proud of their race which they considered as a chosen and an elect nation of Jehovah the Lord–Superior to all other races whom they looked down upon as heathen Gentiles. In spite of this narrowness of the race in which He was born and the environments, circumstances, conditions of training and upbringing, He rose far above this narrowness and prejudices of the times and the country. He exhibited to its people a catholicity of spirit and breadthness of vision that marked Him out above everyone of His age. There is only one passage in the Gospels where He advises His disciples not to use vain repetitions as the Gentiles do when they prayed, but on the other hand His admiration for non–Jewish people and His looking forward to gathering them all into His fold is seen in several Gospel passages and Jesus never used a contemptuous word about Gentiles or their faith. Later, through His visions and inspiration the great apostles, Peter and Paul proclaimed to an astonished world how in Christ Jesus there is neither Jew nor Greek, bond nor free but all one in Christ Jesus for He through His cross had broken the middle wall of partition and mutual hate that divided the nations.

The Cross of Christ explains in a Unique way the true nature of vicarious suffering and its Redemptive Action.

Psalm. 73; John. 9:1–3; Mark. 8.31 to 35; Acts. 9:16; I Peter. 2:21 to 25.

The problem of the suffering has been a mystery and has taxed the thinking minds down the ages. Why should a

righteous man suffer and the wicked prosper? Hinduism explains this by the law of Karma. Actions good or bad have their reactions and produce results. A man's suffering or prosperity is the result of his bad or good deeds in his former birth. As he sows in one birth so he reaps in his next birth, as man repeats his cycle of births, deaths and rebirths. This becomes meaningless as the man cannot link himself with his previous birth by any intrinsic knowledge and also this law denies the iindividuality of human personality. On the other hand we see constantly in human society the vicarious nature of suffering though often one might be unconscious and not clear to the suffering. An epidemic of cholera or typhoid might kill thousands of innocent persons by the sheer carelessness of an ignorant villager infecting the drinking water of the village or town. But when the conscience of the intelligentia (who till now were negligent) is awakend after seeing the tragedy to educate the village and open his eyes, they repent and begin to do their duty. The son who realises how he has broken the loving heart of his beloved mother by his evil life realises after her death the terribleness of his sins, repents and turns away from his evil ways. God came incarnate seeking in His love the salvation of His sinful child going astray in evil ways but the sinner not recognising Him and the loving nature of His seeking to redeem him hates Him, persecutes Him and finally crucifies Him. But Chrisit's love works in his mind and when he realises how his sin had rejected and murdered the very One who came searching for Him, then realising his sin, he turns from his evil ways and is redeemed. The sinless has to die for the sinner when He came to this earth as a poor man humbling Himself in the form of a slave and to die upon a cross of shame. He is the clear explanation of vicarious suffering in redeeming love and action. The servants of Christ, His apostles had also to follow His footsteps of suffering in proclaiming and making available to all the redemptive power of Christ's Cross. "The Son of Man must suffer". The righteous has to suffer if the sinner is to be redeemed.

Life Membership

Dr. S. Masihcharan	*Hyderguda.*
Miss. V. C. Dhar.	*Lucknow.*

THE PATTERN OF THE CHURCHE'S FELLOWSHIP AND ORGANISED LIFE AND MINISTRY

by Mr. S. P. APPASAMY
of the Council of the Y. M.C.A's, India.

Lay Organisations:

The missions and churches themselves have been engaged in such varied and diverse activities that little thought is given to the function of Lay organisations. The time has come and now when the place of these organisations is basic to the re-organisation of the life and ministry of the Church. Speaking for the Y. M. C. A., Lay organisations have felt that the church has not given its whole-hearted support to the work of these organisations. The pattern of the future may be that the Church works not so much through Institutions such as schools, colleges, hospitals and other institutes, but through lay organisations which take responsibility for various projects and areas of need.

This pattern fits in more closely with the thinking of the nature and function of the whole church on the one hand, and bridges the gulf between the churches as religious organisations and non-Christian Society. Some lay organisations such as the Y. M. C. A. and the Y. W. C. A. have already built up considerable goodwill among non-Christians who are members and among the general public. This liaison should aid the church in its primary mission of evangelisation as well in its task in being the leaven of the new India. In re-thinking the pattern of the life and ministry, a fresh emphasis needs to be laid on the work and opportunities of lay organisations.

Adaptability:

One of the charges against the Indian church is that it is not flexible or adaptable-not even as flexible as several of the mission organisations still in the country. In this connection, I believe that great lessons can be learnt from other bodies whose experience in the past of work in India can be channelled into our organisational structure:

(a) The Roman Catholic Church seems to find no difficulty in finding recruits for its celibate ministry. In fact, it is able to build up a pool of available Mothers and Fathers in training to be sent on special missions. The

mobility, the rigorous training, the self-sacrifice of such a ministry should certainly be kept in mind in planning any great re-organisation in the Protestant Indian Church.

(b) In contrast to the rigid discipline and order of the Catholics stand the Quakers–Society of Friends–who have a loose organisation but moblise their laymen most effectively for service. Their experience has not been used at all thus far in the structure of the Indian Church or Sections of it.

(c) Even our own indigenous Ashrams have not really entered the main stream of the life of the Indian Church as they rightly should. While the number of ashrams has risen to 24 or over the influence these have wielded on the Church as a whole is negligible. Could the Church for instance use the Ashram effectively in the training of presbyters combining Ashram living and forms of service with the theological education of the ministry? This would bring about a new orientation.

The National Missionary Society has experimented with such a pattern, but its experience again has not been integrated into the Church. Would the Church's mission to India touch the Indian mind and heart more closely if some such pattern was set up?

It is also note - worthy that two other organisations which have had considerable influence in India have had systems similarly organised - the Ramakrishna Mission and the Sarvodaya Movement.

Do not these movements and organisations have a greater adaptability, mobility and appeal than the Church as it is by and large today? If so, can we not learn from them, taking what we may be guided under the hand of God to take and study the matter carefully and prayerfully in the light of Scripture.

Conclusion:

Let us then sum up some of the changes in the pattern of the followship and the organised Life and Ministry of the Church which may help us in India to achieve more closely our mission and prophetic task:

1. We want a truly indigenous Church–Indian in spirit, in mind and in organisation, able to speak to the heart and

soul of India in terms intelligible to her, and to serve her in the most acceptable manner.

2. We need to break down barriers that we have built around ourselves, or the non-Christian Society has built around us - so that we are no longer in isolation. We need to enter once more the main stream of the changing life of the country.

3. Having entered this stream, we believe that we have a prophetic mission, to win our land for the Kingdom through evangelism and service. This service involves the work of a creative minority as outlined by Toynbee.

4. We need to re-think and re-form our organisational structure in the light of the experience of the democratic churches now functioning in India, which report power politics and squabbles within the church destroying its fellowship.

5. We need to take steps to build up the Fellowship in and through our local congregations. This aspect of the Church's service has not been adequately central in the life of Christians.

6. We have to re - think the recruitment and training of ministers in the light of our needs particularaly in the villages. This may be done by returning to the N. T. pattern of voluntary local leadership being given responsibility.

7. We need to re–think the deployment and use of our institutional work.

8. We need to consider with great care the problem of Finance–especially the heavy subsidies the Indian Church still receives from abroad.

9. We need to integrate foreign personnel more fully into the Indian Church.

10. We need to support and use Lay Organisations instead of Church organisations for our work, first in nation–building tasks, but also in the mission of evangelism.

11. We need to profit by the experience of and attempt to use some of the techniques of (a) The Roman Catholic Church, (b) The Quakers–the Society of Friends, (c) Ashram based-movements such as Ashram themselves, the N M. S. the Ramakrishna Mission and Sarvodaya Movement.

12. We cannot transform the India of today unless we are first prepared to transform ourselves. It must be understood that though we attempt to transform our fellowship and the organised life and ministry of the Church, even such transformation is of no avail, unless God Himself transforms the Indian Church through our penitence and surrender more fully to His will. If we are to be with Christ in India, and walk with him, we must indeed put on the mind of Christ and be transformed by His Holy Spirit. Thus only can we be 'a sign lifted up among the nations' for Salvation and Judgment.

REPORT FROM NORTH INDIA

(Continued)

Last October Mr. & Mrs. Prem Pradhan joined the Butwol Fellowship' and I went to see that they were properly settled there. They were coming from Darjeeling and I met than at Gorakhpur. Mr. M. O Varkey, Principal of the St. Andrews College and President of the Local N. M. S. Branch was our kind host and did every thing to help us out in every way. We are very grateful to him. We took this opportunity to visit most of the members for there exists an active branch there. I was also asked to preach in the church where the pastor too made a fervent appeal on behalf of the N. M. S At Butwol Mr. Mathai and Mr. Eapen, in spite of language handicap, were doing their best to tell the people about the Saviour. We are glad that the Pradhans have joined them. They being the children of the soil can have more intimate contacts with the people. During my last visit I was glad to see the small library and reading room which they are running now which attracts regular readers. They are running a Sunday School and have 14 scholars who are taking Correspondence Bible Course.

On my way back I visited Mr. and Mrs. K. B. Singh at Pachperwa. Their main work lies amongst the Tharooes, a backward tribe who live in isolated villages in the jungles at the foot of the mountains. I was able to visit one of the villages about 6 miles from Pachperwa. We went on cycles and the roads were awful, but on reaching the village I was glad to see that the people were hospitable and Mr. K. B.

Singh had made good contacts to be able to preach the Gospel.

Under the joint anspices of the N. C. C., the Christian Institute for the Study of Religion & Society and the Fellowship of Reconciliation (India) a Christian Study Consultation was held at Nagpur to which I was also invited. The main topic for discussion was Christians and the prevention of War.

At the last Triennial Conference at Tiruvilla (Kerala) the Metropolitan and the Mar Thoma Church played the kind hosts. It was felt that there should be more link between the South and the North, and exchange of teams Since then, to achieve this object, I have seized every opportunity to use the services of any Church dignitary and leader from the South. Last year we were fortunate to have the Most Rev. Juhanon Mar Thoma–The Metropolitan of the Mar Thoma Church, amongst–us. A Spiritual Life Convention was arranged where he brought the messages for two days. A public reception was also given to him by the Christians of Allahabad. This year also we were fortunate to have some distinguished visitors. Dr. Paton and Sadhu Mathai were with us for 4 days and we were able to arrange very interesting meetings where they brought messages which proved a source of blessing to many. Bishop Mar Athanasius come in December and besides other functions arranged in his honour he preached in the local Methodist Church at a Special Service to a big congregation. The L. N. M. S. are running a hospital at Shahdol and we were informed that Dr. Rama Bai was coming to Allahabad for the Medical Conference. I approached her and she was good enough to cancel her engagement and come to attend our Annual N. N. S. 'fete' arranged by the Ladies Auxiliary, she brought greetings from the L. N. M. S. and Shahdol and was welcomed on behalf of the local N. M. S. branch. From the North recently our two distinguished ladies, Mrs. B. R. James and Mrs. C. Phillips went to the South and were accorded a rousing reception at the Head quarters - Madras. They were also taken to the Triputtur Ashram and have brought pleasant memories of their trip to the south. To my mind the N. M. S. is the only society which provides a common platform where we all can meet and work as one team. May It grow stronger by such mutual exchange of visitols and teams.

Early in March I attended the meetings of the Board of Governors of the United Mission to Nepal, at Patna. Great work is being done by the United Mission to Nepal, but unfortunately they are bound by agreement with the Nepal Government and are not allowed to preach the Gospel. I feel that the time is ripe and the N. M. S. must move into the interior of Nepal where the harvest is plenteous but the labourers are few. We are sure God will open the way and lead us on. At these meetings I met Bishop Parmar of Bhagalpur who has promised to help us in Bihar. From Patna I visited Muzzafarpur, Aurah, Buxar and Partabsagar with good responce.

This year I was able to enlist about 50 subscribers to the N. M. I. and some of the readers have become good supporters of the N. M. S. May the hearts of others be moved to support the N. M. S. in the work of the externion of His Kingdom in India and the adjoining countries!

A. V. SINGH,
Org. Secry. N. M. S. (N.I.)

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20th ANNUAL ZION FESTIVAL FROM 6–8th May, 1960.

This festival is conducted in May every year in a place called Nangamangalam (Zion Hill), about eight miles from Katpadi on the main bus road in between Ranipet and Chittoor. Some years ago a small Jebalayam was erected by the efforts of the Rev. Joseph John on a small hill. It was only a moolasthanam (altar) with a gopuram well designed, appealing to the Indian mind. "To give prominence to the indigenous way of worship it is necessary to construct such a place of worship according to Dravidian architecture."

The place is ideally set, and going up the hill truly gives the feeling that we are going to be alone with God leaving everything behind.

The festival began on Friday, the 6th beginning with the hoisting of the Flag by Mr. C. A. Samuel. This was followed by Sandhya meditations when the whole gathering, mostly people from villages worshipped God in silent meditation realising His presence. The scene there reminds one of Ps. 46:10.

"Be still, and know that I am God."

The Rev. E. Tichicus gave the Devotional talks. The Rev. (Cand) J. Jeyaseelan gave a kalakshepam after night meal.

"I have come that they might have life and that they might have it more abundantly."

Saturday 7th. The main service was held in the pandal. The K. G. F. choir led the congregation in singing. Only lyrics were sung and this made the non-Christian feel at home in our company. The Rev. R. Gnanadikam, Missionary of the N. M. S. gave his first talk on the theme "Abundant Life" as promised by Jesus Christ. In the after noon (Rev. Cand) J. Jayaseelan gave another kalakshepam.)

Sunday 8th. The bajan led the congregation to the house of prayer on the hill to join in the 'Light Service' and Communion Service. We reminded ourselves that Jesus alone is the Light of the World 'Which lighteth every man that cometh into the world.' The Rev. S. Gnanasundaramani gave the message.

Sunday Service was conducted in the pandal in which Revs. Arthur John, Joseph John and Gnanadikam participated.

The construction of the mandapam needs special mention. Mr. M J. John, Principal, Agricultural Institute, Katpadi and his men, Villagers and Children and one Mr. Pillai, a Hindu friend had worked hard to build it and we praise and thank God for this.

In spite of drought condition people did come and it is evident that the people were constrained by the love for their Lord.

The choir from K. G. F. is an answer to many who wonder whether we can make the members of our congregations sing lyrics in a scientific carnatic way. It is possible, and if the Indian Christians are in earnest, our singing in our churches can be to the glory of God and be a source of inspiration and draw non-Christians to the feet of the Master.

There is much talk about indigenous form of worship and Indianisation (not hinduisation); and those who wish to have an idea are welcome to this place. Indigenous worship is a natural thing for the people in this area and no special effort is needed to train the people in this. Those great

men of God who had visited this place before can bear witness to this. "Instead of talking much on Indian culture and art, our Indian Christian community must put it into action following the example of Zion Hill Festival eelebrations".

The Presbyter designate of the pastorate the Rev. Y. Yesupatham was there throughout and helped in all ways. He needs our prayers to carry this heavy responsibility in the years to come.

S. GNANASUNDARAMANI.

The late Rev. H. A. Popley of Erode (S. India).

We regret to learn of the passing of the Rev. H A. Popley, a missionary of the London Mission who had laboured faithfully for the Master for about half a century in Erode. He was, above all, an Evangelist whose labours brought in many a soul and family to the knowledge of the Saviour. He had learnt Tamil so well that he could speak and conduct kalakshepams to the wonder of many Tamil Christians and Hindus in Tamilnad. He was one of the early Missionaries who had mastered great Tamil works such as Thirukural, Thiruvasagam etc., and translated the Kural into English. He had learnt karnatic music and taught Christian lyrics to Indian Christians. After retirement, he settled down in Coonoor and to the last he was a missionary in the true sense of the Word. Our condolence to Mrs. Popley and son

The late Dr. Ida Scudder of Vellore.

Another great soul, an American Medical Missionary passed away in S India at a ripe age of 90 whose name and the hospital that she has founded, viz., The Christian Medical College Hospital, Vellore, N. Arcot Dt. have won international fame. The healing ministry of the late Doctor was much appreciated by all classes of people and many a young man and woman who is engaged in this Ministry throughout the length and breadth of India has passed out of this famous institution. May the Lord be praised for all the healing that is given at this great hospital founded by this illustrious and self-sacrificing missionary who has given her all for the Master and for the well being of our motherland.

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THE SADHU SUNDER SINGH ESSAY PRIZE

The Senate of Serampore College (University) announces the institution of the Sadhu Sunder Singh Essay Prize in the general field of the Apostolate or the Mission of the Church. The prize amount shall be approximately Rs. 70/– It is open to all internal and external gruaduates of Serampore College (University). Applications for registration should reach the Registrar of Serampore Senate before 15th August 1960 and the final copies of the eassy before March 15th, 1961. Registration fee is Rs. 5/–.

The Essay may be written either in English or in the Vernacular of the candidate. If written in English, it should be typed in foolscap size, double - spaced and in duplicate. If written in Vernacular, it should be legible, double spaced and in duplicate.

The Essay should not contain less than seven thousand words or exceed eight thousand words.

The subject for the Essay is: THE CHRISTIAN SADHU OF TODAY.– AN EVALUATION BASED ON A STUDY OF THE LIFE AND WORK OF CONTEMPORARY EXAMPLES."

C. DEVASAHAYAM. *Registrar.*
Serampore College, Serampore.

SERAMPORE UNIVERSITY B. D. COURSE (Revised)
THE ORIENTATION OF THE COURSE

The Senate is of opinion that a degree course in Christian Theology to be worthy of the name must be largely concerned with those great truths of the Faith which are enshrined in Scripture and verified in the experience of the Universal Church. Accordingly much will be found here which is common to similar courses in other parts of the world. At the same time, the Senate is providing for students with a great variety of background and responsibility, and who will be trained in Colleges of varied tradition. Accordingly, the Course continues to show that combination of unity and flexibility which has marked it from the beginning. In addition, all through the syllabus there runs the awareness that our students are to serve the Church of to-day here in Asia with the very special tasks and responsibilities which mark our time and circumstance. The hope of all those who share responsibility for this revision is that all who use it, whether as students or as teachers, will find it an instrument well fitted to its purpose precisely in the conditions in which we are called to serve.

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PACIFIC SCHOOL OF RELIGION

The National Missionary Intelligencer

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Desire

—o—

Give me a heart that's full with love
An understanding mind
A faith deep rooted in thy power
A longing to be kind.

Give me a comprehensive grasp
Of purposes all good
A deep desire to make thy will
My spirit's daily food.

Then shall I grow through thy good grace
Like to the perfect one
Who son of man taught other men
That each might be God's son.

—E. M. Murray.

Headquarters :—**N.M.S. House, 102-103, Peter's Road, Royapettah, Madras-14.**

The C. S. I, Mussoori Lutheran, N. M. S. and Ashram Joint Evangelistic camp – June 22nd to 24th, 1960.

The monthly evangelistic camp held in June was at the request of the Lutheran friends Palakodu village which is located in Krishnagiri taluk, about 35 miles south of Krishnagiri. It is predominantly a Muslim village. The following friends took part in the campaign :—

C. S. I. representative...Rev. Joseph.

Lutheran representatives...Rev. H. Manna, Rev. Englebrecht, Rev. Daniel, Mr. Vedamanickam, Mr. Samraj, Mr. Devasahayam, Mr. Andrias Din and Rev. Devadoss.

Ashram representatives ... Dr. Raja Savariroyan, Mr. Thondaiman and Mr. Muthiah.

N. M. S. representative...Rev. J. Duraikkan.

We were comfortably accommodated in the Travellers' bungalow at Palakodu and the camp commenced with a devotional address given by Rev. H. Manna on the urgency of preaching the Gospel to all people so that the Kingdom of God may come soon. We divided ourselves into two groups that night and went out to preach without film strips and projectors. While one batch went to a Hindu locality of the viilage, the other one went to the Muslim centre. We were able to do this programme on two nights and over 100 Urdu Gospels and about 100 Tamil gospels were sold during those two days. A good number of Hindu and Muslim patients came to the Travellers bungalow and this gave us an opportunity to put up our flannel graphs on the verandah and our evangelists spared no pains to contact the individuals right throughout the day. Rev. L. Englebrecht conducted Bible study for us on Saturday forenoon on the cleansing of the Temple by Jesus. We attended the Sunday worship in the Lutheran church at Krishnagiri and dispersed to our respective places. We had a good time of fellowship together in the study of the Word of God, in prayer and in witnessing and preaching. Please pray that the spirit of God may work in the hearts of those who have willingly bought the Gospels and started reading them.

Raja Savariroyan,
Kristukula Ashram,
Tirupattur

The National Missionary Intelligencer

Vol. LIV] August 1960 [No.

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

NEWS AND NOTES

Madras Ladies' Auxiliary Sale

The usual Ladies' Auxilary Sale will take place on the 6th of August, 1960. The leading Indian Christian ladies of the city take a great interest in it and the funds realised are utilised for the evangelistic and social work of the Society in Puram, N. Arcot Dt. Any gifts or cash towards this will be gratefully acknowledged by the N. M. S. Office. Kindly remember the sale in your prayers.

The N. M. S Week and the Day of Prayer.

The N. M. S. Week and the Day of Prayer will be observed this year from 2nd to 9th October and the N. M. S. Sunday on the 9th of October, when the Churches and individuals will be remembering the work of the Society and thank God for His leading all these years and pray to Him for further guidance in the days to come. The Pastors of Churches, Heads of Institutions, the Area Committees and the Branches of the Society are requested to observe the Week and the Day of Prayer. A special appeal is being prepared and copies will be sent for use on that day. The Branch and Area Secretaries are requested to convene Prayer Meetings during the Week according to their convenience, for

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me by His continual abiding in me. The believer who realises this continual comradeship of Christ Who dwells with him will become a "Jiwan Muktha i e., one who has obtained release and lives in heaven though still in his body.

Report from Ganai - Chaukhutia. - U. P

This month I had the privilege of working in a Mela and the neighbouring villages. Tracts were distributed and Scripture portions were sold. From 8th to 12th June attended an institute of village leaders at Almora by the order of the Dist. Supdt. Dr. R. D. Joshi. Helped in the Institute by leading in singing and other items.

It was a great privilege for us here when on 17th June Mr. A. V Singh, Org. Secry. N. I. together with the Pastor of Dwarahat visited Ganai-Chaukhutia. He inspected the work and advised me on several matters. In the evening, he opened a lower primary school and had a meeting with men and children. The school is now regularly conducted.

Mr. A. V. Singh conducted Sunday Service at Dwarahat and roused the church members to help in the propagation of the Gospel. I also helped in the programme by singing. Kindly remember the work here in your prayers.

Wilson Singh.
Ganai-Chaukhutia.
N. M. S. Evangelist.

NEWS FROM AJMER

I write to inform you that Spritual Meetings were held from 7th to 11th instant, and many people, old and young, were revived in these meetings. The total income from donations and collections during the meetings was Rs. 224·02 and expenditure Rs. 146·73 nP. The balance Rs. 77/- has been remitted by me to the Treasurer of the N. M. S.

J. D. Wilson.
Hon. Secretary

REWA MISSION

In 1959 work was opened among Uraons in and around Chitwahi Tola, ten miles to the south of Murwahi. At Chitwahi Tola we were able to buy last June a small property 92' x 40' from a Brahmin owner for Rs. 100/–. The law in Madhya Pradesh forbids adivasis to sell the land to any non-adivasis. We are happy that we have got this small site so that when the rains stop, we shall be able to place two Uraon evangelists in this area.

A young man, 18 years old, who has had middle school education, has been interested in the Gospel, and recently he spent a few days with our missionary and workers at Murwahi in May and he has been pressing to be haptized. He returned home to his village near Chitwahi Tola and again came to Kotma to Missionary Raymond Martin and urged them to baptize him. After due instruction, he was baptized on July 3. He is eager to take Bible training and it is proposed to send him to Gossner School for Pracharaks at Govindpur, near Ranchi District. He wishes to be an evangelist to his own people. Your prayers are requested.

The Rev. Chandra Basu Rao, who was ordained at the Lutheran Church at Kilpauk, Madras, carried out a busy programme in Madras City on June 24-26 speaking at two large C. S. I. Churches (Good Shepherd, Mylapore and Royapettah Wesleyan) and also the Gandhinagar N. M. S. Branch on Saturday, the 25th. Both at the inauguration of the Royapettah Branch held at the N. M. S. House on Friday, the 24th and at this small gathering at Ghandhinagar as well as in the Church services in these two large Churches, his messages were heard with very great joy and thanksgiving.

Later, he visited the Ambur Area of the I. E. L. Church and our Ashram at Tirupattur, North Arcot, and has now carried out a tour programme in the Arcot Lutheran Church; and by the end of the month, he would have finished his visits to important T. E. L. Church centres and also visited the Nagercoil and Trivandrum Synod areas of the I. E. L. Church (Missouri). On the 28th and 29th he will be visiting Vellore after which he goes to the Andhra area in the first

(Continued on 3rd Cover Page)

NATIONAL MISSIONARY SOCIETY

General Fund Receipts and Payments

RECEIPTS

		Rs.	nP.	Rs.	nP.
To	***Opening Balances :***				
	Cash on Hand	616	89		
	Cash in current account with State Bank of India	2,253	11		
				2,870	00
,,	Opening Imprest cash with				
	a) General Secretary, Madras	300	00		
	b) Honorary Secretary, Utter Pradesh Area Committee	200	00		
	c) North India Organising Secretary	150	00		
	d) Honorary Associate General Secretary, Madras	150	00		
	e) Organising Secretary, South India, Madras	130	00		
	f) Head clerk, Headquarters, Madras	75	00		
	g) Accountant, Headquarters, Madras	35	00		
				1,040	00
,,	Field Receipts as per Schedule 'A'			50,548	07
,,	Sale Proceeds of lands at Tirupattur			8,400	00
,,	Gift from Mr. G. R. Hensman, Ceylon.			8,621	00
,,	Interest on Government Securities			860	21
,,	Munnar receipts towards Jawadi special work			785	00
,,	Life Membership Fees			1,541	00
,,	Miscellaneous Receipts				
	Electricity charges	70	00		
	Books	44	49		
	Sundries	267	50		
	Guest Room Rent	28	00		
	House Rent	409	00		
				818	99
	Total			75,484	27

Note :— General Fund's Liabilities to other funds as on 31-3-1960. Rs. 14,168·41.

OF INDIA, ROYAPETTAH, MADRAS-14.

Account for the Year Ended 31-3-1960.

PAYMENTS

	Rs.	nP.	Rs.	nP.
By Field expenses as per Schedule 'B'			53,162	45
,, Advance to Ladies Auxiliary, executive Meeting				
All India Council Etc	2,719	20		
Less Recovered	2,719	20		
			Nil	
Loan to Lutheran N. M. S.			1,500	00
Amount deposited in Fixed Deposit with Indian Bank Ltd			12,000	00
,, Amount paid to S. J. Doraiswamy Family	1,240	00		
Less Donations received on above account during the year	222	00		
			1,018	00
,, Loan to D. Devadanam	300	00		
Less amounts recovered	40	00		
			260	00
,, ***Closing Balances :***				
Imprest cash with				
a) General Secretary, Madras	300	00		
b) Honorary Secretary, Utter Pradesh Area Committee	200	00		
c) North India Organising Secretary	150	00		
d) Honorary Associate General Secretary, Madras	150	00		
e) Organising Secretary, South India. Madras	130	00		
f) Head clerk, Headquarters, Madras	75	00		
g) Accountant, Headquarters, Madras	35	00		
h) Missionary Puram Field	100	00		
			1,140	00
,, Cash on hand	261	49		
Cash in current account with The State Bank of India, Mount Road	6,142	33		
			6,403	82
Total			75,484	27

Sd. C. S. HARIHARAN & Co.,
Chartered Accountants, Madras
10-6-1960.

National Missionary Society of India, Madras.

SCHEDULE 'A'

(Field Receipts)

		Rs.	nP.
Punjab	...	443	94
Utter Pradesh	...	6,005	08
Delhi	...	315	00
Bengal and Calcutta	...	930	25
Assam	...	264	26
Bihar	...	595	00
Orissa	...	35	09
Rajastan	...	131	96
Madhya Pradesh	...	1,019	64
Andhra Pradesh	...	1,122	95
Kerala	...	1,419	52
Madras and Saidapet	...	2,256	25
Madras Ladies' Auxiliary	...	3,200	15
School Grants (Puram)	...	8,433	25
Puram Field Receipts	...	743	08
North Tamil Area	...	2,281	96
School Grants (Katteri)	...	1,413	94
Katteri Field Receipts	...	148	88
Outside India	...	50	00
Special Anonymous			
Jabbalpur 1000			
Miraj 500			
Aligarh 500	...	2,000	00
Birthday gifts	...	271	00
Nepal	...	815	00
Jawadi work	...	2,275	00
Puri Ashram	...	1,478	82
South Tamil Area	...	4,498	10
Bombay	...	2,892	71
National Missionery Intelligencer and Deepikai		573	19
South Kanara	...	4,934	05
		50,548	07

National Missionary Society of India, Madras.

SCHEDULE 'B'

(Field Expences)

	Rs.	nP.	Rs.	nP.
Puram			14,123	53
Katteri			5,249	82
Work among churches				
Travelling expenses for				
General secretary ...	605	90		
Associate general secretary	250	56		
Gospel Team ...	164	29		
Executive committee expences	1,218	18		
			2,238	93
South India, Organising secretary			2,610	32
North India, Organising Secretary				
Salary & T. A. Bills ...	2,572	25		
U. P. Area Secretary	288	08		
			2,860	33
General				
Honorary Deputation ...	1,271	65		
Bank charges ...	80	16		
Audit fees ...	125	00		
Property tax ...	154	11		
Indian Music ...	699	38		
Membership fees ...	170	00		
Madras Area Committee	240	34		
Miscellaneous ...	478	54		
General Printing ...	491	82		
N. M. S. Day celebration	193	91		
Agar Interest ...	760	00		
Provident Fund interest	206	00		
Executive expenses ...	177	97		
			5,048	88
N. M. I. and Deepikai			3,503	26
Nepal ...			3,559	35
Ishapanthi Ashram, Puri			2,981	82
Jawadi Hills			2,282	14
Headquarters, Madras			6,665	20
Pachperwa Field, Gonda, U. P.			2,038	87
...			53,162	45

NATIONAL MISSIONARY SOCIETY OF INDIA

Rural Christian Service Fellowship Camp Fund Account.

Receipts and Payments for the Year Ended 31-3-1960.

RECEIPTS

	Rs.	nP.	Rs.	nP.
To ***Opening Balances :***				
Cash on hand	300	00		
,, with E. L. Joshwa	350	00		
,, with Rev. Paranjothi	200	00		
			850	00
,, Receipts towards rural camp			121	00
,, Interest receipts from Indian Bank			12	01
Total			983	01

PAYMENTS

	Rs.	nP.
By camp expenses	454	46
,, Bank charges	0	70
,, Closing Balances Cash at Indian Bank Ltd., Madras-14	527	85
Total	983	01

Sd. C. S. HARIHARAN & Co.,
Chartered Accountants, Madras.
10-6-1960.

(Continued from Page 59)

place to the Renigunta and Gudur areas of the S. A. L. Church and later to the Andhra Evangelical Lutheran Church, the three Synods of the Guntur District and the East and West Godavary Synods.

Remarkable news continues to come regarding the ministry of our small hospital at Shahdol. The nurses have found a fine, spacious new house close to the hospital where they are running their own establishment. Till now the nurses lived in the N. M. S. House at Shahdol and shared their food with the Rev. & Mrs (Dr) C. B. Rao. Our urgent need is for a substitute doctor to relieve Dr. Ramabai by the end of August. In her last letter she asked for the prayers of all our friends for the work at Shahdol and other centres.

J. D. Asirvadam,

OBITUARY

The late Rao Sahib A. C. Paul Nadar

We regret to announce the passing of Rao Sahib A. C. Paul Nadar who was a leading Indian Christian and a great Tamil scholar in S. India. He was also greatly interested in the N. M. S. and the Ashram at Tirupattur and Gandhigram run by Rev. R. Keithan. Our sympathy and condolence to his daughter Miss T. Paul and other members of the family.

* * *

The late Mr. Justice B. R. James of Allahabad

We were shocked to hear the news of the sudden passing of Mr. Justice B. R. James of Allahabad, an Indian Christian leader of U. P. and a Judge of the High Court. He was a good friend of the N. M. S., and the Christian Church in India. Our heart-felt sympathy and condolence to Mrs. James, the President of the Ladies, Auxiliary, Allahabad and other members of the family in their bereavement.

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The National Missionary Intelligencer

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Headquarters :—**N.M.S. House, 102-103, Peter's Road, Royapettah, Madras-14.**

PRAYER TOPICS

Let us thank God :

For the restoration to sound health and strength of many of our workers who were ill at home and in the hospital;

For individuals and groups for their support through prayer and gifts to the Society ;

For the manifestation and signs of missionary activity in the Indian Church ;

For the growth of union and oneness among the Churches in India ;

For the first convert from the Uraon area near Murwahi who was baptised at Christ Church, Kotma.

Let us pray :

That the Annul Sale of the Madras Ladies' Auxiliary on 3rd September, 1960 may be a success ;

That God's guidance may be evidenced in the delibrations of the N. M. S. Executive at Bangalore on 13th and 14th September ;

That God may strengthen the work of the Ishapanthi Ashram, Butwal Fellowship and Jawadhi Hills;

That the evangelistic efforts may result in congregations being formed in the Uraon and other areas ;

That the Churches, institutions and groups may observe the Day of Prayer on 9th October.

The National Missionary Intelligencer

Vol. LIV] September 1960 [No. VI

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

THE CALL TO PRAYER FOR THE NATIONAL MISSIONARY SOCIETY OF INDIA.

(By the Rt. Rev. I. R. H. Gnanadason)

N. M. S. Week of Prayer — Oct. 2--9--1960.
Day of Prayer — 9th October 1960.

Praise be to God for our forefathers who made us conscious of our great missionary calling through the founding of the National Missionary Society of India. True, the Church of God has no national frontiers; but it is also true that every nation has to be the Servant of the Lord in obedience to His call in every age.

The command to go forth and declare the good news was not only given to our fathers in the faith centuries ago, but it is felt in every generation as the Spirit of God moves the spirit of man. It is in the age and generation one lives that the call to proclaim the gospel becomes irresistible.

Missionary frontiers could be geographic, cultural or otherwise. But, in India today the frontier needs to be marked more by Christian neighbourliness and loving concern than anything is else. The opportunity to witness everywhere.

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As the nation strives to build herself towards the ideals of a welfare state, opportunities for service are numerous. Service in the name of the living Christ and for the sake of man as he is understood and accepted by the Christian faith could make all the difference and make the service of our people a part of our Christian witness.

When one carries forward the task of evangelism, one does so from a position of strength and one's strength comes from God. Time there was when the evangelist was tempted to misunderstand his position of strength. As he educated the less literate and nursed the sick. he often felt that his strength came from his education and skill and looked down upon those whom he was privileged to help. However, in our times God has changed the general outlook in such a way that the evangelist is prompted to search himself and find out what is Christian in all that he does. Here comes the great revelation that it is the living Christ Himself who is the Evangelist and who continues to work, and our happiness lies in the realisation and acceptance that we are used of Him in the great task of bringing our Motherland within the Kingdom.

May we pray that the National Missionary Society bring us this year to a new understanding of our missionary calling.

THE CALL TO PRAYER FOR THE NATIONAL MISSIONARY SOCIETY OF INDIA

(By the Rt. Rev. M. M. John)

The supplication of a righteous man availeth much in its working. James 5:12.

When the Holy Ghost is come upon you, you shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth. Acts 1:8.

Prayer gives us power to be witnesses for the Lord. The National Missionary Society of India came into being over half a century ago in 1905, as a result of prayer and coming together of Christian leaders. It has been a light to lighten the gentiles, and a bond connecting the evangelical sections of the church in this land, ever since its inception.

Once again we are asked to call the Christians of our dear land to prayer for this evangelistic arm of the Church. The Society needs dedicated men and women to be missionaries. It needs money for its maintenance. It needs friends all over the country who will form groups for prayer and support so that through the Society Bharat may be won for Christ.

For this, a fresh vision of the Lord is necessary. Isaiah was the prophet and leader of the Jews. He was meditating in the tempe lin utter despair and he saw the Lord in all His Holiness and Glory. This fresh vision made the prophet realise his unworthiness and he surrendered himself afresh for purification. He also heard the voice of God in a new way calling him for service; and he accepted the call.

The Indian Church also needs a fresh vision of the Lord. This will call to mind our unhappy divisions, our lack of fervour in evangelism, our readiness in compromising with anti-Christian Movements and godlessness.

So N. M. S. this year calls upon the faithful tevery-where to pray for the Church for a new realisation of is sin-fulness and for a fresh awareness of the task ahead, and for hearing the challenge of the Lord of the Gospel who says that "the harvest is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that he send forth labourers into his harvest." Lk. 10:2.

J. W. Sadiq, (Bp) *(President)*
G. Zachariah *(Chairman, Standing Committee)*
S. W. Kanagaraj, *(Hon. Treasurer)*
S. Deva Prasad, *(Ag. Hon. General Secretary)*

N. M. S. House,
Royapettah, Madras-14.

——:o:——

KATTERI – FIELD NEWS

My main work is among the Muslims in Pakrithakka, Katteri, Jolarpet and in the nearby places. There are 31 Muslim children studying in our school. I aim at achieving only one thing among these children. If we can help them to believe strongly at this age in Jesus–like God, it will help them throught their life.

Our valuntary medical worker Miss. K. Ramasamy continues to give the Gospel to the Muslim Gosha Women from door to door, attempting to help them believing Jesus Christ (Isa Marih) as the divine Saviour and Eternal Father. They seek her medical aid as most of them are very poor, engaged in beedi manufacturing. Every month, on an average 130 patients are treated and 4 maternity delivery cases are attended to, in our centre.

By way of leavening process only we are spreading the Kindom of Christ among the Muslims. It is true in our ministry to the Muslims we have not yet baptised a single person. We are not discouraged about it, but are led to humble ourselves more and more to let the spirit of God to work in and through us. We approach them with love and humility appreciating the bright side of their religion. This method of friendship and fellowship is sure to be successful in the coming years. God has given us a vision for these perishing souls, and therefore I am confident that Christ Jesus will establish His church in their midst. I am only longing for the day when I can give all my time for these Muslim friends.

Let me cite a few cases of secret believers of Christ amongst them.

1. Dawood of whom I have been mentioning for the last two years has accepted Christ as his personal saviour. Just for the fear of persecution he is postponing the date of baptism.

2. Basheer and his mother referred to in my last year's report, are getting stronger in their faith. The moment they embrace Christianity through baptism they will lose their

earning and will be forced to leave the Muslim locality. The Christian fellowship at our centre is not powerful enough to attract them.

3. Abdul Sathar, a vegetable seller passed away recently. His faith in Christ helped him to be courageous and calm in his death bed.

4. Abdul Kareem Sahib was led by the Spirit of God to share his troubles with me when he lost his Government building contractor's job. As the Muslims are very particular about the place of worship, a separate Jebalayam at our Katteri Centre is our pressing need.

Thimmampet Extension Work

Thimmampet is about 12 miles in the North West of Katteri. Three years ago, when we had our evangelistic camp here I was glad to find a good number of the people here having an open mind for the Gospel. So, I sent over there one of our voluntary workers Mr. P. R. David with his family (wife and a child). They received them most warmly giving them a small hut, free of rent. Ever since, I have been visiting this centre often. The strength of the congregation here at present is 30 (i. e. 18 adults and 12 children).

In the beginning of the year 1959 Chennappa Gounder and his family (i. e. 4 adults and 4 children) received baptism here. For one year they were persecuted terribly by their relatives. His brother in particular gave them a lot of trouble. By their patience and prayer the situation is changed now. His brother is helping him in his cultivation work. It is indeed the Lord's doing. The whole group is boldly witnessing for Christ eager to win their relatives for Christ.

Mutha Gounder, a member of Dravida Kazhagam is a keen enquirer here, reading the new testament carefully. From January 1960 we are having our Sunday worship in one of his sheds. From July he has allowed us to conduct divine service in the front verandah of his house, not fearing in the least for the criticism of his people. If he happens to be at home on Sundays he attends our service. He has given us permission to construct a very simple cottage (i. e.

mud walls and thatched roofing) for a christian worker to live in. He is willing to sell to us this piece of land just in the village proper for a reasonable price. We are very thankful to God for the blessing of converts winning converts. We cannot forget the warning of our Lord, "he that gathereth not with me scattereth."

R. Gnanadikam,
Katteri.

MID – INDIA N. M. S. FIELD

At the Triennial session of the Conference of the Federation of Evangelical Lutheran Churches in India, the question of relationship of the Lutheran Branch of the N. M. S. with the N. M. S. on the one hand and the F. E. L. C. on the other, was considered on the report of a special committee consisting of members who were both on the Executive of the Federation and the Executive of the Mid–India Field of the N. M. S.

Since 1916 the organisation of the Lutheran Church which was an integral part of the N. M. S. was named "The All India Lutheran National Missionary Society". When recently it was felt that the name was incongruous, the matter was referred to an N. M. S. Committee with the General Sceretary as convener, and on its report the N. M. S. Executive that met at Tirupattur Ashram in March 1957 was satisfied to refer to the Lutheran Committee as "The Lutheran Branch of the N. M. S.". Still some misgiving about the official name persisted, and therefore the Lutheran Committee of the N. M. S. at its annual session held on the 17th June, 1960, at which the acting General Secretary was present, suggested that the organisation be called "Rewa Mission, N. M. S. Affiliate".

While retaining its connection with the N. M. S., the All India Lutheran Missionary Organisation is to become an integral part of the newly constituted Board of Missions of the Lutheran Federation. Of the four Missionary enterprises under this Board the work of the Rewa Mission will be carried on on the N. M. S. principle of Indian responsibility

in men and money in cooperation with the N. M. S. of India. But the work in Tanganyika, the Batak Church in Sumatra and the work in Surguja District in Madhya Pradesh will continue to receive financial support mainly from abroad.

Though within the N. M. S. set-up, the Mid-India work was carried on with a large measure of autonomy, important matters in respect of new centres of work, appointment of missionaries and outside relationships and the budget were subject to the approval of the parent body. It has now been agreed with reference to the passing of the budget, and appointment of missionaries, the Federation will take the responsibility, while the organisation will continue to enjoy the same measure of autonomy, as under the N. M. S. till now, with the additional provision that the President of the Rewa Mission will be appointed by the F. E. L. C. from among the members of its Council appointed according to its Constitution. Even under this arrangement wherein the work of the Rewa Mission become an integral part of the F. E. L. C., it has been resolved that the closest relationship be maintained with the N. M. S. subject to negotiations with the N. M. S. Executive.

It is a matter for very great thankfulness that Dr. (Miss) M. G. Paul of Katni (Retired), who is warmly interested in missionary work, stepped in at the right time to relieve Dr. Ramabai on the 12th of August, 1960. Dr. Ramabai is proceeding to Nagpur for her confinement in September, and the prayers of our people are requested on her behalf.

J. D. Asirvadam,
Tambaram.

Tour of the Rev. S. Gnanasundaramani to the South from 9th to 25th July 1960

I had the privilege of visiting Tiruchirapalli, Dindigul, Madurai, Nagercoil, and Trivandrum. Friends of the N. M. S. were happy to receive me and give me an opportunity to know the love and affection they have for the Society and their desire to see to its needs.

In Tiruchirapalli I spent a day and preached in the All Saint's Church, Puthur, and C. S. I. Woriur and met a few

friends. The concern with which Sister Jane Moses, Secretary of the branch, works gives the hope that the branch is still alive.

I visited Dindigul on the invitation of the C. S. I. in April during Holy Week to conduct Bible Study and devotinal meetings. This time I found myself in the midst of familiar friends.

13th to 17th July, I was in Madurai. The branch, under the leadership of the Patron, Dr. Miss Kenneth, President Mr. B. Rathnaswamy, Advocate, Secretary Mrs. Thomas Raj and other office-bearers is functioning well and I was given a programme which enabled me to meet Heads of Institutions, Christian Staff and Students, Pastors and Church leaders and many friends of the N. M. S. I gave the message in Christian institutions and three Churches in Madurai.

On 18th I landed in Mrs. Abernam Sigamani's house in Nagercoil who was just then writing a letter to me asking me to let her know the date of my visit to Nagercoil. The dear friends welcomed me and the loyal and faithful office-bearers of the N. M. S. branch met together and decided about arranging meetings. They took me to the Rev. V. D. Sahayam, ex-secretary of the society, and the Rt. Rev. I. R. H. Gnanadason, Bishop in Kanyakumari Diocese. The Bishop was good enough to write to the pastor and heads of institutions about my visit and arrange for meetings. The response was good and I spoke to the staff and pupils of Scott Christian High School and Duthy Girl's High School in School assembly, and in the women's fellowship meeting on 19th evening.

From 21st to 24th I was in Trivandrum. Mr. Paul Sastry, Secretary and Mr. K. P. Thomas, Treasurer of the Trivandrum branch were of great help to me. In spite of heavy work, they spent much time in taking me round to churches and friends. I spoke to the Staff and Students of the Kannanmula Seminary and visited the mofussil churches in Nellikakuzhi, Kattakkada and Paraswakkal.

In Nellikkakuzhi I had the joy of meeting a person who came from a distant village in spite of heavy rain. He is one

of those who has some cocoanut trees set apart for the N. M. S. and has been giving the produce to the Society.

I was happy to have met the President of the branch Rao Sahib D. R. Vedhamuthu and Mr. A. Gunamani, treasurer of the C. S. I. Synod. I met a group of friends who are members of the Prayer Partner Fellowship and who send Rs. 80/- every month for the support of a worker in Pachperwa. The Trivandrum branch sends Rs. 50/- for the support of a worker on Jawadi hills.

In Madurai, on my return journey, I called on Rev. G. P. James, the veteran supporter and honorory worker of the Society who was the source of inspiration to many in the south. The name of Rev. G. P. James is known to all friends of the N. M. S. in the South.

Let me take this opportunity to thank all those who have made this tour a beneficial one and helped me in various ways.

Dr. S. Jesudason's article on Indigenisation. Published in the N. M. I. in 1955 is reprinted for the benefit of our readers.

Let me mention definite ways in which India could make her own contribution to the universal Church of the New Jerusalem.

1. *Worship–Reverence:* The spirit of awe and reverence is innate in the Indian nature. This is extraneously expressed by the devotee entering a place of worship barefooted and prostrating himself before God. The habit of wearing footwear inside a place of worship is very repugnant to an Indian ofmind. In one part our daily worship at our Ashram there is prostration and adoration when we after a period of silence repeat together some words of adoration taken specially from the *Book of Revelation.* "Maunam" or silence has played a great part in the spiritual development of our people. Daily about twenty minutes are devoted at the end of our early morning service to silent (private) but corporate

meditation along with Bible reading and prayer. A period of silence during Holy Communion service between the prayer of consecration of the elements and their distribution would be very desirable. Before prostration there is *Archana* —singing with flowers but we present our own hearts' devotion the flowers in the language of our Christian poets.

2. *Indian Music* : One of the greatest things in the cultural heritage of India is in its poetry, songs and music. Different "ragas" or tunes have been composed to suit the different mental and spiritual state of the singer and also to suit the different parts of a day from sunrise to sunset "Tala" or time. "Suruthy" or pitch, "Raga" or tune, "Monai" or rhyme are all very carefully worked out to suit the meaning or subject-matter of the songs. The Baktha finds his silence and comfort in songs both when alone and when he sings with a Bhajan (corporote singing). The pilgrims march to sacred places singing bhajans. During the days of political struggle the Satyagrahis marched together singing heart-stirring songs composed by our national poets like Bharathy and others. Our Bakthy poets of Bahkthy period in the middle ages composed and sang their songs of adoration and devotion as they travelled from Chetra to Chetra (holy places) and you find their verses in the walls of different temples of this land. Indeed, even our political and religious history is recorded in songs and verses all over the temples of our country from the southernmost Cape to the Himalayan regions of the North. Our Indian Christian poets like Vedanayaga Sastry, Krishna Pillai, Narayan Vaman Tilak, Indian pastors and preachers and a host of others have enriched our Christian poetic literature and have left us a rich musical heritage. But alas ! our churches, especially the oldest of these have set aside these for western hymns translated verbatim with utter disregard for Indian poetic rules and tunes and sung to the original Western tunes. By long tradition and usage during the sacred worship they have become dear to our people, and any attempt to reform this is suspected as a piece of narrow nationalism or even attempts to Hinduise Christianity and Christian worship. But these people are completely indifferent to the unfortunate effects of their limitation of Western tradition is shocking and alienating the very people whom they wish to bring into their organaised Church. I have some times tried to adopt the "shock" method to make them rea-

lise their mistaken ways by trying to translate Indian lyrics verbatim into English and singing the same in original Indian tunes with "Annukuv" (the end fractional notes and tremors). When non-Christian enters our Christian place of worship during a time of worship what is the effect produced in his mind about our worship? Is he really entranced and moved to worship with us saying "Truly God is here?"

(to be continued)

Evangelism, our Supreme Missionary Task

By Bishop Mangal Singh, Bombay

Dr. Oswald J. Smith of Canada, one of the foremost Missionary Statesman of our time, fired by the commissioning message of Jesus, "Ye shall be witnesses unto me, unto the uttermost parts of the World," coined an evangelistic slogan for his Church in these words: "The supreme task of the Church is the evangelization of the World". Dr. Smith says, "I believe that with all my heart, the most important work of the Church of Jesus Christ is World Evangelism". Dr. Smith lived up to his motto. During his pastorate he sent 350 Missionaries to 41 countries from his one Church, and set his missionary giving at $ 7 for every one dollar that his Church spent for its local causes. He taught his Church to meet the missionary obligations first and local needs next. He even taught his Church not to spend money at home, if they were not able to meet their missionary obligations abroad. As a result of hard labour and deep spiritual conviction and awakening in his Church they spent $ 39,000 in 1959 for their local causes and sent $ 282,000 to missions. This is possible in a spiritually reborn church, and it is bound to happen in our Indian Methodism too, under similar conditions.

Prophet Ezekiel reminds us of our obligation to world evangelism in these arresting words, "Son of man, I have made thee a watchman unto the house of Israel ..... when I say unto the wicked thou shalt surely die; and thou givest him not warning..... to save his life; the same wicked man shall die in his iniquity; but his blood will I require at

thine hand " (Ezekiel 3 : 17-18). In this embarrassing situation you and I are likely to seek shelter behind Cain's words, "But God, am I my brother's keeper ?" On that great judgement day God will summarily dismiss our claim and will say, " But, the voice of your brother's blood crieth unto me from the ground". No escape, we can only stand condemned with our heads hung in shame.

What shall the church do then ? Let us listen to the voice of Paul, " For whosoever shall call upon the name of thr Lord shall be SAVED. How then shall they call on Him in Whom they have not BELIEVED ? And how shall they believe in Him of Whom they have not HEARD ? And how shall they hear without a PREACHER ? And how shall they preach except they be SENT ? Paul then concludes his sequence of Missionary appeal in these moving words, 'How beautiful are the feet of them that preach the Gospel of Peace and bring glad tidings of good things ". (Romans 10 : 13-15).

The task of preaching the Gospel of Peace and Salvation has increased almost hundred per cent as the world's population stands at the staggering figure of about two billion and seven hundred million. With man's amazing advance in the field of science and technology, and his decreasing faith in God ; his besetting sins have found a new impetus. Back to God and His Son Christ is therefore the answer. Is the Church of Christ willing to take up this challenge ? The Church has the supreme task of giving to the bewildered World the Christ who has peace in one hand and salvation in the other. This can only be done through a dynamic missionary programme of the Church.

Our world needs an intensive missionary programme today. Do you know two-thirds of our world population today is still unevangelised ? Do you know that out of our thirty-six Crores of people in India only eleven crores have heard the name of Jesus so far ? Do you know that out of two hundred and twenty thousand children born every day, one hundred thousand die without even hearing the name of Christ ? Are we aware of the fact that so many countries which once lived under the shadow of the Cross are now counted in the Communist camp where there is no God? The answer to this is to evangelise the world through a strong missionary programme, and this can be effected only by burning big fires on our pulpits to heat the icy Churches.

Now evangelism has been often misunderstood in our land. It has been taken to mean conversion. Evangelism is a programme of spreading the good news and being a witness unto the utter-most parts of the world. It may end in conversion, but does not begin with it. The Indian Methodism has taken a happy step forward by moving from the receiving end to the sending end, and has sent our first Missionary couple to Sarawak, in response to our Lord's call.

The Methodist Church in West Germany like all other churches there, was reduced to ashes under the fire of the two World Wars. Since 1945 the church with its German determination and Luther's Evangelistic passion has grown with amazing rapidity. All unsightly heaps of war rubbles have been transformed into monuments of peace and happiness, testifying to the spiritual and moral growth of people. They have now more than doubled their missionary giving and have increased their missionary personnel, one of them being assigned to the North India Annual Conference of our Church. Besides, they have formed the Union of German Protestant Free Churches, the Chairman of which is the Bishop of our Methodist Church. As a mark of their gratitude to God and to the many countries which came to their help in rebuilding their war-torn churches, they have entered into many wonderful post-war programmes one of which is called "Bread for Millions". Under this plan over $25,000 will be the share of Southern Asia Field. Is it not a challenge to us to do our utmost for the small-scale missionary Programme that we have undertaken as our Home and Foreign Missions' task?

Some day the many millions of our unevangelised world will march by the throne of Christ pointing a finger of scorn at us, if we happen to be there, crying, "No man cared for my soul." We may then try to justify ourselves by saying, "But Lord am I my brother's keeper?" and God will answer, "The voice of thy brother's blood from Sarawak and other lands crieth unto me." It is therefore no light thing to be God's watchman. What are you going to do about it on your Missionary Sunday, at your Family Altars and in your personal responsibility to this challenge of our day?

Let us remember the words of our Lord, "Go ye therefore, and teach all nations....." and thus fulfil our missionary obligations in the Church of Christ.

(Indian Witness)

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The National Missionary Intelligencer

(News Sheet)

Vol. LIV] November 1960 [No. VIII

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

General Secretary's Letter

Dear Friends,

Greetings to you all in the name of our Lord Jesus Christ.

Following the decision of the Executive Committee of the N. M. S. (Bangalore, September 13–14) I took office as General Secretary on 1st October. The many months preceding and the few days immediately after the event form a pattern that may recall the opening paragraphs of the Act of the Apostles. Between the first moves toward the end of the last year and the invitation to meet at interview officers of the Executive, it was a period of waiting–willing to respond if the call to serve came. The day after I took office ensued the annual Week of Prayer, during which I had occasion to meet with a group of friends at a house-party and also to preach at a service where two congregations combined to worship. Through the week of **Prayer and Waiting**, among letters from many parts of the country were invitations from three Diocesan Bishops to visit their areas. And now, as I write, I am preparing a brief tour programme in response to these kind gestures. As though assuring the new comer of the adequacy of Providence, through the Week of Prayer came in sums of money, large and small, from the four corners of the country, from people whose love and loyalty

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to the Lord, I was informed by the staff members, continued undiminished through many years. To see and experience all this is to realise that He is sufficient unto the tasks He lays on his servants.

A feature of N. M. S. Work, one that might interest friends in other areas, has been developed in Madras city by our senior friend, Mr. Gnanamani Solomon (a former Y. M. C. A. leader). Much like the postal zones, the city is divided into areas, each with a Convener. In every area, each month, if not oftener, the friends of the N. M. S. meet at one friend's residence for prayer and intercession. The occasion is used to pass on information of N. M. S. activities and to enlist fresh members to the area group. This way of building up a community to back up the Society, it seems to me, has great potentiality.

Whenever you remember the Society, please make it a point to pray for me.

Yours in His Service,

Mark Sunder Rao

Address given by Bp. J. W. Sadiq at the meeting of the N. M. S. Executive, Bangalore – Sept. 13–14, 1960.

Reading: Matthew 25 : 14–end.

Text: " Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord."

(Matt. 25 : 21)

Much is being said and written about Christian Stewardship these days. We should be thankful for this fact, for the essence of Christian obedience is a joyous acceptance of responsibility arising out of a sense of gratitude to God, who is the giver of all good and perfect gifts and who did not spare His only Son for our salvation and the salvation of the world.

Unfortunately, too often the concept of Stewardship is limited to money, its acquirement, and its use. While the

passage we have read seems to suggest this limitation, the reading of the Scriptures as a whole leaves us in no doubt that the whole of life is a trust from God, and that one day we shall have to give account of our stewardship. It is good to notice that this parable comes in the context of our Lord's teaching about the Last Judgment. It is the discovery of this larger truth which is helping the Church to talk about the stewardship of time, of energy, of gifts, of mind etc. It is for the same reason that we come across frequently such phrases as ' responsible citizenship' 'responsible parenthood ', ' responsible churchmanship '. In our country Vinoba Bhave, through his wonderful ' dan ' movement has challenged the conscience of the world, and has pointed the way by which we must examine our own sense of stewardship as Christians.

I wish to suggest that we apply this concept of Christian stewardship to our responsibility as those directing and guiding the policy of the National Missionary Society. The Society itself is a stewardship entrusted to us. After fifty five years of its existence God is saying to us, " Give me an account of your stewardship. " The question we have to ask is, " Have we been faithful over a few things that were entrusted to us? And might it not be that because we have not been faithful in little, we have not been entrusted with greater responsibilities ? Why is it that the joy of success is not ours to the extent that it should have been after fifty five years of the Society's existence ? Many are today questioning the need for the existence of the Society. Are we like the third servant in the parable to whom the master said, " Take therefore the talent from him. " Arising out of this need for self-examination, I wish to suggest, as a first big practical step; that the next convention of the Society should concentrate on this re-assessment, re-evaluation and re-examination of the Society's position in the life of the Indian Church today. And if the Spirit of God Says, " You have had your innings. Hand over the bats to the Church, " we must be prepared to do so. In the meantime, we should try and apply ourselves diligently and faithfully to the fulfilment of our stewardship. As I look once again into the *raison d'etre* of the Society, I find some things which I believe should be our primary concern because they are intrinsically related to our missionory vocation, which is our stewardship:—

a) Missionary vocation demands **MOBILITY**. I do no believe that the founders of the Society contemplated running of mission stations. At best such stations might be halting places but not permanent bases. To establish these latter is the business of the Church. Mobility requires watchfulness, careful study and quick action. It is in these matters that we can render to the Church a great service at this time.

b) Missionary vocation requires **COMMITMENT.** And commitment involves men and women. In this connection, let me make three practical suggestions:

(i) a continuing programme of finding and training men and women for voluntary evangelism. Schools and Colleges are our great potential in this field. This work must be developed and intensified.

(ii) no one has yet succeeded in influencing and harnessing the evangelistic and missionary resources we have in the itinerant preachers and sadhus. Would not this be a task worth attempting ? I cannot think of a better indigenenous method of communicating the Gospel, and one in line with our Lord's own method and the apostolic pattern.

(iii) we should develop a system of membership in the Society which involves participation in missionary and evangelistic task through pledged praying, giving or serving. In other words, the Society should not consist of so many branches or auxiliaries and regions, but of persons who are committed.

c) Missionary vocation compels **INVOLVEMENT**. Here more than anywhere else in the Society's programme we find thesignificance of the word 'national'. Our country's struggle for freedom ended thirteen years ago. But its struggle against poverty, disease, ignorance and divisiveness has just begun. The Church is just waking up to its responsibilities in this respect. Perhaps, it would be more correct to say that it is half-awake and still rubbing its eyes. Is there not some way by which the Society can throw its little weight in some of the areas of national reconstruction, not by supplying money - this it cannot–but inspiring and training men and women. These men and women can be the messengers of the Gospel on the frontiers of India's needs and aspirations.

In this connection, there remains the continuing task of removing from the minds of those who are not Christians

erroneous ideas about the nature of the Christian Gospe which does not destroy but fulfil the indigenous culture of a country. The Oriental Christ must be shown to bless and fructify all that is precious in our heritage. A centre is the only answer for such an undertaking, a Christian Sevagram.

d) Missionary vocation involves RECONCILIATION. Whether we like it or not, there is no justification for preaching the Gospel of reconciliation without renouncing war and removing the causes of war. There never was a time more opportune for bringing into relief the method of our Lord to conquer evil and sin. You cannot separate reconciliation and evangelisation any more than you can seperate burning from fire. I raised this issue at the last meeting of the Executive Committee, and I do so now. And if my suggestion about membership is worth pursuing, then it might be that our commitment as members of the N. M. S. will be our commitment to renunciation of war and active and concerned pursuit of reconciliation in great things and small. This will give to the Society endless scope for Christian witness and national Service.

We often say that privilege involves responsibility. The converse is equally true, namely our privileges come only if we discharge our existing responsibility faithfully. It may be that in future God will call the N. M. S. to larger responsibilities, but not unless we have carried out our present stewardship more responsibly. It is only in this way that we can expect great things from God and enter into the joy of our Lord.

——:o:——

News from the Head Office

Readers of the N. M. I would have gone through the short account of the N. M. S. Executive Committee Meeting held at Bangalore in Sept. 1960. Some important decisions were taken at that meeting which our friends and supporters should know:

For a long time, the Executive Committee was considering the appointment of a full-time General Secretary with all due deference to the Honorary Secretaries who had shouldered the burden for some years and enabled the Society to

wipe out the debt by their honorary service. Probably, it was God's leading that at our last meeting of the Executive Committee a full time General Secretary in Mr. Mark Sunder Rao was appointed and he joined duty at the Headquarters on 1st October 1960.

Dr. A. C. Abraham who has finished his short theological course will be ordained as a Presbyter of the C. S. I. and he will continue as Hon. General Secretary.

A new field has been opened at Tansen, Nepal, about twelve miles from Butwal. Mr. and Mrs. Pradhan will be stationed as missionaries there.

Hereafter, the N. M. I. and Deepikai will be published as News Sheets containing about eight pages of matter. This step has been taken to minimise our expenditure on the publication of the Magazines.

The Committee also decided that all those who pay Rs. 12/- and above per annum should get a copy free and others should enrol themselves as subscribers by paying Re. 1/- p. a. So, friends are earnestly requested to become subscribers to the N. M. I. and Deepikai.

——:o:——

Report of the Christian work in Ganai Chaukuhtia

In the month of August, I had to work in four areas by Singing, preaching and distribution of Christian scriptures.

The school by which work is carried on is a means of working among the parents of the children. The children have been taught the 23rd Psalm, Lord's prayer and the Ten Commandments. The life of Christ is also taught regularly and the children take great interest in scripture subjects. On 15th August, the children were taken in a procession through the bazaar, singing National hymns.

I have arranged for a room on the road side as a regular preaching centre. A few Christian books and literature and also weekly Hindi Newspapers will greatly help in the work and create interest in Christian literature and religion. Your prayers for our work are requested.

Wilson Singh.

Report on my visit to Etawah

I paid a visit to Etawah on N. M. S. work arriving at 4–25 a.m. on 5-10-'60. In spite of inclement weather, the response was encouraging through the good offices of Rev. S. W. Saunders, District Superintendent, U. C. N. I., Etawah. He had prepared the Church members prior to my arrival and had chalked out a busy programme for me in the Church and through house visitations; but it rained incessantly and by the time of my arrival, practically the whole of Etawah was under 2 or 3 feet deep water. It was with difficulty that I got out of the Railway Station and arrived at the home of Rev. S. W. Saunders who received me in a very friendly way although we had never met before.

One meeting had been arranged for me in the evening of 5-10-'60 in the Church. The number of Christians in Etawah is small. Most of the Christians had promised to attend the meeting, but due to torrential rains, hardly 12 to 15 friends of the Mission Compound were able to turn up. After my talk and Rev. Saunders' moving appeal, the members gave their willingness to start an additional column for N. M. S. in the Church Fund Register.

On 6–10–'60 it was impossible to get out–of–doors for visiting homes but at night I spoke to the Christian teachers of the local Government Girls' Higher Secondary School, having been invited to a Staff dinner. They promised to donate to the N. M. S. and I hope they will keep up their promise.

On 7–10–'60 Rev. Saunders took me in his Station Wagon to visit Mr. Hamilton, Manager of the Burmah Shell Office. As a result of my talk, he forthwith gave a donation of Rs. 10/–. Rev. Saunders took the money and saw the need of a Receipt Book and asked me to provide him with one. That visit was followed by a meeting of Christians in the Mission Compound and about 20 who had been uprooted from their houses being under water turned up. I addressed them and appealed to them to give to the N. M. S , however little they could, to share the work of the preaching of the Gospel of the Kingdom of God. They too readily gave their willingness to have an additional column for the N. M. S. in the Church Fund Register.

Through the encouragement and friendliness accorded to me by Rev. Saunders, the visit was a success on the

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whole, in spite of all the havoc caused by the rains. In the end, I must express my thanks to Rev. and Mrs. Saunders for their kind hospitality, their friendliness towards me and sympathy for the cause of evangelism through the National Missionary Society of India.

Mission Press Building,
170/1, Noorullah Road,
Allahabad.

(KUMARI) M. M. Singh
Hon'y Secretary,
N. M. S., U. P. Area.

—— :o: ——

YOUR LETTERS!

They are welcome, Always. They will be dealt with speedily if you address them:

General Secretary;
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Royapettah, **Madras–14.**

If, instead, you address them to the office–bearers' name, there is likely to be delay in answering them. This, you and we, would surely avoid.

Let your letters be as informal, friendly and newsy as they have been hitherto. We appreciate it that way, very much indeed.

Kindly cooperate in this matter.

Thank you.

General Secretary.

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The National Missionary Intelligencer

(News Sheet)

Vol. LIV] December 1960 [No. IX

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

General Secretary's Letter

Dear Friends,

There's a time to listen and there's a time to speak. This came home to me during my recent tour, as two typical occasions point out.

While in the North Tamil Area, I felt by duty and courtesy bound to call on the Rev. S. Ponnurangam, President of the Area Committee of the N. M. S. He called together at the Vellore Central Church a few thoughtful and boldly vocal friends of the Society. I told them that I stood before them as one who would **listen** to them rather than as one who would speak to them. In consequence, as the phrase goes : I had it. Particularly from the Headmaster of the Voorhees High School, the Principal of the Voorhees College and the Treasurer of the Central Church. What they said in different ways and with varying emphases amounted to this: The N. M. S. appeal to support would henceforth evoke response only when accompanied by, or, preferably, presented by workers in the field. To them it was important to see and hear our missionaries. No amount of pleading by the 'sponsors of the Society' would avail while periodical deputations by field workers would satisfy. This, I conceded,

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was a valuable insight and assured them that the Society's leaders would profit by it. Pondering the matter, it seemed true that the Society, in addition to the missionaries in the fields directly administered by it, could indent on those that are with it on varying levels of affiliation. If, as in the past, teams of such persons could travel over the Areas, only now more frequently than in the past, the points urged by the Vellore friends would be met. It will be our endeavour to do so.

At Kottayam it was my business to speak, by the Bishop's invitation, to the Diocesan Council of the CSI Central Travancore Diocese. Earlier, a friend had urged that I speak about the N. M. S. in the situation wherein sister societies like the Home Missionary Society (Nagercoil) the Indian Missionary Society (Tirunelveli) also claimed attention. Now, indeed, I was in a tough spot; or so it seemed. But taking the ontogenetic approach, the mutual relation of the three societies among themselves and with the larger Christian community acquired fresh significance.

(i) Any indigenous society, by its very existence itself, becomes a symbol of the life-process of the Church —— first the seed, then the tree, and again the fresh seed. From the Seed of the Gospel sown by missionaries from abroad the Tree, the congregations had come into being which, in their turn, set about scattering the fresh Seed around

(ii) Any indigenous society is a symbol, also, of the **Indian Christian consciousness**. And both the method and the means of work spring from the soil itself. This makes it a symbol of indigeneity.

(iii) Whereas in the above two ways most indigenous societies seemed largely to agree, on a third feature the difference among them strikes significant The Home Missionary Society, the oldest of the three, for the most part operated in the Kanyakumari and part of S. Travancore dioceses of the C. S I; the Indian Missionary Society's reach swung them beyond the diocesan borders into a neighbour region with a different language (Telugu); the N. M. S. from the very beginning declared that India, with its entire population and its many confessional churches, as its sphere of labour.

The N. M. S. thus emerges as **the more adequate symbol** of the dynamic **Indian Christian consciousness** even than the

sister societies mentioned. This is not to say anything derogatory about the latter. Indeed, a study of the early Church's activity would reveal the meaning. It appears from Acts 1 : 8 that it was the impulsion of the Holy Spirit that evangelical work should progress from the local and parochial (Jerusalem) through the regional-linguistic (Judaea) on to inter-racial, inter-lingual (Samaria) proportions. That symbol alone which evokes a **larger outlook** can also be **the more adequate** one, being at the same time an indicator of its **fulfilment.**

While each society has its legitimate place in the community, the position of the N. M. S. as **the most adequate symbol** in present-day India and in the divine economy of the Evangel, is plain to sight. Even as a penultimate step toward the One Church taking the Single Gospel to the Whole World, the N. M. S. stands unique and challenging.

By one's attitude to the N M. S. will each determine his station in his soul's and his church's progress! None may shirk from such judgment

Before closing, permit me to refer to Mr. Gnanamani Solomon's work for the Madras City Area of the N. M. S. Since the last writing he has brought out "Hints" for promoting work of the Branches—there are a score of them in the City. Again, because I am convinced that these could be used with profit by other Areas they are printed in this issue of the N. M. I.

Wishing you all, in the Holy Spirit, spiritual enlargement and fulfilment,

Yours in His Service,

Mark Sunder Rao.

National Missionary Society, Gonda Branch.

The N. M. S. Week was observed in the right manner from 2nd Oct to 9th Oct '60. On Sunday, the 9th Oct '60 the D. S. Methodist Church, Gonda, was kind enough to allow me to take Church Service on behalf of the N. M. S. The Church Service was largely attended. The President and the Secretary of our Branch, explained in detail to the audience the aims and objects of the N. M. S. and its activities; and

the Secretary and members from the audience prayed for its progress and blessing from God. The work done by the Gonda Branch and the subscription sent so far to Head Quarters was also brought home to the audience.

Special donation was raised for the N. M. S. during the week and a sum of Rs. 8.75 nP. has been raised. One or two people have promised to pay within a week and I hope to make the total upto Rs. 10.00 before I remit the amount to the Head Quarters.

Daniel Khan
Hon. Secretary.

Some hints to Conveners of N. M. S. Branches.

By Mr. Gnanamani Solomon, Madras.

1. Keep adding to your list the names and addresses of those Christians who live in your Branch area, but who are not now in your list

2. As soon as you come to know that a certain member has changed his or her address, make sure of noting the same in your list.

3. Remember that the holding of monthly prayer meetings in different Christian homes in your Branch area is the **modus operandi** of N. M. S. Branches.

4. The Notice calling the prayer meeting should contain the words, "in the home of Mr. & Mrs. ..... at no .... Street."

5. The head of the house where the meeting is held should be requested to preside; and if he accepts,he should be previously informed of all the details of the programme.

(a) The Convener of the N. M. S. Branch may get the co-operation of the Pastor and the leaders of the Church in the area wherever possible, for the local Church to evince interest in missionary work.

(b) It should be borne in mind that no clash takes place between the cottage prayer meetings arranged by the ocal Church and the N. M. S. Prayer Meetings.

6. The gentleman and lady of the house should be charged with the responsibility of personally contacting as many members of their neighbourhood as possible and inviting them to the meeting. Even if they do not know a Christian neighbour of theirs, they should be induced to make this an occasion for visiting him or her.

7. The children of the house, if any should be asked to be prepared beforehand to recite some Bible verses or sing a song or dramatise some short Bible story at the meeting.

8. All the members should be encourged to bring to the meeting their children. And if any children attend, they should be drawn to contribute something to the programme.

9. The meeting should begin punctually at the time mentioned in the notice and should not ordinarily last more than an hour.

10. The speaker should not exceed 15 minutes and at least 15 minutes should be set apart for prayer and intercessions. Just as the speaker is arranged beforehand, those who offer prayer and intercessions should also be previously alarted and they should be given definite subjects, particularly mentioning the name of a particular N. M. S. field and the names of the missionaries working in that field.

11. As far as possible, the hosts should be induced to avoid serving refreshments; but if they insist on giving some thing to their guests, it should be just a cup of tea or coffee

12. Financial support of the N. M. S. need not be stressed at the meeting; but those who attend the meeting for the first time may be contacted at their residence for whatever financial support they may be disposed to give.

13. A financial target may be set by each Branch at one of their meetings and then a report as to the amount collected should be given at every subsequent meeting.

14. It is best to send the amount collected to the Head Quarters Office, the day after each meeting. If any member wants to pay a monthly subscription, the Convener should secure it in the first month and then ask the Head Quarters Office to collect the same in the subsequent months.

15. The Convener should make it a point to attend the area committee meeting regularly which is usually held in

the Anderson Church (College Church), Esplanade. But, if he or she could not attend a particular meeting, a short report of the Branch should be sent in time to be read at the meeting.

16. The Convener should seek the assistance of as many members as possible in conducting an evangelistic meeting of some kind or other in the neighbourhood of the Branch Area. This entails a great deal of work and it is difficult to do it regularly. But that is the job of the N.M.S. worker. We should not be merely sending prayers and money for the support of the missionaries; we should ourselves become missionaries. Street preaching and meetings for non-Christians are the usual forms of evangelism; but one of the most effective forms of evangelism is to arrange a study group at an afternoon tea or after-dinner at a private home. As many evangelistic-minded Christians as possible should each invite at least one non-Christian friend interested in religious experience. This requires much skill, besides time and energy, on the part of the Convener; but he or she may expect the assistance of the Head Quarters staff. Just ring up No. 83477. This phone has been installed only at the instance of the Area Committee.

Report of the N. M. S. Branch, West Bengal

The West Bengal Branch, organised in October 1958, is really the Calcutta Branch. This name had to be adopted as there had existed in Calcutta, for many years, a Calcutta Committee of the N. M. S. but it was related almost entirely to St. Andrew's Mission at Haluagbhat, East Pakistan. The West Bengal Branch was organised to emphasise the all India character and Missions of the N. M. S.

It has been a slow process explaining to people that the all-India sweep of the N. M. S. includes the indigenous work at Haluagbhat, but that our vision should go beyond it.

As our Branch was organised in the month of October, our last annual meeting was held in October 1959, when a new Committee was appointed. The operation of the Branch has not been spectacular. Effort has been steadily maintained to enrol new members on the basis of a monthly subscription. There are about 40 members on the roll. Our income is divided into four parts; one part is earmarked for

1. Central funds, 2. One part for St. Andrew's Mission, 3. One part for Puri Ashram and 4. One part for Local requirements of the Branch.

There have been **three** meetings for members of the Branch and for friends of the N. M. S. for devotions and publicity purposes. Subscribers have been enrolled for the N. M. I.

The Branch has anxiously sought to engage in some evangelistic project in Calcutta itself and has **sponsored a project known** as " Evangelism in West Bengal ". Several meetings have been held at which representatives of different denominations were present. **The aim is to get the Churches in the City to take up personal evangelism** on the one hand and on the other, some **direct evangelistic** work on a united basis in some needy part of West Bengal. Plans have not so far matured but a deal of preliminary examination of the issues involved has been completed.

In this project, our Branch will figure **as a participant** and not as the leader, the roll of leader being assigned to an elected committee representing different Churches and denominations.

Our **progress** in creating interest for the N. M. S. and enlisting new members **has been slow but substantial and we view the future with hope.**

In the absence of an N. M. S. field in West Bengal, we regard the Puri Ashram as our field.

N. K. Bose,
President.

News from Munnar Branch

9th Oct. '60 was observed as N. M. S. Day of Prayer in all the churches in Munnar area. Rev. S. Gnanasundaramani was invited and arrangements were made for his stay and visits. This was his first visit to Munnar and he went about doing his work in spite of rain and cold and visited nearly thirty estates.

On 8th Oct. he spoke to the members of the Women's Fellowship, the Girl's Guild and the Christian Endeavour. On

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9th Oct. he gave the message in the Marthoma Syrian Church in the morning and the C. S. I. Church in the afternoon and impressed on the people the need in our country and the responsibility of Indian Christians through the Society. In the evening, a Sale was conducted in the Munnar Ele. School and with great enthusiasm those who assembled there participated. Our guest who was impressed about the enthusiasm highly commended the spirit with which friends in Munnar help the cause of Missionary work.

In the following week, Messrs A Solomon, P. K. Ninan, James Edith and Victor Reginald took the Rev. S. Gnanasundaramani round the Estates for visits. His visit was a great encouragement to all and it is our desire that some worker of the Society should visit our area once a year atleast. It is our prayer that the work of the Society and especially the work in Jawadhi hills should grow, and many people should know the Lord and accept Him as their Lord and Saviour.

D. Victor Reginald
Hon. Secretary.

Life Members

Mr. E. D. Swaminathan	—	*Woriur*
Dr. Mrs. E. F. Mukand	—	*Jaunpur*
Mr. Gnanamani Solomon,	—	*Madras*
Mrs. L. G. Solomon	—	,,

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OF RELIGION

The National Missionary Intelligencer

(News Sheet)

Vol. LIV] January 1961 [No. X

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

Wishing You and Your Family
a Happy Christmas
and a Blessed New Year

We print below a timely article from the N. C. C. Review by the Rev. T. Essebaggers entitled 'The Grace of Giving':

A CHRISTMAS THOUGHT

At Christmas time our thoughts turn to the birth of Christ in Bethlehem. This joyful season reminds us in a very special way that 'God so loved the world that He gave His only begotten Son ..' As we meditate upon this Event and try to understand afresh the meaning of the Incarnation we cannot but exclaim in the words of Paul, 'Thanks be to God for His inexpressible gift!'

Paul makes this exclamation at the close of a rather long discourse on the subject of Christian giving. He is writing to the Christians at Corinth. He gives the example of the Macedonian Christians. They had, in response to God's gift of His Son, given 'themselves to the Lord'. They had given generously of their substance even though they were poor. Holmes Rolston, in commenting on Paul's exclamation says, 'The thing that calls forth the rapture of Paul's soul is the exceeding grace of God which has fallen upon the churches

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of Macedonia, Achaia and Galatia. The inexpressible gift of God is the grace of giving which at this moment has appeared in the Gentile Church'.

We covet this same grace of giving for the Church in India. An understanding of the Biblical basis of stewardship and a practice of it in terms of the giving of time, abilities, and substance will bring new life to the Church, strengthen her unity, and extend her service to those around.

Bishop Hans Lilje of Germany recently made this striking statement: 'To know that with all that we are and all that we have we are God's stewards is the answer to a particularly deep yearning of the time in which we live, namely, the yearning for a *vita nova*, a complete renewal of our life'.

This yearning is in evidence in some of the churches of Europe. They are being touched by a new spirit as they find that stewardship is 'deeply rooted in living theology', and in its practical aspects, can be made an integral part of the Church's life.

This decade of the sixties can be a 'decisive decade' for the Church in India, not only in respect to Church Union but also in respect to the Church's response to the emphasis which is being placed upon Christian stewardship.

A joyful acceptance of the grace of giving offered in Christ can mean a renewal of life, and new day for the Church.

Thanks be to God for His inexpressible gift.

GENERAL SECRETARY'S LETTER

Dear Friends,

Greetings and good wishes of the season.

On Christmas Day this year, the N. M. S. observes the 55th anniversary of its founding. What follows is a meditation on the meaning of the Society, to at least one who applied fresh thought to it.

In the December 1960 issue of the N. M I. we said that the N. M. S. is the most adequate symbol standing for the Indian Christian consciousness, the symbol standing for the **One Church taking the Single Gospel to the Whole Nation.** Nothing comparable to it has emerged from within the Indian Christian community.

As a symbol, the N. M. S. is something concrete in the perpetual world which stands for something in the spiritual

realm. It has unlimited evocative force, finding response from the widest variety of people ranging from congregational to episcopal persuasion and framework of polity. A glance through the N. M. I. of any single decade in the Society's history or a reading through proceedings of its Councils will show that no person of any worth or standing has failed, one time or other, to figure in its councils or its service organs. And they were proud of being so, too.

How did **our national symbol**, then, operate in the past over 50 years? Here's how:

I It brought to the threshold of consciousness our essential nature and destiny—as bearers of the Gospel. Become what you are, was the call.

II It released people from narrowness in ecclesiastical outlook, corresponding to the ego-constriction in individual lives. It achieved self-transcendence, brought ecstacy in its original meaning.

III It created a community of people, called out from various confessional groups, establishing affinity and kinship, thus creating a potential united church in the country—a result, precisely, of self-transcendence.

IV It provided the new community with a new tool of communication, its own 'lingo'—the keyword being **indigenous.**

V It offered a cause big enough to live and die for. People experienced the compelling power identified in S. Paul's words: I should be utterly miserable if I failed to preach the Gospel.

VI It gave birth to a programme of action, pointed as to detail, yet comprehensive in sweep. Apart from mission fields, there were, to instance a few, the Rural Service Fellowship Camps, Deputations among churches, Gospel Teams.

VII It was leader-productive. In the last two generations it combed the country for the best talents; focussed their thought on the all-absorbing evangelical task; trained some of them in the field and on the platform. Today, among the leaders in church and in public life, there would be few who did not owe inspiration, insight and impetus to the N. M. S. In the generation that is just past, this was emphatically true.

VIII It was a virile symbol: (a) holding fast to what is valuable in the past, it was conservative; (b) making constant adjustments to present day needs, it was realistic and liberal; and (c) setting no limits to its horizon, it was all the time progressive.

IX As a symbol, to many sincere and serious people, it was adequate, without substitute, unique.

The Secret of the N. M. S. as Adequate Symbol

It is only because in, with and under the tangible symbol of N. M. S., the intangible, spiritual reality is present dynamically, this symbol has the evocative power. Not some fine insight into truth, not some afflatus of religious feeling, not a compulsion to pious action caused the country-wide response to the great symbol. The creative power belongs only to the Spirit of God; none else. (S. Jn. 14:26, 16:12-15, 15:26 and 14:26.)

What the verses quoted imply, Nicolas of Cusa put thus: "No man can turn to Thee except Thou were present; except Thou were present and didst solicit me, I should not knew Thee at all" Hans Denck, a kindred soul, declared: "Apart from God, no one either seeks or finds God, for he who seeks God already in truth has Him."

But for the Holy Spirit Himself, working mightily in, with and under the N. M. S. symbol, the vast mobilization of the spiritual energy and its canalisation would have become impossible. In matters such as these, mere human resource and cunning are futile.

In a word, for the N. M. S. *Symbol*, the Holy Spirit is the *Symbolizandum*. The two are together, inextricably.

Yesterday

From its inception, the N. M. S. set itself to evangelise unoccupied areas with unreached people. Notwithstanding the claim that the existing churches have geographically parcelled out the country and seemingly "occupied" all territory, there are areas where the Gospel has not reached. These areas shall remain the concern of the N. M. S.

Today

In addition, now, there are in India's cities, towns and hamlets, that is, in the technically "occupied" areas, countless people, to all appearance, unattended by the run of church evangelical staffs. These educated and well-to do people might have found success in certain areas of living

and so appear not to want anything! But they seek and have yet to find their ultimate fulfilment in God. Under God, the call of the N. M. S. is to rise up to meet this need today.

Yesterday, Today and Ever

So long as there is in this country a single heart and mind that has not been gripped by the saving grace of God in Jesus Christ, the N. M. S. will remain as the symbol, both of the need and its fulfilment. May the Spirit of God work mightily in the N. M. S. for ever and aye. Amen.

Mark Sunder Rao.

A NEW ABODE FOR SHAHDOL HOSPITAL

Missionary C B Rao reports that on 8th November, 1960, a valuable two acre property was bought. That is a signal gift of the Lord to stabilise and strengthen the good work of the past three years. The larger house here will be fitted up as a hospital with 18 beds, and there are eight living apartments A temporary chapel will be erected immediately We thank the Lord for this facility to carry on the work on our own site in better conditions and for the confidence it has given to our staff to go forward in trust and hope.

The money needed was made available in response to an appeal issued on 20th June by the Federation of Evangelical Lutheran Churches in India to the constituent Churches supporting N. M S. Work in Mid-India and their partners abroad. The visit of the five Andhra Synod Presidents who stressed the urgent need to acquire this property, and the action of the A. E. L. C in presenting this need to its sympathetic co-operating Mission Board in America secured this help channelled through the A. E. L. C., the largest supporting Church of the Rewa Mission.

Dr. Ramabai who left on maternity leave on August 20 returned to Shahdol at the end of November and has resumed charge of the Hospital from 1st December. We welcome with joy Baby John, the new member at our N. M. S. House at Shahdol.

Samuel Khalkho was admitted on November 15 in the Gossner School for Pracharaks at Govindpur, Ranchi Dt., for a two-year course. We are happy the staff have received him with joy and reported on his keenness to learn and grow in his life of devotion.

J. D. A.

The National Missionery Society of India-Lucknow.

(by V. Paranjoti)

At the last N. M. S. Sunday which was observed on 23rd October, 1960, the N. M. S. Organising Secretary for North India, Mr. A. V. Singh, was the guest speaker at the Central Methodist Church, Lucknow. Tracing the origin of the Society, he said that on the 25th of December, 1905, a group of Indian Christians of various denominations, met in Calcutta, and founded the Society to promote evangelistic work, both in India and in neighbouring countries. Clarifying the significance of the N M. S., he explained that it was an effort on the part of Christian Nationals of India to bear the Gospel message to those in and around India who had not had the privilege of learning about Christ. The Society came into being as the result of the realisation, on the part of the founders and their supporters, that the time had come for Christian nationals to take over the responsibility of furthering the Christian cause through Indian effort, Indian funds and Indian methods. This opens up a new chapter in Christian development in this country, in that we, Indian Christians, have felt that the propagating of our faith, hitherto done mainly by Westesn missionaries, should now be taken over by us. The Society cuts across denominational barriers, and draws its membership from all denominations. It urges on its members their privilege and duty of evangelising inasmuch as they are Christians. Mr. Singh appealed to all present to support the N. M. S. The service was well attended ; and the collection for the day was donated to the N. M. S.

The latest Newsletter of the N. M. S., U. P. area, gives encouraging news of the advancing work of the N M. S. in various parts of the country. Commendable work is being done by fervent workers among backward tribes in hilly areas, both in the north and south of India. With courage and faith, some N. M. S. workers are preaching the word of God in places of Hindu pilgrimage, such as Puri in Orissa, and Ganai, which is on the way to Badrinath. The N.M.S., which gained a footing in Nepal is continuing with its activities.

The work of the N. M. S. in India today is a living testimony to many concerned with it in various ways. It testifies to the tolerant and liberal attitude of the Indian Government, which permits us to propagate our faith. It

bears out the wisdom of our missionaries, whose long-range plan to promote Indian leadership has given permanence to their work of evangelising India. It is a witness of what can be done in the name of Christ by frail beings inspired by love for the Master.

May the work of the N. M. S. grow from strength to strength.

A brief report of the activities of the N. M. S. Branch Madurai–Pasumalai for the year 1960.

This branch of the N. M. S., we are happy to say, is showing greater interest each year toward the N. M. S., and this year, the co-operation and help extended by the Christian friends of this branch are noteworthy for which the Committee is thankful.

Rev. Gnanasundaramani's visit to our branch in July helped the friends and students of institutions to get a picture of the various activities of the N. M. S. in the different places and kindled a desire to help the cause of the N. M, S. He was able to contact the youth of the Colleges and High Schools and give the message of the N. M. S.

In September, the annual Sale was blessed and declared open by The Rt Rev. George Devadoss, Bishop in Madurai – Ramnad at the O. C. P. M. High School Campus. The Headmistress and staff of the above Girls' High School spared no pains to make the Sale a success. The Stall given by our patron–Dr. Miss G. Kennett was a special, unique nature and the committee feels thankful to her and the other friends who co-operated with us to make the Sale a great success. A net sum of Rs. 1100/– realised from the Sale was sent to the Head Office at Madras.

During the Week of Prayer in October, the local Colleges and High Schools had special prayer meetings every day of the week and Friday was a Day of Chain of Prayer offered by the friends of the N. M. S. The Union Service was conducted at the Webb Memorial Church when Rev. Duraikhan of the local Lutheran Church gave the message

At the annual Convocation of Madurai-Ramnad Diocese, the Secretary was given the opportunity to tell friends about the N. M. S., and its activities in the various fields. We hope that in the years to come, many friends of the N. M. S. will come forward and help this branch to do its bit of service towards the N. M. S. cause.

(Mrs) J. Thomas Raj.
Secretary.

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The Ordination of the Rev. Dr. A. C. Abraham, Hon. General Secretary, N. M. S.

The ordination service began at 6 p. m. on Thursday, the 8th December 1960 in St. George's Church, Hyderabad. The hymn "Thy hand, O God, has guided Thy flock from age to age" was sung as the procession consisting of about 20 Ministers and two Bishops, the Rt. Rev. Bunyan Joseph and the Rt. Rev. Eber Priestly, Bishop in Medak entered through the main door and walked up the aisle of the church.

Bishop Priestly then started the preparation part of the Lord's Supper according to the C. S. I. liturgy and after the prayer of absolution was said the ordination service began.

The Rev. A. M. Palmer presented the Rev. Dr. A. C. Abraham and the Rev. J. A. Masilamony for ordination to the Presbyterate.

The Rev. C. D. Phippen M. A., preached the sermon. It was a very fine, instructive and illuminating sermon. He took for his text these three verses :

1. "Ye have not chosen ME, but I have chosen you." John 15.16.

2. "As my Father hath sent ME, even so send I you." John 20.21.

3. "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1.8.

After the ordination of the candidates, the Holy Communion Service continued with the Breaking of Bread and ended with the Benediction. The Church was full and the service was solemn and inspiring. The Rev. Dr. A. C. Abraham and the Rev. J. A Masilamoni will work as Hon. Presbyters in their respective churches in the Medak Diocese.

May the Lord bless His servants and use them mightily in the Church.

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The National Missionary Intelligencer

(News Sheet)

Vol. LIV] February 1961 [No. XI

"Whom shall I send, and who will go for us?
Then said I Here am I; send me.

PRAYER TOPICS

Your prayers are asked for the following:—

1. That God may use the new General Secretary. Mr. Mark Sunder Rao for the forward march of the Society,

2. That suitable Evangelists may be available for Ishapanthi Ashram, Puri and Pachperwa, U. P.

3. Two mission centres may be opened in S. India in place of the Tirupattur Field to be handed over to the Coimbatore Diocese.

4. That the Lord may guide and strengthen the work of the Society in the New Year and enable a field to be opened in Maharashtra early.

5. For Mr. J. S. Aimen,ex-Secretary of the Y.M.C.A., Poona who has fractured his thigh bone and Dr. Raja Sava riroyan of the Christukula Ashram who is also an inpatient in the C. M. C. Hospital, Vellore.

Readers are informed that Rev. S. Gnanasundaramani, till now Office secretary and Youth worker has been appointed Organising Secretary of S. India from 1st January 1961; and he will be glad to visit the churches and branches all over the South. As such, he may be invited by the Area Committees and Branches.

The Rural Christian Service Fellowship Camp is planned to be held in the South in April 1961 and details will be published early.

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A Reminder and request to our readers.

Our friends would like to know the reason for the N. M. I. appearing as News Sheet from November onwards, containing only eight pages instead of sixteen. The N. M. I. is the only organ in English conveying the news of the Society and about 1,800 copies were sent out to friends, Pastors of Churches and Organisations at a cost of about Rs. 2,000/-per annum. It will be revealing to learn that we realise only about Rs. 200/- as subscription. So, at the last Executive Committee it was decided to reduce the number of pages to cut the cost. Now it costs Rs. 1200/- per annum and friends are reminded of their subscription of Re. 1/- for the current year. Kindly remit it early to the Hon. Treasurer, N. M. S. House, Royapettah, Madras.

Editor.

GENERAL SECRETARY'S LETTER

Dear Friends,

In the New Year that has dawned on us we might continue to get clear on what our Society *ought* to mean to us and what it *does* in the usual course of life. As to what the N. M. S. ought to mean to us even today, our 55th anniversary meditation endeavoured to set forth—that the N. M. S. is a symbol with the Holy Spirit Himself as the reality behind it. This is the supreme *fact* about the Society.

In actual life, however, the fact and the people's reaction to it rarely fall in harmony, since such reaction shares the total human predicament. Nevertheless, it should be the task of religion to enable the largest number of people to grasp the mystery that underlies religious symbols so that it alone controls men's interests, attitudes and purposes.

Why do we react to the N. M. S. in different ways and, as often as not, why is our reaction contrary ?

Dr. C. V. Raman's Thesis

Fresh light was thrown recently on the question of human visual phenomenon, of how men look at things and what they see when they do, by India's leading scientist Dr. C. V. Raman. In his lecture to the Indian Academy of

Sciences on 27th December 1960 he said: "The observer sits facing a brightly lit white screen and views it through an appropriate colour filter held in front of his eye. After a sufficient interval of time, he fixes his vision on some particular point on the screen and then removes the filter. An enormously magnified picture of the retina then appears on the screen, the nature of which depends on the particular colour filter used."

Saying this Dr. C. V. Raman only lends support to what in modern psychology is known as the principle of projection and in ancient Vedanta as the doctrine of superimposition. It is this that causes not only diversity in men's reaction to things but also the hiatus between the nature of a thing and its meaning to the viewer. Beneath all misunderstanding and misuse of things lies this human predicament. And the N. M. S., as a religious symbol is no exception and in reaction to it one will *either* surrender to its real meaning *or* thrust on it his own. Let us turn to an illustration of the situation.

A Parable

Two men went to see their cherished symbol (NMS). In utter devotion to it they brought to it as tribute all that they had—their religious interests, attitudes and purposes. As they gazed on it their entire being seemed to fill with its light. After fixing their sight on a certain aspect of the symbol they turned inward in silent adoration. When they looked up again at it, Lo! what did they see except a magnified picture of what they themselves brought to it as tribute? Bowing low, according to their predilections, one said: "Lord, Thine is the Kingdom, the Power and the Glory. Thy will be done. Amen." The other said: "By Thy grace has this regime, power and glory become mine. So shall it ever remain." They then parted, in order to plan follow-up work! One of them surrendered himself to the Lord of the Symbol, content for Him to guide and provide; the other intent on reducing the Symbol to something nearer to his own wish entered on manly pursuits—*man*aging, *man*ipulating and *man*ouvering men and circumstances. The Lord of the symbol looking upon each of them said to the first: "My child, My grace is sufficient unto thee." To the other He said: "My child, I forgive thee, for thou knowest not what thou doest."

To this predicament all religious institutions as symbols of faith are subject, the N. M. S. not excepted. It should, therefore, be our prayer, instant and constant, that the Lord Himself may fulfil His prayer and deliver us from this plight (Jn 17 : 15). As officers, committee men and leaders of the Society we ought to be vigilant lest we fall into snares.

With every good wish and prayer for God's blessings on us all.

In His Service,
Mark Sunder Rao.

The Madras Area Committee Retreat

A Retreat for the members of this committee and other NMS friends was held at the Fabricius High School, Kilpauk, on Sunday, 4th December 1960. More than sixty persons registered for the day, of whom more than fifty stayed for the Commissioning toward the close of the programme.

Devotional hour was led by the Rev. M. J. Christodoss who based his message on the concluding verses of St. Matthew's Gospel: "Go ye unto all the world..." He stressed the fact that all Christians were subject to this Commission of the Lord. Every Christian, by being such, was missionary, he said.

Giving some glimpses of the Church from earliest time to the present day, the Rev. Dr. S. Estborn caused his hearers' hearts to warm and flutter when he picturised instances when small, apparently weak groups of Believers stood the might and malice of tyrants, and in doing so and in keeping on witnessing they caused the spread of their Faith through continents. Faith, he emphasised, generated faith.

The Rev. E. S. Christodoss tried to grapple with the question: Can India become Christian? No, he averred, if the current faith and practice and witness of church-people were any guide. Yes, he affirmed, provided each person held himself responsible to win another, and gear his life as such a call demanded.

The youthful Mr. J. V. Manoharam suggested certain methods of evangelism, the most important but most neglected being that which takes his hearer where he is and from there leads on to fuller knowledge.

The President of the City Area Committee, Mr. Gnanamani Solomon, led the intercessions at midday.

After lunch the N.M.S. Secretariat took over. Mr. S. Devaprasad gave a brief survey of the Society's work with the aid of a map specially prepared for such purposes. He also brought home to the audience the hazards of living and faith to which the missionaries in difficult areas were subject.

The Rev. S. Gnanasundaramani conducted a service of Dedication leading on to the Commissioning. This latter, led by the General Secretary, Mr. Mark Sunder Rao, was to call the attention of the members to verses in the scripture through which they might hear the Call of the Master and respond thereto. The last minutes were a solemn period of silent self-dedication.

For the success of the Retreat the Committee owes much to the Headmaster of the Fabricius High School and to Mr. Rajah Swamidoss who saw to the general welfare of the gathering. Miss L. Vedanayagam's efforts as Secretary deserve thanks.

" Nothing like this has happened for many a year, " was what most people said.

M. S. R.

——:o:——

THIMMAMPET FIELD

Mr. and Mrs. P. R. Samuel who are stationed here from 5-9-1960 have been giving systematic Bible teaching to our converts these three months. Kadirvaram people have received them gladly and they are taught Christian stories and songs. As they are very backward, our workers are giving them teaching on the elementary principles of healthy living. We gave some old clothes to very poor people.

Preparations for Christmas celebrations were started in the beginning of December itself. A bhajan party was formed to visit the Christian homes during the Christmas Week. The Christmas Service was a real blessing to them. A Jebalayam is their great need.

JAWADI FIELD

Recently the young men attending the adult night class at Kalyanamanthai removed the idols from the Hindu

temple as they have lost all their faith in them. They boldly confess Jesus Christ as the only true God. Many of them have learnt the secret of the power in the name of Jesus.

Mr. R. S. Victor and Mr. Thondaiman spent the 24th and 25th Dec. with them. On the 24th Dec. evening the bhajan party under the leadership of Mr. S. Aruldoss visited every home in that village Even the people who were up against Christianity welcomed them warmly and took part in the Christmas celebrations.

On Christmas Day, in the morning service, Mr. R. S. Victor gave the message and soon after the Service he distributed gifts to the young men studying in our Adult Night School and to the Day School children. On the 25th December night the group trained by Mr. S. Aruldoss staged the Christmas play and the whole village enjoyed the drama and songs.

The spirit of God is really working in their midst and we do give all honour and glory to our Lord Jesus Christ.

At Velichanur village we are constructing a shed receiving the required money from the N. M. S. Headquarters. This shed will be used for Adult Night Class and evangelistic programme. Thus we have planned to expand our activities.

R. Gnanadikam.

Report of Chaukhutia–Ganai, Dist., Almora,

for the Month of Nov. '60

This month preaching work was done in villages and in the town and also in one Hindu Mela. The people are responsive and often call me to preach to them. There is much stir among the people. I am doing what I can for the Glory of God by preaching and singing and reciting poems in the form of **Katha.**

The school has an attendance of 40 children. The work is done regularly, but I have no necessary equipment for school. If I could get it the work would be better done.

The Village Panchayat is pleased and interested in the School. They have allotted one small plot of land near our cemetery for the purpose of teaching gardening to the children. I am glad to report that God is working in this place, through me, weak as I am and I request all friends to remember this work and me in their prayers.

Wilson Singh.

Report on the N. M. S. Field, Pachperwa Dist. Gonda From October 15 to November 30, 1960

Rev. K. B. Singh, N. M. S. Worker in fellowship with Rev. C. W. David of the C. I. G. Mission who resides in Tulsipur, along with a group of men of the same Mission preached the Gospel in various villages occupied by the Tharoos. They went out preaching from 11 A. M. to 4 P.M. daily and at nightfall they screened religious pictures before a large gathering. Every Wednesday they took time for prayer and meditation. One boy reading in Class IX and another Tharoo boy of Bhagwanpur bought a New Testament for 1/- each. Tracts in large number were distributed and Gospel portions sold out. The entire expenses on food, lodging and conveyance were borne out by Rev. W. C. David. Rev. K. B. Singh is sure that great work was done for the glory of God and His great Son, Jesus Christ, Our Lord. He has requested the readers to pray for the work among the Tharoos. In Pachperwa itself 90 persons visited the Library and were benefited thereby.

Miss M. M. Singh,
Hon'y Secretary.
U. P. Area

Puram Field Report.

On 21st December 1960 we unveiled the enlarged photos of Mrs. R. Chellasamy and the late Miss Violet Chellasamy in our Chandrapuram School Assembly hall, and late in the evening on that day the Christmas play was enacted by our school children.

On the 24th December night we had Christmas eve service in Puram Jebalayam and at the close of it the congregation children were given presents and very poor people were given clothes. On Christmas day at 5 a.m. the Christmas Service was conducted in the Jebalayam which was nicely decorated by our young men. Two children were baptised in the service and my thanks are due the bhajan party.

Mr. T. Balakrishnan, the non-Christian teacher working in our school from 1—7—1960 has accepted Jesus Christ as his personal Saviour and he is getting ready to be baptised on 1—1—1961. Two old students of our school, Pachiappa Gounder and Seemu Naidu are now receiving Christian teaching regularly as they are fully convinced of the truth that Jesus Christ is the only Saviour of mankind.

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Katteri Field

On the 20th December 1960, in the evening, our school children staged the story of Zaccheus and the birth of Christ. The Hindus and Muslims who were present there for the function were very much impressed. Rev. R. Devadoss of Vaniambadi, the Chairman of the function, gave a touching message and Dr. (Miss) B. G. Cornelius distributed prizes to children.

On the 24th Dec. night Mr. R. Edwin conducted the Christmas Eve Service at Katteri. On Christmas Day at 8-30 a.m. we had Holy Communion Service. At the close of the Service, Christmas gifts were given to the converts and we had a common meal.

Davood, the Muslim Catechumen is ready for baptism. A few more will be brought into the Christian fold very soon.

Our converts around the Ashram contributed Rs. 2/- per family to have a fellowship meal inviting all their Hindu relatives. The Ashram friends contributed very liberally to make it possible. At 6-30 p.m. on Christmas Day we had Holy Communion Service for these Christian community members, a little more than a hundred.

During the year 1960, 30 adults and 37 children were baptised in this area (i. e., in different Villages of Tirupattur Taluk.)

R. Gnanadickam.

GUEST ROOMS

The N. M. S. Guest Rooms will not be available to friends until further notice.

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The National Missionary Intelligencer

(News Sheet)

Vol. LIV] March 1961 [No. XII

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

General Secretary's Letter

Dear Friends,

This year, during the Dussehrah holidays, the All India Council of the N.M.S. is to meet at Allahabad. The U. P. Area Committee who invited us there deserve our thanks and our prayers that their efforts may meet with resounding success.

Every member of the Society, every individual, group or Branch, has a special responsibility towards this event. It is to pray for it and also to share the Council's burden.

A dear old friend of the Society recently pointed out that the Diamond Jubilee of N. M. S. is not far off. Meanwhile, the next All India Council, he said, demanded our attention; and so may it.

Matters relating to policy, programme, finance and administration all need to be reconsidered in relation to rapidly changing circumstances Above everything, the Society's ultimate concern, that is Evangelism, calls for a fresh, penetrating and extensive study. All else then has to be geared to working through insights derived from such study.

The word Evangelism means many things to many persons. All evocative words do. From a study of the word, as it occurs in the New Testament, we will be able to arrive at an image of Evangelism that may stir our people

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to carry the Gospel through the country. I pray that the friends of the N.M.S. may be able to share their thoughts and help us to a better understanding of our task.

I would invite your attention to "A Word From The Treasurer" in this issue. May you respond to his appeal as you are urged by the Voice within you.

In His Service
Mark Sunder Rao

—— :o: ——

N. M. S. Delhi Branch—A Grand Fete

A Grand Fete organised by the N. M. S. Delhi Branch was held on Saturday, 12th November, 1960 at the Y. M. C. A. New Delhi. The Fete was opened by Mrs. Violet Alva, Union Deputy Minister for Home Affairs. In a message sent earlier Mrs. Alva stated——

"I send good wishes to you and all others who will assemble for the Fete. On your letterhead I read :

"Expect great things from God,
Attempt great things for God"

"That sums up human endeavour in the right lines and I hope, we, as a small community, shall make every effort to live up to the high ideals put before us by our faith. The Christian community is a microscopic community but its influence can be far-reaching if it can display discipline, patriotism and integrity. Small as the community may be, the Christians are educationally and socially advanced but economically backward. Unity alone can bring strength, and strength alone can solve the problems that face our people. More and more co-operative efforts should hold the community to build this up and more and more Churches should become places not only of worship but also source of inspiration to conduct one's-self with courage and character in daily life.

"All good wishes."

The opening prayer was offered by Bishop F. R. Willis.

Short speeches regarding the work of the N. M. S. of India were made by Rev. A. F. Nelson, Chairman of the Fete Committee and Mr. A. S. Seymour, President, N. M. S., Delhi Branch.

Left to right

Delhi Fete Group Photo

1. Mr. Y. Santram, Organising Secretary 2. Miss V. Thakurdas 3. Mr. Marciano P. Quiocho of Phillipines 4. Rt. Rev. F R. Willis, Bishop of Delhi 5. Mrs. Violet Alva, Union Deputy Minister 6. Rev. Dr. A. F. Nelson, Chairman, Fete Committee 7. Mr. A. S Seymour, President, Delhi Branch.

The Band of Rajputana Rifles was in attendance by the kind permission of the Officer Commanding, Rajputana Rifles, Delhi.

The Executive Committee of the Delhi Branch especially appointed a Fete Committee to organise the Fete. Mr. A. S. Seymour, President and Mr. Y. Santram, Organising Secretary, associated themselves actively and contributed in a large measure. Our thanks are especially due to the Rev. A. F. Nelson for the grand success of the Fete and to Mr. N. J. Cornelius, General Secretary, Y. M. C. A., for providing facilities to hold the Fete in the Y. M. C. A., Campus.

The proceeds from the Fete are expected to be approximately Rs. 1200/-. A sum of Rs. 933/- has already been sent to the Headquarters.

A Brochure giving details of the Fete, a short history of the establishment of the National Missionary Society of India, including a photograph of the Founders of the Society was published before the Fete. We take this opportunity to offer our thanks to all friends and well-wishers of the Society and advertisers in the Brochure, donors of gifts and cash who have helped us to make the Fete a grand success. Our thanks are also due to all the members of the Fete Committee and all the Stall keepers.

The Fete was attended by more than one thousand persons representing all the denominational Churches in Delhi and New Delhi and we are grateful to God Almighty for its success.

Y. Santram,
Organising Secretary,
N. M. S , Delhi Branch.

A WORD FROM THE TREASURER

To the Members and Supporters of the N. M. S.

Dear Friends,

This Society's work is carried on only because of your spontaneous and generous contribution to its funds. We thank God that He has guided you to give unstintingly in the past and we depend on Him to provide according to the riches of His grace.

Our financial year ends on 31st March this year. We can balance the columns of the ledger if our friends who through inadvertance forgot to send their annual contribution, send what they wish immediately. May I appeal to you to do so?

This year we see clear possibilities of expanding our work in S. India in two new fields. I would invite you to join us in prayer in this regard.

With all good wishes,

Yours in His Service,
S. W. Kanagaraj,
Hon. Treasurer.

WORK ON NEPAL BORDER

Our last letter mentioned that Christians in Tansen were being called for questioning concerning their becoming Christians. Six of them were put in jail as a result. Later two more who had been out of town at the first questioning were called up and jailed. Then their Pastor, Prem Pradhan, was jailed on 16th December. That makes nine. A tenth, Philip Bahadur, had been released because he denied having become a Christian. During this time, Christians in other places have rallied together in prayer and in testimony, in raising offerings for their brethren in prison, and in seeking action from Government officials for their release. A petition was given to the Home Minister for aid, but a few days later he himself was arrested in an unexpected suspension of the Constitution, Parliament and Cabinet of the King.

I must quote the latest word that has come just after Christmas from Tansen. "We have had a blessed Christmas here. The nine prisoners were allowed out in the sun (outside the prison) on Christmas Eve, and again with the rest of us after Church on Christmas Day when we went down to the prison. We had special permission for this. They were all happy in the Lord and we had a nice time of quiet talks. The Lord has wonderfully answered our prayers for Philip Bahadur who repented and turned to the Lord with all his heart and courageously went back to the court the day he had been told to report when he had been released. He said he had denied before, and that he was now speaking the truth: He was a Christian. They all laughed

at him. He said he was ready for whatever they did to him; he was ready for double punishment. But they would not put him in jail that day. He was very disappointed that he could not go to jail with his Christian brothers. Philip led the prayer meeting the next day and gave a wonderful testimony. He had even been ready to write a statement for his family and wife and that he had no family rights, and that his wife was free from him. They wanted it at first, but later did not ask for it. He is at present living with other Christians. We must continue in prayer for his family and wife. In jail they are having Bible studies. They also have opportunities for quiet talks with others, and they can have more Bibles and song books now".

The prisoners wrote a letter to His Majesty the King, and so has the committee of Christians in Khatmandu. Both these petitions were sent to His Majesty a couple of days ago. These are important days here, and I think we all know how we should pray.

(Kumari) M. M. Singh,
Hon. Secretary, N. M. S.,
U. P. Area.

TOUR FROM 10th to 23rd JANUARY 1961

The Retreat for the Clergy and the Madras Diocesan Council meetings held in Vellore from the 10th to 14th gave me the opportunity to attend these meetings in Vellore in my capacity as Presbyter of the Church of South India, and to visit a few friends in Vellore, Agricultural Farm Katpadi, Zion Hill Nangamangalam, Tirupattur and K. G. F. in the North Tamil Area.

In Vellore, the Rev. S. Ponnurangam, President of the North Tamil Area Committee, arranged for two meetings. In one meeting I spoke to the students of the Seminary who will be ordained as Presbyters and to work as assistant Presbyters in rural areas. I was happy to meet an old worker of the Society in that group. The students showed keen interest in the work and recalled to memory Mr. A. Solomon, the late Mr. S. J. Duraisami and Rev. R. Gnanadikam who visited the area frequently in the years goneby. The students promised that when they get back to their respective places they will do their part to help the cause of the Society. It

is encouraging to note that affection for the Society is deep-seated in the hearts of people.

The group that met in the Voorhees High School consisted of people who are old friends of the Society. Many have lost touch with the Society and one of the reasons was that they were not getting the magazines. As a first measure, they desired to subscribe for the magazines and on the spot a few paid and registered their names. Periodical visits by the workers is a great help. Secondly, it was felt that to stir up interest, the branch in Vellore should be revived and it was suggested that deputed members of the Pastorate Committees, representatives of institutions and Christian organizations should be invited to form the branch and the Rev. S. Ponnurangam was requested to take the initiative.

My stay in Tirupattur was very short and after meeting Ashram brothers and the Missionary Rev. R. Gnanadikam, I proceeded to K. G. F., where I took part in the Service of Dedication of the two wings of the Good Shepherd Church. I met almost all the Presbyters in K. G. F. and other friends of the Society and spoke to them about reviving the branch which was active some time ago. They gave me the assurance that they will help and I hope to visit K. G. F. again.

Let me take this opportunity to thank all those who helped me during this tour.

S. Gnanasundaramani,
Organising Secretary. S. I.

NEWS FROM JAWADHI FIELD

Last week Brother R. S. Victor and myself camped at Kutathur village (Jawadhi Hills). There is much opposition for our work from many quarters. Velichanur village people who came forward two months ago to give us a piece of land for erecting a shed are afraid of doing so.

We both visited Palamarathur village where there is much response to the Gospel. These people have promised to give us a piece of land for our work. We thought we better shift our workers from Kutathur to Palamarathur after constructing proper living quarters for them here. Mr. Thondaiman, when he is relieved from C. K. Ashram, can be posted at Kutathur.

R. Gnanadikam,
N. M. S., Missionary.

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I, *S. Deva Prasad*, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 25-2-1961. Signature of Publisher (Sd.) S. DEVA PRASAD.

The National Missionary Intelligencer

(News Sheet)

Vol. LV] April 1961 [No. 1

PACIFIC SCHOOL OF RELIGION

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

A HYMN FOR LENT

Close keep me to Thy broken heart
My dying Lord, my Saviour King,
Wounded for me! O let me cling
To Thee! I would not live apart.

Apart from Thee I walk alone
No chart, no light, to guide me home.
The night is dark, the day is drear
That finds not Thee, my Saviour, near.

Alone, I company despair;
I seek Thy cross for refuge there;
My heart turns to Thy broken heart;
I cleave to Thee,—ne'er to depart.

My heart would break save that 'twas Thine
Wounded, broken, and pierced for mine.
O, fold me close and let me prove
The boundless wonder of Thy love.

Close to Thy broken heart of love,
Near to Thy wounded broken side,
A haven with Thee Crucified,
A life transformed from heaven above.

C. W. Oberdorfer.

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PRAYER TOPICS

Let us thank God :

For Mr. J. Amoda's visit to the city in connection with the Madras City Area Committee Meetings and the interest created among N. M. S. Friends ;

For the Fellowship and Cottage Prayer Meetings conducted in different areas in the city ;

For the recovery of Mr. J. S. Aiman of Poona who was ill for some time ;

For the success of the N. M. S. Fete held at Delhi ;

For the provision of money and men adequate for the current needs of the Society ;

For the love and loyalty of evangelical Christians who have stood by the Society through many years.

Let us Pray :

For the offer of two Evangelists to work in Pachperwa and Nepal ;

For God's guidance to start a new field in S. India :

For the success of the Rural Camp arranged by the Christu-kula Ashram, Tirupattur and the Gurukul Training Camp at the Courtallam Ashram under Dr. S. Jesudason ;

For a new out-pouring of the Holy Spirit on all friends and supporters of the N. M. S. that they may become active evangelists where they are ;

For the N. M. S. that it may be used mightily as God's servant in the Evangel in this day.

MEDITATION

As we begin Holy Week it is fitting that it should be a study in the humility of Christ. Paul bids us have the mind of Christ Jesus, and explains what are the marks of the mind of Christ.

(1) The refusal to insist upon one's rights. The word translated robbery (A.V.) or prize (R.V.) means literally something to be clutched and clung to at all costs. If Christ

had clung to his rights, he could never have been the Saviour of the world. If we insist upon our rights we shall lose the chance of helping others.

(2) He emptied himself. Until we have learned to deny ourselves, and to bring into subjection to him all thought of our own prestige, we cannot begin to follow Jesus.

(3.) Service. We too must take the form of servants — not only his servants, but the servants of all men, for his sake.

(4) Self-identification. He was found in fashion as a man. At his incarnation he put himself in our place, accepting human nature with all its limitations as his own. You can never help others until you put yourself in their place.

(5) Humility. This new virtue, which Jesus taught by his example, is the basis of all the Christian virtues; without it we can do nothing.

(6) Obedience. This is the greatest of all the Christian virtues, for it is the expression of our love for God (John 14, 15).

These are the marks of the mind of Christ which exalted him to be Lord to the glory of God the Father. By the same mind we shall be exalted to be his brethren.

B. R. F.

——— :o: ———

General Secretary's Letter

Dear Friends,

Your thoughts have doubtless started moving in the direction of the ensuing All India Council of the N. M. S., Allahabad, October 12 to 16, 1961. I pray that all the members, friends and supporters of the Society may be led to bold and constructive thinking on basic issues.

Looking at the way "missions" are carried on in this country, one cannot but stop to ask: Who shall run the Missions? Who shall govern them? Who shall operate them? These questions spring from a situation current in this land where a great deal of evangelistic work is "sponsored", and is done "by proxy". In plain language, evangelists are appointed, paid and equipped—by a few well stationed people, who, for some reason did not themselves hear the Call: 'Who shall go for us?' or delayed answering it in words similar to 'Here am I, send me'.

Sponsorship of missions and evangelism by proxy reveals its weakness when these sponsors make their appeal to the younger generation to 'surrender themselves' to the call of the Lord; to choose the simpler, humbler career, often insecure. Not realising the shortcoming at the home base, one is prone to blame the lack of response to such "calls" on the callousness and materialism of the younger generation today. But whoever looks into oneself and asks: Why did I prefer a pay-and-pension or cash-and-carry job in my youth when I could have gone doing evangelistic work? Why do I not persuade or succeed in persuading my own dear ones to answer the Call to Mission? Why do I prefer them to seek and obtain "cushy" jobs?.

The basic problem emerging from the above picture is that in the established Churches and Christian communities it is taken that the proper course is to 'sponsor' evangelism, do it 'by proxy'. It has become a sign of respectability of esteem that one is able to devote spare time and spare cash to 'religious purposes'. In good contrast stand the more extremist 'sects' who not only demand of others the sacrificial and the simpler life, but offer to live it themselves from the youth onward! How do these 'sects' appeal for recruits to Gospel preaching and why do they so well succeed? We might at least give a moment's thought to this question.

The fact of sponsored mission and of evangelism by proxy, however uncomfortable, has to be faced by us, because there is no question that in our own Society it is not altogether absent. Indeed, in a feature of its work and governance, it seems to me to be the glaring fact.

If the N. M. S. is to become the Evangelistic Arm of the Church in India, the leaders of the Society could do a good deal by squarely facing the problem of governance and operation of the Society.

A closely allied question of raising and spending money for Missions deserves even more attention. Of this more next month.

Do pray that the N. M. S. may be so reconstituted that its call and service are in harmony, and offer a real challenge to the youth of the Christian community in India.

Yours in His Service,

Mark Sunder Rao.

Mr. J. Amoda's Mission in Madras

Mr. Amoda, for over 30 years, Honorary Missioner of the N. M. S., was invited by the Madras City Area Committee for a Mission of Help for ten days, from March 1st to 10th. He spoke at 10 meetings arranged by the Branches in different parts of the City. More than about 350 friends heard him on these occasions.

In the course of his testimonies, Mr. Amoda stressed the following facts: that he had heard the Call of the Master to serve in the N. M. S. early in his life, that he had to face and overcome obstacles and dangers in the course of his work, that through constant tours he had secured many sincere friends in all parts of India and that his appeal for funds invariably found generous response.

Mr. Amoda is a splendid example of what an ordinary layman could do for the N. M. S. and for missionary work in the midst of his own bread-earning job.

We are grateful to him for his self-sacrificing service and powerful witness for the N. M. S. in the city of Madras.

Gnanamani Solomon
Madras City Area Committee, N. M. S.

N. M. S. House,
Royapettah, Madras.
17—2—1961.

To

The Missionaries of the N. M. S.,
Secretaries of Area Committees, Branches
& Organising Secretaries.

Dear Friends,

In view of the meeting of the **All India Council** of the N. M. S., at Allahabad in October this year, may I request you to kindly send me the following:

(i) a brief report of the nature and extent of your work;

(ii) a separate statement regarding how the N. M. S. work could be made effective in the country and among the churches;

(iii) suggestions for future policy and organisation so that the N. M. S. truly becomes "The Evangelical Arm" of the Churches in India.

Your contribution (as above) to the Report for the Triennium is invited so as to reach this office **by the end of May 1961.**

I strongly urge that through your statements our supporters may get a glimpse of the nature, scope and ideals of evangelism in our land.

Thanking You,

Yours sincerely,

Mark Sunder Rao,
General Secretary.

REWA MISSION Madya Pradesh

News has come from Missionary Raymond Martin of Kotma that a Gond youngman **Angath**, who has been an earnest enquirer since he was in our N. M. S. School at **Karhani** of the old Murwahi Field and who, along with other youngmen, studied the Bible and prayed to Jesus through many years decided to confess Christ and was baptized at Christ Church, Kotma on Sunday, 29th January, 1961. Our workers have been eager to prepare the families of all these earnest youngmen to come into the Church as a large group, and it is with some hesitation that this step has been taken on the assurance repeated at the time of baptizm that he would soon bring his young wife and three year old son to baptism, as well as his other comrades in faith.

Rev. R. Martin writes that on his return to Karhani he has been confessing his faith in Christ and seeking to bring others also to a similar act of obedience. On the 1st, Zachariah Angath Singh visited the missionary with his little boy, his eldest sister and her husband. The earnest prayers of all friends are requested for Angath and Evangelist Sudharam and all the enquirers and others whom the Lord has purposed to bring into His fold in this village.

A young enquirer at **Usad** who has been very eager to join the Christian fellowship is undergoing persecution from his family, and prayers are requested for him. Usad people are mostly hostile to the gospel, and the parents forced him

to return the Bible to Teacher Surin. He reads only a gospel portion with him. He, his wife and little child need our earnest intercession.

Samuel Khalkho, the Uraon convert baptized on July 13, 1960 is taking a two year course in the Gossner School for Pracharaks. Good news has come from the Uraon Pastor in whose home he stayed the whole of December for preparatory instruction until the hostel reopened on 6th January. In his letter dated 18th January, he writes of his studies which he is confident he will complete satisfactorily by December 1962, and his desire to bring his Uraon people in and around Chitwahi Tola to Christ. We praise the Lord for the good training he receives at Govindpur in Ranchi District.

J. D. Asirvadam.

SUMMER RURAL FELLOWSHIP CAMP

Christu-kula Ashram

TIRUPATTUR, N. A.

The **Summer Rural Fellowship Camp** for students will be held this year in this Ashram, from April 15th to May 28th.

We cordially invite you to come and enjoy our fellowship, first in the Ashram and then by making friends with the villagers, and doing what little service we can do for them and help them to understand the love of Christ.

A nominal fee of Rs.3/- will be charged per head towards board and lodging for the whole period. Please write and let me know before the 4th April, if you are able to come. Those who are coming should bring Bible, bedding and notebook, and arrive here by the evening of the 14th April.

Yours sincerely,

Jaya David.

ASHRAM, GURUKUL-COURTALLAM

A short term of Gurukula training for young men will be given at the Ashram Gurukulam, Devasahaya Veedu, Courtallam, (via) Tenkasi from the **17th May '61 till 4th June '61**.

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The Gurukula ideal is to cultivate a feeling of a " spiritual family " fellowship between leaders and young men. Young men between the ages of 15 and 24 may apply. There will be Bible study, meditation, classes in Indian music, village work and manual labour. Earnest Christian young men who wish to attend are requested to send a Registration fee of Rs. 2/- before the 15th April '61. A voluntary contribution of Rs. 8/- towards board and lodging expenses for 18 days will be thankfully accepted. Bring Bible, bedding, blanket and personal necessities.

(Periannan) **Dr. S. Jesudason.**

——(o)——

'The Home call' of a devoted N. M. S. supporter

Mrs. D. P. Josephraj passed away in Rangoon. The great devotion of this family to the missionary cause since they visited the Jharsuguda andMurwahi Fields of the N. M. S. in 1936 has been an outstanding example of devotion to the missionary cause.

GUEST ROOMS

It is regretted that the Guest Rooms will not be available until further notice.

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The National Missionary Intelligencer

(News Sheet)

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PACIFIC SCHOOL OF

"Whom shall I send, and who will go for us?
Then said I. Here am I; send me.

GENERAL SECRETARY'S LETTER

Dear Friends,

I promised, last month, to write on the problem of money raising in the Missions. This problem faced me from the moment I stepped into the N. M. S. One set of good friends were firmly convinced that the Society should operate on 'faith lines'. By this they meant that no **public** appeals for funds should be made, but that our needs should be made known to the Lord in prayer and that we should rely on him to provide all things. Another set of equally fine friends strongly felt that the face-to-face appeal or direct request to likely donors was the right approach and the one that ought not to be despised. It turned out that the former were a minority and their view, respected and valued though it was, seemed hardly 'practical politics'.

To have to make a choice in favour of one or other approach to a major question may often result in the partial or full alienation of those who disagree with the choice. Such alienation, logical though it may seem, might not ensue **if a larger view is brought to the understanding of this question,** not insisting on an 'either-or' decision.

NOTE.—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council of Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

In the N. M. S., to speak for ourselves, it may at once be said that its financial policy issues from its constitution and council-committee make-up. From the form of representation on its governing body and the strata of society from which such representatives were naturally drawn, one may say that the face-to-face appeal seems more appropriate. It would also be the right approach, given such circumstances.

The N. M. S. has in it workers and others who firmly hold that the faith approach ought to become the rule in the Society. If, as I said, the financial policy of a Society, such as the N. M. S., springs from its constitution and the kind of representation sought for its governing body, in order to get the Society going on 'faith lines' it would need a major overhaul in the Constitution and the personnel in the governing body.

Personally I have a secret leaning to the quieter approach, rather than to the aggressive approach. The experience which led me to Jesus Christ over thirty years ago has left a life impress which makes me to accept for myself the approach of silent and confident prayer for my needs. Not indeed that I have not shared with good friends my concerns; far from it. But as a matter of policy, I believe that in the N. M. S. it ought to be made clear without delay that those who favour one type of approach to finance and people should not ask everyone else to follow that way. This I say because. from the moment I stepped in people of varied and wide experience each said to me ... 'My idea of a General Secretary is.....', meaning, of course, that I would do well to take notice of what is expected of me.

I suggest to the N. M. S. friends that pending the reconstitution of the N. M. S., it ought to be possible to adherents of both views to work as they feel and think right, without laying down the law to others who adopt a different approach. As for myself, these seven months at the Headquarters and the experience of receiving small and large contributions unsolicited, from persons very old and young, from all parts of India, seems to indicate that these **spontaneous and cheerful givers give because they love the Lord and the N. M. S.** These, the larger majority, would

unquestionably be sensitive to the quieter approach than to the other one. Until the large N. M. S. supporting body contradict this experience I see no reason for abandoning what is known as the faith approach to finance.

For the present I would place before you, dear friends, this one question. Whether or not you write to me, what you will do in future can certainly be gauged in the day-to-day work at the Headquarters.

Nevertheless, and apart from finance, it is my hope, in the months to come to visit some centres to see at least a few of the large number of trusty friends of the Society.

May God bless you all and may we together serve Him in the way He leads us.

Yours in His Service,

MARK SUNDER RAO.

C. SPECIAL REQUEST FOR PRAYER

(From the Church at Tansen, Nepal)

Greetings in the precious name of our Lord and Saviour Jesus Christ. I thank my Lord that he gave us opportunity of writing this letter to you.

At present the Local Church suffers a great persecution from the local government which is mostly under the influence of Brahmans. They call the new converts and then charge them according to the old Rana law, not according to the new government law. At present 8 of them are in prison. I am also called by the Court on the 16th to appear before the Judge. I know they will also send me to prison if it is the Lord's will. The church at Tansen suffers in the same way as the first church suffered in apostolic times. We do not expect a proper judgment from the local government. The new believers suffer tribulation, distress, persecution and every sort of trial and temptation from all sides. Though we suffer, we are happy that the Lord helps

every new convert answer before Government Officer boldly and rightly. They confess their faith in such a way that all wonder and ask From where have these got such knowledge of the Living God? So we praise His Holy Name who started the work in Nepal (Tansen) by his spirit for his glory through us. Praise God that we are in the same suffering condition as the first century church.

Those who are in prison do their duties faithfully. We request you to pray for us so that the glory of God may be manifested. (Acts 4 : 24). Very few are left behind and we hope in a few days most of us may be in prison. We know that the Lord gives us the victory. God is fighting for us that his son may have glory in this land. I send this letter with the prayer that the Lord may help you and bless you all.

REPORT FOR THE MONTH OF FEBRUARY 1961

As per instructions from the General Secretary I joined Mr. Gnanamani Solomon, President, Madras City Area Committee to re-organise some of the Branches in Madras.

Two Branches – Saidapet and Kilpauk – were revived and prayer meetings were arranged. Regular house visits were undertaken and this has meant having close contact with Christians in each area. It was the desire of many that all Christian homes should be visited and that Christians should be enrolled as members of the Society (as paying and praying members). Many felt that it would be an impossible task. We are happy that we are able to fulfil this at least partially and it is hoped that in the days to come we will by God's grace, contact all the Christians in Madras. In this effort, the enthusiasm and zeal shown and the tireless way Mr. Gnanamani Solomon goes about doing this woek is very encouraging and inspiring.

TOUR IN THE MONTH OF MARCH 1961

(2nd to 15th March).

I attended the North Tamil Area Committee meetings on 3rd March 1961 in Katteri. This time we had a few new

friends. After the meeting the group moved to Jawadhi Hills to have a first hand knowledge of the work in Kalyanamanthai and Kuttathur. All were impressed and felt that such visits by friends should be frequent to encourage the workers who are cut away from the life in the plains.

At Kalyanamanthai we met the young men who are keen enquirers and pupils in the day and night schools. We pray for a day when they can openly accept the Lord as their personal Saviour. The immediate need of the place is to have protected drinking water and it is hoped that some effort will be made to help these people.

We learnt about the opposition in Vellichanoor and as a result the proposed school shed is not constructed. The fact is that the people of Vellichanoor are willing but outside forces are opposed to Christianity and desire to keep the people in ignorance. People in Palamarathur are willing to have the school in their village. The Missionary in charge Rev. R. Gnanadikam and Victor Annan of the Christu-kula Ashram are untiringly working and they need our prayers.

Efforts are being made to secure a plot to build a hospital which is a necessity on the hills. We need to pray hard so that our Lord would provide us with a plot.

From 4th to 7th March I had the privilege of attending the friends of the Ashram Conference and to take part in the 40th Anniversary of the Christu-kula Ashram. It was a time of great rejoicing and thanks-giving and rededication and we thank God for the vision of the Founder.

The work in Puram is going on smoothly and it was a joy to note that there has been an increase in the membership of the Church. In Jothimangalam village there are eighteen Christian families and the number is likely to increase and Jothimangalam requires a worker who will look after the spiritual and temporal needs of the people. This suggestion should be given to Coimbatore Diocese now as they are in charge of the work from 1st April 1961.

In August 1960 the North Tamil Area Committee met in Coimbatore and recommended that Kuppam in Andhra State should be taken up as a new field of the Society. The

N. T. A.C. which met on March 3rd, 1961 in Katteri requested that Rev. R. Gnanadikam and the Organising Secretary should visit Kuppam and collect facts about the place.

Kuppam was visited on 13th March 1961 and the following few facts were collected.

KUPPAM SUB-TALUK–ANDHRA STATE.

Kuppam is a Sub-Taluk of Chittoor District of the Andhra State. Round about Kuppam there are a number of villages and it can form a centre to start evangelistic work. From Jalarpet to Bangalore — a distance of about fifty miles and from Palmaner in Chittoor District to Bangarapet (a part of Mysore State included), a distance of about fifty miles no Christian work is being done.

S. GNANASUUDARAMANI,

Organising Secretary, S. India.

REWA MISSION

Since Dr. (Mrs) Ramabai Rao took over charge of the hospital from 1st December, our wards have been full. Dr. Ramabai has had much joy in performing her first cataract operation in January. When we shift to the larger premises on our new site, the eye department can be developed. In the meanwhile, the main house in the new property is being renovated and fitted up for use as our hospital. Missionary Rao has been giving devoted attention to this tiring work.

Rev. R. Martin has shifted from Kotma to Murwahi to give continual attention to the enquirers in various villages around Murwahi. Prayers are requested for Mahavir of Usad who is steadfast in the faith though his Bible has been confiscated, for Ram Kumari of Usad who studied in the C. M. S. School at Katni, and her husband Chotilal, the headmaster of the Janpad School at Dhanora near Murwahi, and other enquirers in various villages, and also for Zachariah Angath of Karhani baptized on January 29th and his Gond relatives.

Our school at Karhani has done good work and Government is giving us a well situated site, 1 acre 90 cents

in extent to build a school, and we have to appoint a second teacher to assist our faithful Sudharam Gupta. For extensive repairs to our old N. M. S. House at Murwahi and for erection of a school and teachers' quarters. we need Rs. 3,000/-. We are facing large opportunities and we look to the Lord of the harvest to provide us with the wherewithal to meet urgent needs.

In January 1961, our faithful friend, Mr. D. P. Joseph Raj of Rangoon intimated that he was earmarking Rs. 600/- out of his Provident Fund money for the medical work at Shahdol. Then came the news that Mrs. D. P. Joseph Raj passed away on 14th February, and early in April has come a cheque for Rs. 725/-, Rs. 125/- having been added to the original gift in loving memory of Mrs. Mary Thangam Raj. Mr. and Mrs. Raj have been from 1931 steadfast supporters of the N. M. S. & the Rewa Mission contributing liberally and interesting members of all Churches in Rangoon in the objectives of the N. M. S.

J. D. ASIRVADAM,

THE MERCY HOME,
Aruppukottai, Madura Dt.

We are happy to publish a brief account of an Enterprise started by Mr. D. J. Savarirayan, Retired Staff Officer, State Bank of India and a supporter of the N.M S.

On 15th January 1961 Mr. & Mrs. D. J. Savarirayan started a Poor Home for the aged and maimed beggars of the area with six destitutes; and now the number has gone up to 22 inmates — 19 men and 3 women or 18 Hindus, 3 Protestants and 1 Roman Catholic. They were picked up from the streets of Madura, Aruppukottai etc. These unfortunates are being taken care of by the Savarirayans themselves. This is a pilot project and deserves the sympathy and support of all Christian friends. The inmates are brought up in a Christian atmosphere and they are taught about Christ. This noble work of the Savarirayans is commended to the Churches in India.

THE CHRISTU-KULA ASHRAM. Tirupattur, N. A.

Offers Training Facilities to Christian Workers.

We believe that Christian Ashrams can co-operate in the work for Christ's Kingdom in India along three special lines as follows:-

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1. We believe that we could help the Churches by bringing together Christians from different backgrounds and affiliations, and even from different states and countries, to live in fellowship together, in worship, sacrificial service in the love of Christ, and witness under the guidance and discipline of the Holy Spirit.

2. We seek to commend the Gospel by preaching and teaching the Word, *along with humble and loving service* in His name, as well as by intimate personal contacts and prayer with non-Christians and with Christians (families and individuals).

3. In Christu-kula Ashram we are giving training for periods of one to three years to young unmarried or single men (normal age 17-25) in a life of prayer and discipline, training in indigenous forms of worship, devotional Bible study, and service (a) in caring for the sick and teaching them to look to Christ for healing, (b) in a loving approach to the children in our Elementary School, teaching them prayer in the way of Jesus, (c) in visiting villages, making friends with the villagers (and also Christian families) helping them in their problems and endeavouring to lead them to Christ. This practical training we give in close personal contact with one another in the Ashram, with a view to preparing them for doing Gospel and Rural work later in some of the more difficult and remote places in India.

For these purposes we look to the Christian leaders to put us in touch with young unmarried or single men who have a real sense of Christian vocation and who desire to prepare themselves for the service of Christ's Kingdom.

OBITAURY

We regret to announce the passing of Mrs. Primrose Frederick, the beloved wife of Mr. J. D. Frederick on 1st April 1961. Both Mr. & Mrs. Frederick have been staunch supporters of the N. M. S for many years. We send our condolence to him and the family.

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The National Missionary Intelligencer

(News Sheet)

Vol. LV] June 1961 [No. III

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

GENERAL SECRETARY'S LETTER

Dear Friends,

For the last fortnight I have been meeting with the N. M. S. workers in the Jawadi Field, as a group and individually. Also I have been able to meet a few of the Christians in the area in their own homes. To write about all that I have seen, heard and learnt during this period would take many pages; but a few salient points may be indicated.

It was borne in on me as I studied the work here that the contact between the Headquarters and the Field could be closer and more frequent than it has been in recent period. There are questions that can be tackled only by a heart-to-heart talk; these questions touching the administrational side of the work directly. At the heart of it all is the question of deployment of workers—who can work at his/her best in what station.

Then there is the relative importance attached to each department of work: preaching, teaching and healing ministries. It would seem that each station makes its own special emphasis on one feature of the total ministry. In such a situation it is hard to avoid mutual comparisons and asking for special indulgence for one's own approach.

On the positive side it is evident that the workers, one and all, are deeply and cheerfully consecrated to the ministry of the Gospel. There are four stations in this

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Field: Kuttathur at the top level of the hill-range, Kalyanamanthai, lower down the hill side, Jammannamaruthur at the base of the hills and Thimmampet, down on the plain. Except at one station where a bachelor is posted, all others are manned by couples. In each case, it was evident that they had secured the goodwill of the people where they worked.

The entire Field is a pioneer one, the oldest outpost being less than three years old. The workers thus need time in which to build up the work and make it acceptable to the people around.

Our Missionary, the Rev. R. Gnanadikam is lucky in being able to get the willing and bounteous cooperation of the Christukula Ashram brothers. But, for the latter, I hardly see much of a future for the field. The Ashram which is affiliated with the N. M. S. has been my home for the last fortnight, as it had been for over three years nearly twenty six years ago. Its power for good among the people for miles around is to be seen, to be believed.

I request all the friends of the N. M. S. to pray for the Jawadi Field and for the Christu-kula Ashram, Tirupattur.

Tomorrow (May 17th) I leave here with Dr. Forrester-Paton and two other brothers and shall visit the Christava Ashram, Managanam, also one of the N. M. S. affiliates. Of that visit, I shall write in my next letter.

With all good wishes,

Yours in His Service
Mark Sunder Rao

Topics for Thanks-giving and Intercession

Let us thank God for:

1. The joy of the Pentecostal Blessings.
2. The continued support of the friends and Branches of the N. M. S.
3. The unflagging Spirit of the Indian Evangelists and Missionaries in carrying out the aim and object of the Society in the midst of difficulties.
4. The successful closing of the N. M. S. Rural Camps in South India.

5. The readiness with which the U. P. Area Committee have invited the Society to hold its triennial sessions in Allahabad in October 1961.
6. The spirit of co-operation of the Branches in nominating delegates to the Allahabad sessions.
7. The abiding interest evinced by the Office-bearers and Committee Members in furthering the cause of the Society.

Let us pray for:

1. The General Secretary during his tour in the hot weather and his recuperation afterwards at home.
2. The Katteri and Puram Fields (Madras State) taken over by the Coimbatore Diocese.
3. New fields to be opened in the North and South India.
4. The Lord's servants who are offering to serve in the fields of the Society.
5. The delegates, nominated for the Triennial Sessions of the Allahabad Council, to be endued with the Spirit of insight for reaching decisions to expand the Gospel work in and outside the motherland.
6. The united efforts of the various Bodies of Christians in India to promote the enterprise of the spirit-filled scholars in the new translation and interpretation of the work of God.
7. Special blessings upon the arrangements for the Delhi Assembly of the World Church Council to be held in December 1961 and upon all those who study the Theme of the Assembly "Jesus Christ—the Light of the World".

NEPAL NEWS

Dear praying friends,

Greetings to you all in the name of our Lord and Saviour.

We are very thankful for your earnest prayers on behalf of the work in Nepal. God Almighty blessed us much through your prayers.

As you know, the work in Nepal is going on very silently. We are trying to get people as our friends and to give the gospel. We could do only personal evangelism here at present. Our Library helps us to meet the people and to give them the gospel. Many of them are interested to read Christian Books and we are helping them.

We have a Sunday School. Almost every Sunday a small number of children attend the class. Many young people (High School Students) are much interested in the Nepali Bible Correspondence Course from Darjiling. Please pray for these young people. Hope God will lead them one day to the feet of Jesus to see their Saviour.

Hope you all might have heard about the political situation of this area through news-papers. We need much prayer for the work in Nepal.

One of our workers in Nepal, Mr. K. S. Eapen got married Chinnamma Athialy on the 20th of April. She is a graduate of the Union Biblical Seminary at Yeotmal. Also she is Mr. Kunjukutty Athialy's niece and he is working in Nepal under the Marthoma Church. In 1959 she graduated and after that she was working among young people. She has dedicated her life for the Lord's work in theNorth. We believe that God will use her wonderfully in this area to work among women. Please pray for the work in Nepal, so that God may use us to bring many souls to the feet of Jesus.

JAWADHI WORK

I have had many opportunities to help and give suggestions to our workers in their difficulties Mr. S. Aruldoss's (Kalyanamanthai) father passed away and his wife also was not keeping good health, but the grace of God sustained him and enabled him to do effective work.

Mr. S. V. Thondaiman who underwent training in Christukula Ashram took up hill work on 1st April. He is in Kuttathur and works in co-operation with Mr. A. Aruldoss. He has visited many villages. Young people in villages are anxious to learn the three R's and this provides opportunities for evangelistic work.

The recent converts in Thimmampet have suffered much. The owner of the house (a Hindu) in which we conducted our Sunday worship has refused permission. Now we have our worship under a tree. Devasahayam is facing difficulty in arranging marriages for his grown-up girls. His Hindu relatives are using this opportunity to win him back and this is a time of trial and his faith is shaken. Only the grace of God is sustaining his family.

A few of our Christian young men are good witnesses and are winning others who are willing to accept Jesus Christ as their Saviour and Lord. Your prayers are needed for the expansion of this Church.

KALYANAMANTHAI

God has revealed certain wonderful things to the pupils who study in our day and night schools which have strengthened their faith. Five youngmen (pupils), who have accepted the Lord Jesus Christ as their Saviour, have been sent to Deenabandupuram to learn mat weaving.

Many cures have been effected through faith. Please pray for those who have been healed completely. Evil Spirits have been driven away from quite a few:—Peria Pillai of Teekamarathur, Kullu of Northamarathur, Lakshmi of Kovilur, daughter-in-law of the headman of Kalyanamanthai, his son Kuppan, Seetai, Kuppuvelu and Perumal.

Magic lantern was used to preach the Gospel in the villages. The witness of the youngmen of Kalyanamanthai draws many towards Jesus Christ.

The Members of the Christukula Ashram Camp stayed in Jamanamarathur on the hills for ten days and preached the Gospel in the following villages–Jamanamarathur, Paukkumudaianur, Mettukollai, Komutteri, Pazankottai, Kuttikannur, Kaneri, Mamarathur, Markanur, Pooserikollai, Alanchanur.

We need your prayers for the people, workers and the work.

R. Gnanadikam.

THE REWA MISSION

Prof. D. T. Chiranjivi of Meston Training College served as Treasurer from July 1955. Since he became Principal in 1960, he could not give the same time and devoted attention as in previous years and so the Council of the Rewa Mission has appointed Mr. John Nallathambi, B. A., 14, Rundall's Road, Vepery, Madras–7 as the new Treasurer. We are grateful for all the Professor's interest in the work and the valuable services he rendered at a time of considerable expansion in the work of the Rewa Mission.

Mr. John Nallathambi, who had a year's training in Business Administration in Germany, is now the Treasurer

of the Arcot Lutheran Church and we are happy that living as he does in Madras City, he has cheerfully taken over the duties of this responsible office.

The Rev. Chandra Basu Rao has been busy in putting into shape the new hospital building in our newly bought site. It will be a good attractive building providing accommodation for 16 in-patients. The doctor has just bought a new operation table which she was long in need of.

The Rev. R. Martin is happy that he has secured a second Uraon worker, Mr. Joel to live at Gangamatola which is an important Uraon village in the area where we have started work. It is a matter for regret that we have not been able to provide the money needed for renovation of the Murwahi House. Therefore the missionary who has been residing at Murwahi these last months will have to live at Kotma during the rains.

News has come from Rangoon that Mr. D. P. Joseph Raj has passed through very critical times and has undergone an operation and the doctors advise another operation which is being delayed in his present very weak state of health. Prayers of friends are requested for him.

Tambaram,
15—5—1961.

J. D. Asirvadam.

Organisation of a Local Branch of the N. M. S. in Vellore.

It was decided in the meeting that was held on 16th Jan. 61 that the branch in Vellore should be revived and that deputed members of the Pastorate Committees of the Churches and representatives of institutions and Christian organisations should be invited for the same.

At the call of the Rev. S. Ponnurangam B.D., the President of the North Tamil Area Committee, Pastors, Heads of Institutions, Representatives from the Churches, Representatives from the Women's Fellowships and three Coopted Members formed the Body to form the Local Branch of the N. M. S. in Vellore.

After prayer by the Chairman Rev. S. Ponnurangam, the Constitution of the formation of the Local branches was read by the Chair. Rev. S. Gnanasundaramani, B. A., L. T. our Organising Secretary, who was present on invitation, spoke about the value of local branches and gave examples from the Madras Local branches.

Then it was proposed to organise the Local Branches and it was unanimously declared that the Branch was started.

The following office—bearers were elected:— Rev. S. Ponnurangam, B. D., President, Rev. E. R. Isaac, B. D., Vice-President: Sadhu A. N. Sircar, Secretary and Mrs. Chinnadorai, Treasurer.

It was resolved to meet in June as full body and to approve the Bye-laws of the Branch. Regular programme to be drawn for the working of the Branch. After the Chair gave vote of thanks for Rev. Gnanasundramani and other members, the meeting came to a close by Prayer and Benediction by the Rev. Sunder Clarke, M. A., Dean of the C. M. C. Hospital, Vellore.

IN MEMORIUM

Mr. T. J. Absalom, aged 85 years, passed away suddenly at the General Hospital, Madras.

He covered many Holy places in Palestine and visited several shrines in Europe and the United Kingdom in 1933. After a Requiem Mass on Monday 17—4—'61 (at the Basilica of St. Thomas) when many priests and a vast congregation of friends and relations were present, his remains were interred at the Quible Island, San Thome. Its service is the rent that one pays for his place on earth; the late Mr. T. J. Absalom paid that rent in full measure, till the last moment of his life.

May his sweetest soul rest in peace for all Eternity.

The passing away of Mr. D. S. Gnanam, B.A.

Mr. Gnanam was, the son of Mr. Y. Devanesan, the former President of the I. M. S., and the beloved husband of Mrs. Prisca Gnanam, an enthusiastic member of the N. M. S. Ladies' Auxiliary. He was born on 24th June 1902 and fell asleep in the Lord on 29th April 1961 due to cerebral thonombosis. We would be missing a quiet, sweet and an unassuming simple soul in the late Mr. Gnanam. He was kind to every one and in fact a hundred per cent Christian. He was full of helping tendency.

He helped the N. M. S. in all possible ways, especially during the Ladies' Auxiliary Sale. He was one with the family in running an exclusive Stall.

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Much sympathy is felt for the bereaved ones and they are held up in our prayers, particularly the eldest son Mr. Samson, a distinguished Engineer (Electricity), who is abroad on deputation arranged by the Government for higher studies.

The late Mrs. Primrose Frederick of Nagercoil.

She was the beloved wife of Mr. J. D. Frederick. She departed this life on Good Friday, 13th March 1961 at the age of 78. Her body was interred at the C. S. I. Cemetry the next day. She was the active Secretary of the N. M. S. Women's Auxiliary of Nagercoil for fourteen years, during which period she was greatly interested and made others to be interested in all missionary activities. She was sending every month Rs. 10/- regularly and got up an Annual Sale for missionary work and sent one third of the proceeds to the N. M. S. Office.

Though she officially resigned her Secretaryship in 1951, due to ill-health, her interest in the N. M. S. did not cease. She visited the members at home and prayed with them and herself distributed copies of the Deepikai to the contributors. Her exemplary Christian life was catching.

We thank God for her long and useful life and pray that He will raise many blessed women of her type to be a blessing to the Church and Missionary Societies.

J. D. F.

CALLING YOUNG MEN

" Recognising the urgent need for soundly-trained evangelists and pastors in Tamilnad, Madras Bible Seminary offers a three-year Bible training course for born-again young who have been called of God for full-time Christian work. The new class begins on July 8. For complete information as to qualifications and available scholarship help, write to: The Principal, Madras Bible Seminary, 5 Waddell Road, Kilpauk, Madras-10.

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The National Missionary Intelligencer

(News Sheet)

Vol. LV] July 1961 [No. IV

HOLBROOK LIBRARY PACIFIC SCHOOL

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

General Secretary's Letter

Dear Friends,

In my last letter I told you about our visit to the Christavashram, Manganam—Dr. Forrester-Paton and myself. We arrived there on the 17th of May and the following day (18th) joined the Ashram members in a retreat preparatory to the Whitsunday. During the three day retreat we learnt afresh the truth that the Church empowered bv the gift of the Holy Spirit and the Mission inspired by Him had common origin:-read Acts 1:8 and note the connective 'and'. On Whitsunday Dr. Forrester-Paton and I preached in two Mar Thoma Churches in Kottayam.

On the 22nd the Gospel Team with the Rev. K. K. Chandy, Acharya of the Ashram joining us, proceeded to Quilon. There we were in conference for two days with the church workers, ordained ministers and evangelists. This was an opportunity to place our message with the leaders of the Church in that District.

On the 24th we returned to Tiruvella. There the Most Rev. Juhanon Mar Thoma Malabar was our generous host. We were able to meet Christian leaders of various denominations, all of whom received us with pleasure,

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showing keen interest in the cause we all served. Also we were able to meet with the two Bishops and other leaders fo the newly formed St. Thomas Evangelical Church of India. These meetings were educative because we then learnt aspects of church life and witness we are so often in danger of losing sight of.

Back at Manganam on the 26th we witnessed the baptism of Narendran, an ex-communist from Shertallay, now an inmate of the Ashram. Bishop M. M. John of Kottayam conducted the service when the friends of the Ashram in the neighbourhood attended.

From the 27th to the 29th we took part in the Conference of Student Secretaries of the Kerala S. C. M. A fine set of young people, they seemed to be so keen to associate the Movement with active evangelistic effort and they welcomed the N. M. S. to the S. C. M. centres in Kerala. For this opening to the Youth community we thank God.

When these meetings were over, the Team decided to suspend the travel programme owing to the heavy rains. It is hoped to continue the visits to congregations and church leaders as soon as the weather turns in our favour.

This brief outline of our itinerary hardly does justice to the wealth of experience we derived from our journeying.

On the 30th of May I left Kottayam for Trivandrum, Dr. Forrester-Paton proceeded to Palghat and the Rev. K. K. Chandy prepared to take a much needed holiday. The next leg of the tour the Team is being planned and carefully prepared. The opinion of church leaders wherever we went seemed to favour interchurch work such as we attempted.

Coming to Trivandrum, though I was glad to have come home after a long stay away, I was sorry to have been practically immobilised by a chill in the stomach which lasted until the 12th of June. From the heat at Madras to the wet weather here, the change was a bit sudden.

A great deal of writing and correspondence had to be held over until I was well enough to attend to it. I can remember several days when a look at the daily newspaper seemed a luxury; but who can forget the mystery behind the eye of our friend or behind a spoken word—we are but

children when we come to face the fathomless mind of man, who can know him?

Though the daily routine during the journeys was far removed from the one I used to follow at Madras, the concerns of the N. M. S. have always exercised my mind. In the few days at home I shall try to overcome the arrears of work and plan new tasks for the months ahead.

Please pray for the N. M. S. and for me. I pray God to bless you all.

Yours in His Service

Mark Sunder Rao.

CHRISTIANS REJOICING IN PRISON

The Tensen Jail, Nepal

Dear Brothers and Sisters in the Lord! Greetings in the precious Name of our Saviour, Jesus Christ!

We want to write and thank all of you who are praying for us and also helping us financially. May God bless you.

The authorities of this place thought that they, by putting us in jail, should be able to quench our joy in Christ and stop our Christian activities, but the opposite has happened. This action against us has drawn us nearer to Christ and we feel His presence more real than before. Our persecutors cannot hinder our fellowship with Jesus. Praise God! The anger of men and iron-bars cannot captive our spirits. "Surely the wrath of men shall praise Thee" (Ps. 76 : 10). History shows that persecution of Christians always in the end has worked out for the furtherance of God's Kingdom amongst men. We believe this will happen here, too.

The governor and the judge threatened us, but God gave us extra courage in the Court. They sent us to jail, but God has blessed us here. Our joy in Christ made us to sing praises unto Him which astonished the other prisoners who gathered around us. So we continued for three days. But then the Jailer came and took our Bibles and song-books

from us and forbade us to sing with and preach for the other prisoners. Then one of the Christian prisoners said to the Jailer: "The only true and living God, whose servants we are, has commanded us saying, 'Go ye into all the world and preach the Gospel to all men'. Therefore we must obey Him rather than men, and cannot promise to obey your order". But we were very unhappy not to have our Bibles and song-books. We and the Christians outside prayed much about it, and God touched the heart of the Police-Inspector and so he gave us our precious books back after a few days. Encouraged and joyful, we continued to preach the Gospel to others. It was certainly Satan's biggest mistake to put us in jail. This does not only give the Gospel of Salvation to the other prisoners, but will also bring a great victory for Jesus to this land of Nepal.

Many fellow-prisoners have shown great interest in the Bible-message. Most of them are poor, but they still try to get money to be able to purchase a new Testament. And so they read, and when they do not understand, they come to us and ask. Those who cannot afford to buy a N. Testament borrow ours. Many are touched by the Word, Let us pray that the good seed which is sown in their hearts may bear much fruit.

At 5-30 p.m. all prisoners are locked in. Then we continue the Bible study with those who stay in our house. Four of them have accepted Jesus as their personal Saviour. They are Ram Bahadur Chattri, Dakh Bahadur Chattri, Bhim Lal Karnal Jaishi and Kamal Pati Padhy. Pray much for them that they may be kept and used by the Lord. One of them is from Gulmi Dist. He will soon be released and he is eager to preach the good tidings of Jesus in his own place. May God use him mightily.

Yes, this time in prison is a God-given opportunity to us to give our Christian testimony in word and deed to the other prisoners. It is written, "and we know that all things work together for good to them that love God". Therefore we understand that this imprisoning of us has a divine purpose. May be, that this case against us, will give full freedom of religion in Nepal as a result. And we know that the work here, which was quite unknown to the world before, now has been known to thousands and thousands of Christians in other countries. The blessings which may

come out of this persecution we are not able to understand now.

We are praying for all of you who are praying for us and helping us in other ways.

All the Christians here in Jail are sending you their love and greetings. Please forward these news and prayer-requests to other friends of yours who may like to support us by prayer.

May God bless you all !

With Christian love and prayer for you all,

Yours in His service,

Prem Pradhan

Ishapanthi Ashram, Puri.

Mr. & Mrs. Sam John are the resident missionaries at the Ashram in charge of evangelistic work. Though some Evangelists visit the place and stay there for a few months, there is a great need for permanent Evangelists who can stay and do some substantial work in and around the Ashram. There are now two workers besides the missionaries, of whom one is living outside the Ashram having a family with a working wife and the other is a bachelor living in the Ashram. In the morning and evening there are spiritual exercises.

There is a private leprosy colony, about a furlong from the Ashram whose residents live in huts of their own and maintain themselves by begging. About two years ago, an approach was made to the N. M. S., to help these people but owing to financial difficulty this approach was not taken up. Mr. Sam John approached the leading citizens of the town about the great need of looking after the lepers and so a Kustha Sahacharya Samiti was formed with Mr. Sam John as its Secretary. The Central Social Welfare Board gave a

grant of Rs. 2,500/- for rehabilitating 10 cured lepers who are taught cane work. These cured men work under the trees and in the verandahs of the Ashram. The friends who visit the Ashram are very much pleased to see these people who were previously begging, making cane articles. This is an institution which helps the poor with the Government aid.

Here is an opportunity for the N. M. S. to work among these lepers. Mr. Sam John also reports that the Evangelists are working in the library from 4 to 8 p.m. daily with the object of meeting many visitors.

Brother R. Paulaseer Lawrie's Healing and Gospel Campaign in Madras.

Madras City has been experiencing for the past nine months the Healing Campaign of Brother Lawrie of Nagercoil, S. India. He has had his Gospel Mission in 14 Church premises and vast compounds at which thousands of Hindus and Christians gather every evening to hear God's message spoken in simple words, understandable by ordinary non-Christians. At these meetings wonderful testimonies are given by the many Hindus of their marvellous experience after being healed of various diseases. Devil-possessed women come running to the dais when the message is given and are completely healed by the Brother laying hands on themand praying for them. This Healing Campaign has been going on in the different parts of the city and God's message is openly declared and believed in by many and the healing touch actually witnessed. May the Lord bless Brother Lawrie and not only use him in Madras but also in other parts of India.

REWA MISSION

The Rev. Chandra Basu Rao reports that by the end of June the hospital work will be shifted from the rented premises to our own newly bought site very close thereto.

The property was bought last November and the owner vacated his house only in March. Though this was larger than the other houses in the property, it was very old and had to be practically pulled down and rebuilt. The outcome is a good elegant building which would provide far more comforts for the patients than we were able to give in the rented quarters.

News has just come that a Gond woman living in the village right in the heart of the Uraon area, where we started work recently, was baptized by Rev. R. Martin in the village itself on Sunday, 28th May, 1961. The first convert in this area is the 18 year old, middle passed Samuel Khalkho, who could spend the summer holidays in his village, when he could witness to the Lord with a deeper experience than last year. He has now returned to Govindpur School for Pracharaks to continue his studies. Prayers are requested for him and other converts and enquirers in the various villages of the Murwahi Field.

The Rev. C. B. Rao is very much concerned about additional workers needed for the field. His main assignment, when he was appointed missionary to the Shahdol Field, was to organize the adibasi work in the district with Shahdol as headquarters. This would mean training a good team of evangelists to go into the selected village centres in the adibasi area. The problem is two-fold. We need the right type of men and also we need extended support from our church members. The missionaries are facing widening opportunities and they need the prayers of our supporters for additional workers, additional income and also for the Lord's guidance to our missionaries and those who have already been drawn to a knowledge of the saving power of our Lord. We need your prayers.

All remittances for the Rewa Mission may kindly hereafter be sent to the present Treasurer, Mr. John Nallathambi, B.A., No. 14, Rundall's Road, Vepery, Madras–7. Cheques etc. will be drawn in favour of "The Treasurer, Rewa Mission".

Tambaram, **J. D. Asirvadam.**

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Jawadhi News

Dr. Thiyagarajan, a Hindu doctor, who recently took charge of the Government mobile medical unit visits on every alternate days Kutathur and Kalyanamanthai. He is very much interested on the welfare of these hill tribes. So, we are able to concentrate on the evangalistic side.

Special gospel addresses are given to the youngmen at Kalyanamanthai on Sunday nights. They have lost all their belief in their tribal deities and their faith in Christ is growing stronger day by day.

Our school children have a real conviction of their sins and their prayers are quite sincere. Special efforts are taken to spread the gospel in the nearby villages, namely, Vilankuppam, Pakumudaian and Kovilur. We are in touch with Chinnakuttai, Thopur, Palamarathur, Vanniankuttai and Villichanallur.

Through prayer in the name of Christ the sick ones are getting healed. Because of the marvellous cures, many are drawn towards Christ. We do expect very soon a good number of these people to accept Christ openly through baptism.

R. GNANADIKAM.

Our readers may be interested in the following item of news :

" On the invitation of Serampore College the Rev. G. H. C. Angus, M. A., D. D., who was Principal of the College from 1929-49, will be visiting India during August and early September, 1961 in connection with the celebrations of the bi-centenary of the birth of William Carey",

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The National Missionary Intelligencer

(News Sheet)

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

General Secretary's Letter

Dear Friends,

Since writing last we received with deep regret the news of the passing on of Mr. Victor Reginald, Hon. Secretary of the Munnar Branch of the N. M. S. A fairly young, up and coming man, he had deep interest in evangelistic work carried out by our societies—NMS, HMS, IMS. Earlier in the year he arranged a football meet, bringing together a Naval Sports contingent to play with local team, the proceeds of this exhibition match being earmarked for NMS work. We still can picture to ourselves the tall, genial figure, modest in much achievement, beaming friendliness around. The loss to his family is shared by the NMS as our deepest feelings are conveyed to them.

Beginning of this month, the first Sunday in July, to be precise, the Trivandrum Branch of the NMS met in the Christ Church Parish Hall. In the absence of the President Mr. Peter Devadas (Former Director of Fisheries, Madras), the three Vice Presidents of the Branch, the Revs. S. Alfred, I. Koshy and K. J. Philip (LMS, CMS and Mar Thoma respectively) assisted Branch Secretary Vidwan I. Paul Shastry, in conducting a well-attended meeting. I tried to place before the audience the foundation idea of the NMS

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and the present situation in the various Fields and in the affiliated organisations. The Branch Secy., told me that he had a letter from the Organising Secretary, S. India, intimating his plans to tour in and around Trivandrum early in August.

Sri A. Gunamony, a long-time friend and supporter of the NMS and President of the South Tamil Area Committe of the NMS kindly called on me toward the end of last month. He is as keen and enthusiastic for the NMS as ever. He told me of the steps he was taking to get the Area Committee going as an efficient body It is my hope that he would be able to attend the NMS Triennial at Allahabad, for, one with so much knowledge and experience can help the Society a great deal.

October 12th to 14th (inclusive) the All India Council will be in session at Allahabad. Notices of this meeting are being sent from the Madras Office as this is being written. In the matter of suggestions for the progress of the Society's work, suggestions are being invited. I take this opportunity to request those whose Triennial Reports are usually expected to send them in without delay. I remember sending in the first request months ago.

It was well that Dr. Forrester – Paton the Rev. K. K Chandy and I suspended the tour when we did. For, soon after began the downpours which caused widespread floods with great damage to property and crops in Kerala. As I told you earlier, further programme of tour is being considered and shall be entered on when conditions permit this being done.

Let us thank God for giving each of us some share in the service of the NMS which in His grace is today, in India the focal point of evangelistic effort of several church bodies. Pray for the Society's work and for all those who share in its support.

I send you my greetings and assure you of prayers.

Yours in His Service
Mark Sunder Rao
General Secretary

Tour of Rev. S. Gnanasundaramani, Organising Secretary, N. M. S., in the South.

Reviving the South Tamil Area Committee, the most active Committee in the days gone by, is engaging our attention now. Before this could be attempted, branches must be revived and with this object in mind this tour was arranged to visit a few centres.

In Tiruchirapalli, friends were enthusiastic and showed keen interest in reviving the branch. The President and Secretary called for a meeting of the representatives of the Churches and institutions and other friends on 26th June and new office-bearers were chosen. The Rev. Canon Koilpillai was requested to continue as President and in the place of Sister Jane Moses, Mr. J. G. Clement, Bishop Heber High School, Fort, was appointed Secretary. A Committee was formed. We need to pray for the new Committee which is conscious of its responsibilities. Our thanks are due to Sister Jane Moses and we trust she will continue to help.

On 25th, messages were given in St. Paul's, Woriur, Christ Church, Teppakulam, All Saints Church, Puthur and to the pupils of the C.S.I. Girls' High School, Woriur.

We thank God for the conscientious Office-bearers Mr. B. Rathnasamy, President and Mrs. Thomas Raj, Secretary and the members of the Committee in Madurai. The devotion with which they do the work is inspiring and encour ging. Their desire is that people from Head Office and Missionaries should visit them once in three months at least. On 27th June a meeting of the Branch was held in the West Gate Church and a programme was given to me to visit and speak in churches and institutions. Thank God for the concern people have for the cause of evangelism through the Society.

Periakulam had an active Branch which is not functioning now. On 1st July, Periakulam was visited and it was a joy to meet Mr. Dawson Koilpillai who faithfully prays and collects money for the Saciety. We are praying that steps may be taken to revive the Branch

In Dindigul no meeting could be arranged. I was able to meet friends in a Retreat conducted by the Rev. S. Selvarathnam, Christu Seva Ashram, Chunnagam, Jaffna. Mrs. Kurien is faithfully carrying on. The Christian Fellowship

in Dindigul is also taking keen interest in the work of the Society.

We need to pray that our Branches may be instrumental in instilling the Spirit of Evangelism in all – young and old and constantly reminding Christians of the sheep without the Shepherd and the need to point to the Good Shepherd.

I wish to thank all those who have helped me in one way or other, and especially Dr. Mrs. Monsingh, who sent medicines and scribbling pads for our medical work and Miss Dharmaraj of the C.S.I. Girls' High School, Woriur, who made a map of India with the political demarcations on piece of cloth, the need of which was greatly felt.

S. GNANASUNDARAMANI.

REWA MISSION

MURWAHI

The Rev. & Mrs. R. Martin toured in the Uraon area and visited all the important villages with which our workers had made contacts. Mrs. Sarojini Martin reached the village where Bhudi Mariam and her four children were baptized on May 28th, four days earlier and her help to prepare her for holy baptism was very valuable and also much appreciated by the new convert. The Beck family and Samuel Khalkho baptized last year are now undergoing training as a pracharak and also a few other Christians were present at the baptism service. Mrs. Sarojini Martin was also able to visit earlier the women of the families at Usad with which we have been in contact during the past years.

As our Mission House at Murwahi could not be put into a proper state of repair before the rains, the Martins shifted to Kotma where they would reside till the end of September when the monsoon rains would stop. They are happy to be back at Kotma and give much time and attention to the Christian homes at Kotma and the Balumara Colliery in the neighbourhood. The great problem in this area is for consecrated workers. An appeal has been made for two married evangelists to be stationed at Gangnahitola, and also we need an additional teacher for the school at Karhani. Prayers are requested for Zachariah Angath who was baptized last January and also for the other enquirers

in the village so that they may take courage and confess Jesus Christ as their Lord and Saviour openly by baptism. There are enquirers in other centres also such as Mahavir at Usad, and Chotilal and his wife Ramkumari at Dhanora. The prayers of the friends of the Society are earnestly requested.

SHAHDOL

Besides the hospital building, three residential quarters have been put in shape for occupation by the medical staff. At the end of July the work will be shifted from the rented premises to our new premises where so far only Pastor T. Spencer and evangelist Susheel Kumar have been in residence since the beginning of the year. —J.D.ASIRVADAM.

Jawadhi News

The gospel preached in aud around Kuttathur for the last three years is gradually taking root in many hearts. Mr. A. Aruldason is in touch with many keen enquirers. For nearly six months he was running an adult night school at Velichanur. Since we could not get a suitable place here for erecting a shed, he had to stop that work and start one at Kuttathur itself.

Mrs. Aruldason being a trained midwife, attends to maternity cases. Recently her help was sought for a complicated delivery case. She could not do anything except looking up to our Lord Jesus. It was a miracle that the life was saved. People around gave all glory and honour to Jesus Christ. At another time, she attended a difficult confinement case of adament plescenta. It was only prayer in the name of Jesus that saved the mother and child. So, the belief in the power of Jesus Christ is spreading not only among children and young men but also among grown-up men and women.

Chinnapaian who is studying in the adult night school bought a Holy Bible in Tamil paying Rs. 2-50. Our Aruldason is helping him to understand it properly.

From a neighbouring village a temple pujari, by name Chinna gounder, discussed with Aruldason that all religions were the same. After listening to the uniqueness of Christ he bought a copy of St. John's gospel, promising to study it carefully.

As individuals, many are drawn to Christ, but to become Christians through baptism they can take such a step only as a group We have two gramaphones but we need records of christian lyrics and parables in dialogue form. We will be very grateful if any one can send us such gramaphone records.

R. GNANADIKAM.

Report of N.M.S. Kannada Branch, Bombay.

The annual meeting of the workers of the N. M. S. Kannada Branch was held on 28-5-61 under the chairmanship of Mr. J. Amoda. Among other things discussed in the meeting, I wish to convey to you the following:

We hope by the grace of God, that our coverage monthly collections, excluding yearly N. M. S. Day of Prayer offerings would exceed Rs. 60/–and as informed by us last year an amount of Rs. 60/- per mensum may be allocated to maintain an evengelist in Kuppam.

Secondly it is our desire to initiate contacts and help to maintain fellowship between children in our area and children in some of the N. M. S. tribal areas (Sunday school Children).

J. P. ASHWAL.

Report of Mr. A. V. Singh Org. Secy, N. India.,

In the month of April'61 Synod of the U. C. N. I. was held atManipuri which I attended. This afforded me an opportunity to contact most of the leaders-clergy and laity-of the U.C.N.I. in U.P. I was grateful to have been given a chance to give the N.M.S. message to the delegates at one of the sessions. Besides giving this talk, I was able to speak to individuals. I was encouraged to see that as a result many promised to help the cause of the N. M. S. in their respective stations.

A "Rural Church Conference" of the C. I. P. B. C was held at "Meerut in the month of May '61 which I was able to attend at the invitation of Dr. M. C. Paul – our N. M. S. President of Kanpur Branch and one of the chief sponsors of the Conference. So far as I could gather, this was the first Conference of its kind. An effort was made to make it inter-denominational.

As the real India still lives in villages it becomes imperative that the Rural Church should be strengthened. This Conference was a means of bringing the representatives of Rural and City Churches together to know each other better and feel that both are parts of the same body, and the stronger should help the weaker.

Great emphasis was laid on making the Indian Church, specially the Rural Church self-supporting. At one meeting Rev. M. R. Utarid of M. C. S. A. demonstrated how some of the small cottage industries could be learnt in a short time and with small investment an individual or a family can become self-dependent or supplement their income.

Besides attending the Conference, I visiteds ome families in the city. During my visits I was fortunate to find in Mr. People an ardent supporter of the N. M. S. who will now work as our Secretary for Meerut. (to be continued)

OBITUARY

Mr. Henry Devadoss, 'father' of Dasarpuram Colony, passed away suddenly on the 4th July 1961 in his 77th year. His mortal remains were interred the next evening at the site of his labour for 42 long years. A large gathering of relatives, beneficiaries and admirers assembled at the grave to pay their last respects to the beloved saffron-clad "Swamiar Ayyah". Born at Palamcottai on 4th October 1884 and graduated from the Madras Christian College, Devadoss chose to be a humble teacher and social worker. He lived more for others than for himself. Soon he felt that his real call was to serve the poor under-privileged rural population in the suburbs of Madras.

With the awakening of the Indian National consciousness he became possessed with a passion for social service as his Christian duty. In 1919 he founded Dasarpuram on the waste lands near the Tiruninravur railway station where he opened an elementary school with a basic bias, An orphanage, a printing press, a Siddha dispensary, a nursery, fruit gardens and rural co-operative activities and a Prayer House -all these adorned and enriched the life in the new colony. Of course, evangelism and education formed the pivot round which the life in Dasarpuram moved.

As the founder grew old, he invited the National Missionary Society to take charge of the school and donated all his property for its maintenance. After eight years, the N.M.S.

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decided to shift the responsibility back to the shoulders of the donor. The Dasarpuram Trust Association was registered in 1953 to help Sri Henry Devadoss in developing the colony. The school was upgraded into a full-fledged High School. Today, Dasar's High School is catering to the educational needs of thousand boys and girls who would have otherwise been denied facilities for completing high school education.

Dr. Devadoss's rich and rare contributions were towards the development of the Siddha system of herbal treatment of diseases. The Tamilnad Central Association of Indigenous Medical Practitioners, realising his worth made him their President and honoured him with a gift of a cloth of gold as a mark of their great love and gratitude.

The beloved Swamiar Ayyah devoted all his life to uplift the poor villagers and has left behind schools and dispensaries which speak of his love and sacrifice for the sake of his Lord and Master Jesus Christ. May his soul rest in peace.

A. N. SCHWARTZ.

* * *

With a deep sense of sorrow we learnt of the passing away of Mr. Victor Reginald, an Officer of the Munnar Tea Estate, on 27th June 1961 after a brief period of illness. He was our energetic Branch Secretary at Munnar for many years taking deep interest in missionary work and especially in the work of the N.M.S. It was he who organised two Football Matches and raised about Rs. 3500/- in order to put up a building for dispensary on Jawadhi Hills to give medical help to the people there. He was popular with the labourers and was also in the good books of the officers of the Estate.

It is a pity that we have lost such a good Christian leader in Munnar. We thank God for his life and witness and send our sympathy and condolence to the members of the bereaved family and the numerous friends he had left behind.

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The National Missionary Intelligencer

(News Sheet)

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"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

THE CALL TO PRAYER FOR THE NATIONAL MISSIONARY SOCIETY OF INDIA

(By Mr. Mark Sunder Rao, General Secretary, N.M.S.)

N.M.S. Week of Prayer Oct. 1 to 8, 1961.

Day of Prayer — 8th October 1961.

THE ULTIMATE CONCERN

St. John Ch. 17.

When one dwells on the subject of Prayer, it is natural to turn to the pattern which the Lord Himself offered to His disciples. For the understanding of the elemental needs of devotion, petition and intercession there is no recorded prayer more comprehensive and dynamic. 'The Lord's Prayer', according to the Gospel records, was a model offered to the disciples fairly early in the Lord's career. This is a point to note.

Toward the end of the earthly life Jesus offered another model prayer, recorded by the disciple, St. John alone This

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is found in the seventeenth chapter of his Gospel. It is natural for any one who is conscious of approaching his end to leave with his dear ones an idea of his final concerns It would be more so with the Lord with his consciousness of a supreme mission and vision of the Kingdom of God.

This prayer stemming forth from the heart filled with concern and confidence at the same time shows three nodes: 'Father .....glorify thy Son that the Son may glorify thee' (v. 1); 'I have manifested thy name to the men whom thou gavest me out of the world,' (v. 6); 'I do not pray for these only, but also for those *who are to believe* in me through their word,' (v. 20).

In the internodes these concerns are aptly amplified, so as to reveal the Lord's mind. Derivatively, this prayer, commonly called The High-Priestly Prayer, lays down the lines along which whoever follows the Lord may seek to pray and work.

While the entire prayer's key-note is union with the Father, 'as it was before the world began', a unity such as the Father, the Son and the Holy Spirit enjoyed and into which 'those whom thou gavest me out of the world,' and 'those others who are to believe in me through their word,'—are to be taken and built. 'That they may be one even as we are one',—this is the Lord's final concern for humanity, and as we dare to believe, for the Godhead itself. This is the divine human destiny envisaged by our Lord as He neared the moment of accomplishing His mission on earth.

That this goal of life—union with the Triune God—may offer fascination to the Indian mind is not in doubt. For in most Hindu theistic doctrines and practices the final goal of human aspiration and endeavour is becoming one with Him, the word used in this connection being *sayujya*, becoming at-one with That, and the attendant discipline is known as *yoga*, getting-to-be-one.

What to-day ought to interest us is another feature of this great prayer. It is the close connection, might we not rather say inseparable position, of the three nodal points viz; the concern for the glory of God, the concern for the welfare of the disciples, and the building into the fellowship of 'those others' who may respond to the word of the disciples. It ought to be plain to us that we may by no means separate these three elements of worship, discipleship and witness.

There are some who think that worship and discipleship are compulsary and the witness optional. Standing monument to this belief is the almost peripheral existence of the missionary societies, a sort of existence almost on sufferance. How different is the attitude and estimate of the Lord Himself. He appears as One praying almost in the same breath for the disciples as for 'those others,' the potential disciples. By this it is clear that there can be no discipleship where witness is absent and that without them both there is no glorifying God which is in heaven.

In the Week of Prayer the National Missionary Society would urge all Christians in this land to dwell on this great prayer of our Lord. We would urge further that each Christian would make his own the three great concerns highlighted in that prayer. We would urge, finally, that the invidious separation of worship from witness be overcome both in the minds and in the behaviour of the Christians in this country. In urging thus the National Missionary Society would seek to fulfil its own calling — to hold forth before the peoples the offer of our Lord Jesus Christ, offer of that union, that at-one-ment, that *sayujya* with God and man, which the nations of the world covet, but often know not how to attain.

May the Holy Spirit, the God within us, guide us more deeply into the understanding of this prayer and enable us to live by its great concerns. Amen.

Mark Sunder Rao	**J. W. Sadiq**
General Secretary.	*President.*
S. W. Kanagaraj	**G. Zachariah**
Hon. Treasurer.	*Chairman, Standing Committee*

—:o:—

TOPICS FOR PRAYER

1. For Brothers Jesudason and Paton who are now in East Africa that God may help them in their task of reconciliation and visits to the Christian groups and individuals.
2. For the Executive and All India Council of the N. M. S., that God's guidance may be available for the future of the Society.

3. For proper arrangements to be made for the All India Council to be held in Allahabad.

4. For the Ladies' Auxiliary Sale in Madras.

5. For the World Council of Churches Meeting in November-December '61.

PRAISE

1. For the monetary and prayer support of the many friends and groups of Christians for Gospel work.

2. For the munificent gift to the Society from a friend in Lucknow and another from Bahrain for the purchase of copies of the Bible for the Christian converts at Tansen.

HE ANSWERED PRAYER !

He answered prayer !
Not in the way I sought :
Not in the way that I had thought He ought !
But in His own good way ; and I could see
He answered in the fashion best for me.
And I was glad that I had such a share
In His parental love and gracious care,
That thus He answered prayer.

Dedication of the New Shahdol Hospital

13th August 1961 marks an important milestone in the progress of our medical ministry at Shahdol. On that Sunday at 9 a.m. our newly built hospital in the property bought for the Rewa Mission on 8th November 1960 was dedicated for its Christian Ministry and witness. It marked the joyous climax of four years of signal pioneering service in a not too friendly area, characterized by vision, faith, patient endurance of many difficulties and sometimes of hostility, tender concern, and sacrificial love for patients in very critical conditions, and triumphant experience of God's mercy and power in every situation. The landlord vacated the main house in March, and three out of the eight

smaller houses were available for Pastor Spencer and Evangelist Susheel and for other needs. The Rev. C. B. Rao, as Business manager struggled against lack of cement and iron, and the failure of five tenants to release their residences to be fitted up for the missionary couple and the nurses. At long last, the buildings were ready for occupation, at the end of July, but because of the delay in the supply of electric current, the dedication was postponed by a fortnight.

For our missionaries and other staff, our good local congregation, and those who had come from neighbouring centres of Christian work like Ambikapur, Baikuntpur, Manendragarh, Pendra Road, and Bilaspur, the day of dedication was a day of great joy and thankfulness because of all that the event signified. It was the Lord's special act of grace that ended all the anxiety and uncertainty of the four years of rented residence from which we could have been thrown out at any moment. We can all truly say:

"This is the Lord's doing; it is marvellous in our eyes"
Ps. 118:23.

We are now better equipped for our medical ministry. Now that this pioneering phase has ended and our work has been well stabilised, we look forward to concentrate on the main objectives of this national missionary effort.

The Rev. C. B. Rao was called primarily to organise direct gospel work in the entire area. Having laboured hard to get a firm foothold for our ministry in the area, he is now to plan evangelistic expansion through concentrated effort in selected centres and their surrounding areas We join our people in Shahdol in praising the Lord for His marvellous creative work of the past four years, and we assure them that we stand by them as they continue with full devotions the medical ministry in the new premises, and seek to strengthen the work of the gospel through the hospital and through an increasing team of workers in various centres to bring through the workings of the Holy Spirit many to the obedience of faith-

J.D.A.

Report of Mr. A. V. Singh, Org. Secy. N. India.

(Continued from Last Issue)

From Meerut I went to Ghaziabad and the Ingram Institute. After visiting the Pastors and other leaders I was able to persuade Mr. D. M. Daniel, Vice-Principal of the Ingram Institute to be our Secretary for Ghaziabad and the Institute. We hope that under Mr. Daniel's leadership there will soon be a strong branch in Ghaziabad.

I also paid a short visit to Delhi where I visited a few friends and discussed with Mr. A. S. Seymour-President and Mr. Y. Santram-Secretary, the affairs of the Delhi branch and how to make it stronger In the light of the discussions I shall be visiting Delhi again at an opportune time, for a longer period to strengthen the branch.

Hope to be remembered in your daily Prayers !

A. V. Singh

THIMMAMPET NEWS

Here we have established a church of recent converts numbering thirty four. From August 1960 Mr. & Mrs. P. R. Samuel are working here. Our converts at Mindapet are growing stronger in their faith, leading others to Christ. Kadirvaram village is having open doors for the gospel message. At Thiruvapalayam three caste Hindu families are receiving Christian teaching. At Thimmampet, prayer meetings are conducted in many Hindu homes. At Alasandavaram there are some keen enquirers. For a small group of children Bible Class is conducted here almost daily in the evenings.

From last October we could not conduct our Sunday worship in the usual place, as the Hindu owner suddenly changed his mind owing to the influence of his relatives. At present we have our worship under a tree, in a big mango thope. Our pressing need is for a separate place of worship.

R. Gnanadikam

The Late Rev. P. T. VARUGHESE

[Pioneer of Ankola]

Death has occurred on Thursday June 15, of the Rev. P. T. Varughese who was the first Missionary in Ankola, and who was connected with the Mission for many years. He was 87 when he passed away, and his career was a chequered and significant one.

Born in 1874 in a village in Travancore, ordained to the ministry of the Marthoma Church, and taking an active part in the great Spiritual Revival of 1908, Vangal Achen, as he was known, heard the call of the N. Kanara Mission [a joint undertaking by the Marthoma Church and the National Missionary Society, in the year 1909. That was the year when the Marthoma Church, at long last, gave heed to the divine call to launch out into the deep and send missionaries to a place outside Kerala or the Malayalam country. The call came to P. T. V. with divine insistence and he obeyed instantly and came away.

Ankola, unlike Karwar or Honavar, was a field untouched by a Missionary till that time. Here P. T. V. came and taking a small house on rent started the work. His method was mainly winning the friendship of the people, rich and poor, high and low, educated and un-educated. Gradually. he got 2 1/2 acres of land, put up a mud-walled, grass-thatched house and continued his old tacticsof making and gathering friends. He had not only a large number of Hindus, but also several Europeans and many Muslims as intimate friends. He was member, then Vice-President and finally President of the Local Talukka Board, at a place where the entire population was non-Christian. The local people remember him as the person who constructed several roads, who dug several wells, and who planned and worked the first colony for the land-less Agars.

Rev. Varughese was able to influence a Roman Catholic friend to give away all his landed property and his money for the poor and needy, and entrust it all to a non-catholic mission. He also secured land for the two or three Christian families who formed his congregation in Ankola. It was not only in getting land but also in putting it to

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proper use by planting fruit trees and vegetables, that he showed his efficiency and far-sight. He retired is 1935, but left the place only in 1941 after putting the new group of workers on a firm footing.

P. T. Varughese was a Padre and a Missionary, who as some one remarked, ran away from all forms of ties. He was a man of many tears in prayer; a man with a broken and contrite heart, humble and sincere in his ways. He lives in the memory of the people as a GENUINE FRIEND.

By

Rev. P. J. THOMAS B.A., B.D.,

Christa Mitra Asram

Ankola

N. Kanara.

Dates to be remembered in 1961.

N. M. S, Ladies' Auxiliary Sale, Madras.	2nd September.
Leprosy Sunday	3rd September.
N. M. S. Week and the Day of Prayer	1—8, October.
N. M. S All India Council at Allahabad.	12—14 October.
World Sunday School Day.	Sunday 5th November.

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The National Missionary Intelligencer

(News Sheet)

Vol LV] October 1961 [No VII

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

From Drs. S. Jesudason and E. F. Paton,
who are on a missionary tour in East Africa:

Dear Friends,

Chinnannan and I have already sent you some news about our travels. Herewith I am sending you some more recent news. Before we left Nairobi on the 16th August we had supper with two Hindu Punjabi families—Mr. Prasad whose eldest son, Vishnu, a young man of an affectionate nature who had been coming to me regularly for Bible study, and Mr. Gazere, a government servant, and his parents. Also we had tea with Mrs. Iyer, a Tamil lady whom we first met at the Christian Council Chapel morning service. We had also a happy time of fellowship with Mr. & Mrs Krishnan and some other friends whom they had invited to their house; we had prayer before we separated. There are only a small number of Indian Christian families in Nairobi, and we miss our African friends in these gatherings. As we have already written to you the Europeans, Asians and Africans live in separate areas and Christian services are held separately. We were glad to find that in certain English churches some Asians and Africans were also present. We have been trying to get into African homes but so far we have not been successful though we have met many African

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friends and have had some happy personal fellowship with them. We also look forward to a deeper fellowship with them during the coming months when we shall be travelling more in the interior of the country. Perhaps the reason for this reserve among our African friends to invite us to their homes may be due to these many years of exclusiveness, with very little social intermingling with one another. The big shop-owners and merchants of East Africa seem to be predominantly Asians, mostly Guzeratees in the important cities. The big land-holders and farmers are either Europeans or Hindus, mostly Sikhs, who own large sugar-cane tea and coffee estates which we have been seeing during our travels. There are about 125,000 in Kenya and 72,000 Asians in Uganda, so that we feel that we are in India rather than Africa as we go about in the shopping area of these cities. There are a number of Asian Secondary Schools staffed by Asian teachers drawing very large salaries and living in fine well-equipped modern houses in the Asian locations. The European civil servants have also fine large houses, surrounded by gardens in the European locations. Compared with these the Africans in their own areas are living in flats or very simple dwellings. We spent three days at a religious convention at Butere, where a great multitude of African Christians, known in this part as the Revival Group. had assembled. Many of them were simple people travelling on foot from various villages far and near, with their simple luggage on their heads. There were full of fervour and earnestness, they had camped out either in the open or in the simple buildings provided for them. The English addresses were translated by two interpreters, one in Swahili (the common language) and another in the local tribal language. In Africa the people are divided into different tribes, each with a great deal of loyalty to its own particular tribe. The singing was mostly in translated English revival hymns, but they had also beautiful indigenous Swahili choruses. I was talking with one of the African leaders of the Revival about the need of these revivals producing self-sacrificing workers for the service of God's Kingdom; but he said "Your country India magnifies Renunciation and self-denial, but we only emphasise the sacrifice of Jesus and the cleansing of our sins by His blood." I pointed out that our Lord has plainly said that if any man will not deny himself and take up his cross and follow Him he cannot be His disciple. He said the modern African student's ambition is to go to foreign countries for higher university degrees and return to

Africa for occupying high position in the State. He enquired whether any students coming to stay in our ashram would have opportunities to study in the nearest college while staying in the ashram. Some of the leaders here feel that as things are here at present it would be difficult to find the Christian personalities among the Africans with the necessary self-sacrificing spirit and dynamic leadership needed for establishing a Christian ashram in East Africa.

GANAI REPORT FOR AUGUST 1961

God gave me an opportunity to witness for Him in several of our Fairs. We preached to many pilgrims in these Fairs. Our School is running allright and there is a greater possibility of an increase in the number of children in our School.

I am glad to report to you about our activities of the Independence Day. A procession was taken out by the school children and the political heads (Sar pench) of our place were very happy to see the activities of our children that they distributed some sweets to them.

At present I am attending the Lay Volunteers' Institute in Bareilly where I was allowed to come by my District Superintendent. During my absence my own son is in charge of the School. I am greatly benefited by this Institute where I am learning so many new things which I hope will be very useful in my work. I am really thankful to my D.S. for giving me this privilege. I shall leave this place on 4th September and reach mine on 6th.

Please remember my Centre of N.M.S. activities in your prayers so that God may be glorified more and more in this hill area.

Wilson Singh,

N.M.S. Evangelist, Ganai Chaukatia,

Dist. Almora.

N.M.S. SALE

The Annual Sale of the N.M.S. Ladies' Auxiliary came off on 2nd September, 1961. The preliminary meeting was presided over by Dr. G. Zachariah, Chairman of the Standing Committee, N.M.S. After the reading of the report by the Secretary of the Auxiliary, Miss H. Stephen, the opener of the Sale Miss Joy Comstock, Principal of the Balar Kalvi Nilayam gave some interesting remarks and said that in these days Christian influence could be exerted through the children attending Christian Schools by precept and example and commended the work of the National Miesionary Society.

After the meeting, the Sale was opened by Miss Comstock who visited the various Stalls and made purchases. The children were much interested in Merry-go-round and Puppet show organised by the Youth of the Area Committee. The Christian public of the city, in spite of a number of engagements in other parts, encouraged us by their visits and purchases. The occasion was made lively by the Grace Lodge Orchestra conducted by Satya Brothers.

The thanks of the Society are due to Dr. Mrs. S. Thambiah, the President of the Auxiliary, the Secretary Miss H. Stephen, Mrs. Gladstone Abraham, Dr. & Mrs. M. Santhosham, the Gabriel Family and a number of ladies and gentlemen who helped so loyally with their contributions.

Our thanks are also due to Miss J. Comstock who has been encouraging us by lending the School premises for our meetings and Sale every year and the band of teacher trainees who helped us.

We were able to realise nearly Rs. 3,000. The sale proceeds go towards the maintenance of educational and evangelistic work of the Tirupattur Field.

Report from Rev. S. Gnanasundaramani, Org. Secretary.

I had an invitation to visit Annamalai Nagar, the seat of Annamalai University, by the Dean of the Faculty of

Engineering and Technology Lt. Col. Samuel Paul, the son of the First Missionary to Thondi from Jaffna. It should be recalled here that the Founders of the N.M.S. drew inspiration from the work done in Thondi.

Dr. Mrs. Thambiah, President, Madras Ladies' Auxiliary was instrumental in arranging this visit.

The Christian group consists of eminent people teaching in the University and Christian students. They all showed interest in the work of the N.M.S. and in the informal meeting held after the evening service Mrs. Annamma Alexander was requested to look to the interests of the N.M.S. and other friends promised to help her. Lt. Col. Samuel Paul who has zeal for evangelism (which was in his parents) was responsible for this visit and I thank him for all that he was able to do to make my visit a useful one. My thanks are also due to other friends, both Professors and Students and Professor S. P. Adinarayanan who was in Madras Christian College, for their interest and help.

I visited Seva Mandir in Porto Novo, an inter-denominational ashram, Orphanage, and Basic Training School started by Miss Peterson who came as a Missionary of the Danish Mission and later on started working independently and established the institution which is a blessing to many. She was a close associate of Mahatma Gandhi who laid the foundation stone for the first building.

Seva Mandir is working independently and has no affiliation with any organised Mission or Church or even with the Ashram Fellowship. It is being supported by a few women friends in Denmark and the N.M.S. is represented in its Trust Board. From the conversation I had with Miss Mary K. Chakko who is the responsible person on the spot, I gathered that in the interest of the institution and its future, it will be desirable to have affiliation with some responsible body. As we agree in most of the ideals, it will be of help that we negotiate with the authorities for closer affiliation

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Mr. A. V. SINGH'S TOUR OF THE KEMADU REGION

As usual, I started my tour with Sat Tal Ashram, where I had the opportunity of contacting several new friends who promised their support for the N M.S. in their respective areas. Besides forming personal contacts, one evening I spoke to the Ashram group and my appeal was strongly supported by Mr. Venugopal who presided at this meeting. I also spoke in the Sal Tal Church one Sunday morning service. Donations from friends of the Ashram this year amounted to Rs. 160, which sum has been remitted to the Headquarters.

From Sat Tal I visited Naini Tal where I saw the office bearers and other members and thus strengthened the existing branch which I hope will do better next year.

I was very happy to be in Almorah this year again. The present D. S. Rev. C. S. Khiyali, like the previous D. S. Dr. R. D. Joshi, is an old friend of mine and I had the pleasure of enjoying his generous hospitality for which I am very grateful. I have reason to expect the same help for our work from him as we received from Dr. Joshi. I may quote his sentence which he wrote to me in reply to my letter to arrange for my accommodation and meetings. " My home is your home—and your work is my work." He also arranged for me to give the message in the evening Church service A packed church listened to the N.M-S. message and appeal. I also visited different friends including Mrs. Rane and her sister Dr. Miss Paul and Mr. G. D. Sanwal, our great supporters. Rev. Khiyali and church officials expressed their desire that the N.M.S. may open another field far into the interior of this region—even on the border of Bhutan or Tibet. Let us make this a special item of our prayers that God may give us men and money to spread His Kingdom further into this region !

At Dwarahat Rev. Jeet Singh was my kind host. From Dwarahat I visited Ganai—Chaukutia. Mr. Wilson Singh, our evangelist there, besides preaching in bazaar and Melas is also running the Primary School. I was very happy to hear the small children singing Christian songs and reciting the Lord's Prayer, etc. Let us pray that God may bless the seeds being sown that they may bear fruit. On my way back to Dwarahat Mr. Wilson Singh accompanied me. It was

delightful to see him collect groups of people at different tea stalls on the road side by his singing and then give them the Christian message. He has his own way of doing it as he is very popular in his area.

On my way back home I visited two important cities in the plains—Lucknow and Bareilly, where I visited the office-bearers and other friends to spur them on to harder labour.

I am happy to end that not only people are more responsive to the appeals of the N.M.S., but are more and more looking up to our Society to open more fields which they are willing to support according to their capacity. This shows that a great responsibility rests on our shoulders. Let us therefore rededicate ourselves and our Society as we did at the time of the Jubilee Celebrations at Serampore in 1955. God is faithful and is sure to use us and our Society in greater measures in the future in winning this land of ours for Christ!

A. V. Singh,

Org. Secretary, N.M.S. (N.I.)

THE LATE MR. P. O. PHILIP

(Ex-General Secretary of the N.M.S.)

He was born in 1883 — and studied in the Government High School Alleppey and later on at the S.P.G. College, Trichy and the Madras Christian College. After graduating he served on the staff of the Scott Christian College, Nager. coil but the call to foster The National Missionary Movement in India made him one of the first missionaries from the Mar Thoma Church, at Karwar in the then North Kanara Dist. of Bombay, under the auspices of the N.M.S. He later became its Travelling Secretary and succeeded Mr. K. T Paul in 1917 as the General Secretary of the N.M.S. As General Seeretary, he came in contact with much national christian activity in the whole of India. In 1924, when the first National Christian Council of India was established, he was asked to be the first Indian Secretary and had as his colleague the late Rev. William Paton. During that time (1924 to '39) he dealt with various problems of the church

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and missionary activities in India and he always tried to present the national view point in spite of various difficulties. He attended in 1928 the I.M.C. Conference at Jerusalem and in 1932 at Hernhut in Germany besides travelling in various towns in the U.K. as a member of the Mission of Fellowship to Great Britain, in company with the late Mr. A. M. Varkki and Bishop Banerji and others. In 1939 he came to Kerala and for 8 years served as the Secretary to the Mar Thoma Church, during which time he gave of his time liberally to the Y.M.C.A., Bible Society, the Christian Literature Society and various other bodies. He wrote on problems of the Church and Christian society and was staff correspondent from India to the well-known "Christian Century" of Chicago. In the last five years of his life he became almost totally blind, but this handicap never made him give up any activity which he could possibly carry on—including writing. He passed to eternal rest on the 24th of August 1961—completing 78 years after a fortnight's illness, and it can be said of him "Well done-Thou good and faithful servant"

IN MEMORIAM

This is the snap of the late Mr. Victor Reginald, Secretary, N.M.S. Branch, Munnar, Kerala. He was a good Christian, Leader and zealous worker for the Missionary cause. He arranged to collect Rs. 3,400 through Football Matches held twice on the hills. This amount is set apart for building a dispensary on Jawadhi Hills.

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The National Missionary Intelligencer

(News Sheet)

Vol LV] NOVEMBER 1961 [No VIII

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

Address delivered by the Rt. Rev. J. W. Sadiq, Bishop of Nagpur, at the N.M.S. Triennial Conference at Allahabad on 12th Oct. '61.

" Launch out into the deep, and let down your nets for a draught. (Luke 5:4)

Lloyd C. Douglas, the author of 'The Big Fisherman' in one of his published sermons, calls Christianity the cult of adventure. The story into which our Saviour's words, taken as the text of this sermon, are woven, is a story about the Big Fisherman who felt very small in the presence of the Master Fisherman. Simon had evidently, in his own wisdom, been fishing in shallow waters. The summons to launch out into the deep may have sounded to his expert fishermanship an amateurish and rather futile counsel. But there was one thing to his credit. He felt he must obey the behest of the Master even if it did not seem to him quite reasonable. His obedience was rewarded by a faith in the impossible with the power and presence of Christ. His pride was broken. He realised that the Master was calling him to a higher adventure than he had conceived.

It is interesting to note that the Master's first summons to his first four disciples was a summons to fishing. To catch

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fish in deep waters is difficult enough. To become fishers of men demands the highest type of humility, obedience and daring adventure. But adventure, however, full of dangers and difficulties, has its own reward which cannot be measured in tangible terms. I am reminded of the story of the boy who, when watching a man engrossed in fishing, asked him, "what does it feel like to catch a fish?" The man was too busy catching another fish, when he had finished, he turned to the boy and said, "Now I shall tell you what it feels like to catch a fish. When you have caught one, you feel like catching another." In inviting disciples to become fishers of men our Lord was setting them on the road to high, dangerous but delightful adventure.

Ever since the Master's parting command 'to go out into all the world and preach the gospel to every creature' was given, those who have taken Him seriously have realised that belief in Christ and sharing Him with others are two inseparble aspects of Christian discipleship. "There is no participation in Christ without participation in His mission to the world." In recent years, much thinking has been done about Evangelism by individuals, by groups, churches and most of all by ecumenical conferences. The theology of mission has become an urgent current preoccupation on the part of many, and some most valuable documents have already emerged. The height of the Gospel, which had its origin in the song of the angels from heaven, has been much explored. The lofty heights of the Gospel may be guaged by such a statement as this, "The missionary movement of which we are a part has its source in the Triune God Himself." What can be higher than the God and Father of our Lord Jesus Christ? The breadth of the Gospel is now universally recognised in understanding the implications of such phrases from the Gospels as 'to every creature' 'all nations', 'the uttermost parts of the earth'. It is such thoughts which have inspired the world-wide missionary movement. The length of the Gospel is being realised through a fresh study of eschatology. The Gospel must be preached until 'the end'. The period between the ascension and the return of Christ is the period of the Church's evangelistic endevaour. The eschatological situation in which we live today has forced the Church to think of its task with a sense of urgency. There is, however, a 'depth' about the Gospel, which needs more attention and emphasis than it has received. And the story of our Lord on the shore of

Gennesaret asking Peter to launch out into the deep has something very deep to say about the depth of the Gospel. Let me see just four things about this great and challenging theme :

(a) The depth of the love of God in Christ

"Out of the depths of His love for us, the Father has sent forth His own beloved Son to reconcile all things to Himself, that we and all men might, through the Spirit be made one in Him with the Father in that perfect love which is the very nature of God."

(Willingen Conference 1952)

We shall never understand the depth of the Gospel unless we recognise the depth of the love of God in Christ. This has two implications :

i. God in Christ is Himself the Evangelist. Unless this is recognised, our evangelistic effort is superficial and self-centred. This is why missionary enterprise is so easily misunderstood by the people of other faiths. Gandhiji would accuse us of conceit and an air of superiority. Dr. Radhakrishnan would laugh at us by calling us ordinary men who make most extraordinary claims. That is why conversion and proselytism are not easily distinguished. We do not help men to realise that it is God Himself who draws men unto Himself. This will also give us the needed humility. Then we shall realise the oft-quoted definition of evangelism—a beggar telling another beggar where food can be found.

ii. We should be moved not with the pity of a self-opiniated egotist who calls himself 'saved' and looks with condescending pity on the 'lost', but with the compassion of Christ. The campassion of Christ was the offspring of His sympathy (feeling) with the people. Two illustrations may make this clear. A Chinese convert, when asked to give the reason for his conversion to Christ, gave this reason. In his dream he found himself at the bottom of a deep well. Buddha looked in and advised him patiently to bear the consequences of his past sins Confucious asked him to make a greater moral effort—which was a mockery of all the effort he had been making; then the Saviour of the world looked in, went down to the depths of the well and pulled the man out. The

other illustration is from my own experience Attending a meeting of the Assam Christian Council, I found myself involved in a warm and almost heated discussion about the unevangelised areas of Assam. In the midst of all the heat of the discussion a hush fell when a young Lushi minister got up and said, "When we think of the unevangelised areas of Assam, we imagine Christ saying to us, 'go there, and there and there'. This is all wrong. What He is saying is not 'go there' but 'come here', because He is already there".

Until we realise the depth of the love of God in Christ, we shall be fishing in shallow waters.

(b) The fisherman himself :

What of the fisherman himself? Obviously launching out into the deep will require certain personal qualification and equipment. Along with what has been just said about understanding the love of God in Christ, let me again say two things here.

i. The first is **commitment**. One who is committed can go to any depth. A serious firsherman is never afraid of the depths. The Christian firsherman is committed to Christ. In obedience to the Master there is no limit to the hazards he is prepared to take. Dr. J. H. Oldham, the great pioneer of the Ecumenical Movement, has summed up his life-time of study in a book which he has called 'Life is Commitment'. Towards the close of his book he says these words, "..Those who have encountered Christ and made a wholehearted response to that encounter, have found an answer to the problem of man and truth. They have been given a faith which they do not have to carry, but which carries them. It is the testimony of Christians that amid all the uncertainties of relativism they have discovered that to which they may surrender themselves in complete trust. They have encountered a reality which gives them confidence that the universe is trustworthy. What they have known and experienced of love is something that they believe will hold firm in all the stresses and tests of life and prove stronger than death itself". Herbert Butterfield, the Cambridge historian, in his book 'Christianity and History' sums up the conclusion of his book in these words, "Hold to Christ, and for the rest be totally uncommitted".

ii. **The spirit of daring adventure.** In these days of comparative tolerance, we do not sufficiently recognise that evangelism is "an invitation to danger". Many a chapter of the Church's missionary history is written with blood. In the early days the blood of the martyrs alone could become the seed of the Church. Not far from our own days in Germany the Gospel could only be preached in concentration camps. The young martyr, Dietrich Bonhoeffer, in his book 'the Cost of Discipleship' begins by saying, "when Christ calls a man, he bids him come and die". In our days, when the freedom of the press makes it possible to write the Christian message without fear of repraisal, when our freedom to preach is safeguarded by constitutional provisions, when a message can be sent to all the world on the wings of ether, we do not realise the full implications of 'launching out into the deep'. It may be that our evangelistic effort is so feeble and fruitless because it is not costly enough.

(c) **"The other sheep".** So often our evangelistic impulse has been awakened by pity for the perishing heathen. Sometimes we have regarded the Christian message as a stone to be thrown at the rebellious sinner. Often it is a condescending admonition to these who are in darkness and ignorance. Our Lord reached the depth of those whom He saved. His attitude to individuals like Nicodemus, Mary Magdalene, Zacchaeus – yea to Simon, James and John, reveals the level at which He saw the needs of men and women. And until we learn to meet people at the level of their deepest needs, we shall never be in any real sense fishers of men.

This recognition comes when we see in all men the image of God and Christ's yearning for 'the other sheep'. It comes when we know that God has made all men for Himself and their souls shall find no rest until they rest in Him. It comes when we realise our condition without Christ. It comes when we, in the words of the late John R. Mott, "let our minds dwell on those who have not come under the sway of the wounderful Saviour and Master. Think of those who are living worldly, selfish. proud lives; of others who are living indifferent, apathetic, unresponsive lives; of those who are living narrow, contracted, atrophied lives; of those who are sorrowing and lonely; of those who are hungering and thirsting for something purer and nobler; of the many who

are fiercely tempted, sin-bound, habit-bound ; of men defeated and discouraged ; of multitudes in the mazes of scepticism and unbelief, bewildered and in a true and graphic sense literally lost - lost in the sense Christ himself had in mind when he said he was come to seek and save that which was lost." The love of Christ and the love of our fellowmen alone can generate in us the Christ-like depth of understanding, concern and loving approach.

(d) Instruments of the Gospel :

There are many methods of catching fish,and so there are many methods of catching men for God. However, the times in which we live have brought unprecedented difficulties as well as opportunities. If what has been said in the previous section is true, then a missionary of the Gospel will bring out of his store old and new. Some methods can never change because the basic needs of man do not change On the other hand, the pressure of new circumstances produces a new situation in which clinging merely to old methods will not do. There is no time now to deal with this subject of evangelistic methods. I did try and deal with it in my Presidential address to the Conference. I must, however, not fail at least to mention in a few sentences the dangers, opportunities and relevant evangelistic methods; because the deep calls the deep.

The dangers in India at this moment are Fear, Alienation, Compromise. Preaching the Gospel has never been easy, but in the India of today it does require the Christ-like fearlessness. Our ultimate charter of evangelism is not the Indian Constitution but the command of the Master. Christians for long have been regarded, justifiably or otherwise, aliens in their own land. Our very fear might drive us into a hole where we are more worried about our safety and safeguards than about preaching the Gospel. A Christian must at all times be rooted in Christ and related to the soil. The Incarnation is our ultimate mandate for indigenisation. Compromise is perhaps our greatest dangers. Where syncretism is in the air, where national integration might well be interpreted' as permanent religious co-existence, where religious conceit is openly attributed to the community, where the supernational character of the Church is constantly questioned, where nationalism is so easily mixed with the revival of ancient religious customs, where school text books attempt to prove the equality of all religions, where

the traffic of conversation between people of different faiths is ever on the increase, Compromise is easy and attractive. It is like the absent-minded ordained university don, after pronouncing the Ten Commandments, saying, "Not more than five of these should be attempted"!

On the side of opportunities, we have now the whole country, since the adoption of our Constitution, open to the preaching of the Gospel. We have a God-given opportunity to present our Lord as the Christ of the Indian Road. We have today unlimited opportunities of commending the Gospel through acts of love and humble service.

As to the relevant methods, they lie more in the realm of discovery than of exposition at this time. However, there is first of all, the method of contact on the deep personal level. Family contact with family in these days of new dispersion is opening a new field of Christian service and sharing on a deep level. Max Warren has called a Christian home "a unit in the evangelistic enterprise of Christ's Church" and has affirmed that "In a family circle which is never a closed circle, in the table which always has an extra place, there is a microcosm of the true community which can transform a neighbourhood, revive a nation and save a world". Literature, which is an effective handmaid of the Church's mission, is today opening out its arms widely to take in all sorts and conditions of men. In the ashrams, in round-table conferences where real confrontation takes place, in music, art and drama, and in simple projects of service, the Church has simple, inexpensive, natural and effective methods of approach. Because of their very character these go deep.

The Master's command to the Galilean fisherman is a fresh summons to His Church today, and it was never so urgent as in the revolutionary, difficult, exciting and challenging days of our own generation. "Launch out into the deep, and let down your nets for a draught".

THE ALL INDIA TRIENNIAL CONFERENCE OF
The National Missionary Society of India.

October 12th – 14th, 1961.

The Conference was held at the campus of the Ewing Christian College, Allahabad at the kind invitation of the U.P. Area Committee, with the co-operation of the Christian Public of Allahabad. About fifty delegates and visitors from all parts of India and some of the local Christian lead-

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ers who attended the Conference were given a warm welcome. On the afternoon of the 12th October a Public Reception was arranged to which the leading Christians of Allahabad were invited.

In the evening the President gave a thought-provoking and stirring address which was followed by an interesting drama "The Circle Beyond Fear" enacted by the students of the College under the Presidentship of Mrs. B. R. James, President of the Ladies' Auxiliary, which was much appreciated.

A generous cheque for Rs. 1001/- was presented by the Ladies' Auxiliary, Allahabad to the Society.

The next two days were occupied with the conduct of business.

A programme of sight-seeing to some important places of interest was arranged. It was really a privilege and pleasure to meet Prof. N. C. Mukerji, one of the Founder Members of the Society (now living) at his home and later visit the Agricultural Institute of Allahabad. Fellowship and understanding prevailed throughout the conference and contacts were made. Everyone felt God's presence and His guidance in all the deliberations.

On Sunday, the 15th October, some of the delegates were given the opportunity to preach at different churches in Allahabad giving the message of the N.M.S, and the Missionary obligation of the Indian Church.

We are grateful to the President, Rev. Paul Das, the Secretary Miss M. M. Singh of the U. P. Area Committee, Mr. A. V. Singh, Organising Secretary, N. India, the Secretary of the Reception Committee Mr. Vive[illegible] Simon, Dr. Gideon, the Principal of the College who has so kindly placed the premises for the conference, Mrs James, the President of the Ladies' Auxiliary and many friends and helpers (men and women) of Allahabad who made our stay very comfortable and enjoyable.

A Gospel Team consisting of Dr. A. C. Abraham, Vice President, and Mr. Mark Sunder Rao, General Secretary of the N. M. S., has gone on a tour to visit the N.M.S fields and some of the Churches in N. India.

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The National Missionary Intelligencer

(News Sheet)

Vol LV] DECEMBER 1961 [No XI

"Whom shall I send, and who will go for us?
Then said I. Here am I; send me.

THEY SEEK ABODES FOR ASHRAM

Two remarkable men, both near-septuagenarians, who have worked together for almost half a century, are on a tour of Tanganyika. They are Dr. S. Jesudason, an Indian, and Dr. E. Forrester-Paton, a Scotsman who has spent so long in India eating Indian food, wearing Indian dress and sharing the Indian way of life so closely that he has almost become an Indian himself. Both doctors are visiting East Africa at the invitation of the Christian Council of Kenya.

Dr. Jesudason and Dr. Forrester-Paton first met when they were studying medicine in Britain and the friendship which sprang up has lasted a lifetime, based as it was on a common conviction that in a world of declining spiritual values and increasing materialism the Christian Church required a new vision of fellowship and service.

The result of their close association was the development in India of the Christu-Kula Ashrams, the first of which was founded at Tirupatur in South India in 1921.

SPIRITUAL IDEAL

What is an Ashram? An Ashram is an ancient spiritual ideal. It was the abode, in India, of a Guru, or spiritual teacher, along with his disciples, all engaged in a life of contemplation or Yoga.

NOTE.—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council of Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

The appropriateness of an Ashram with Jesus Christ as Guru led to the founding of the first Christu-Kula, or Family of Christ Ashram, by Dr. Jesudason and Dr. Forrester-Paton. It was so named because it aimed at uniting all Christians as a spiritual family whether black or white, rich or poor.

After the 1914—18 War, Mahatma Gandhi founded the Sabaramathi Ashram, the aim of which was the attainment of freedom through Satyagraha (that is, the endurance of suffering in defence of the truth) and non-violence. On the Indian mission fields there was acute tension between the Indian nationals and the foreign missionaries.

VOLUNTARY OFFERINGS

How is a Christu-Kula Ashram run? Today in India, the Christian Ashram serves the poor through hospitals, elementary schools and agricultural work, and these services are combined with prayer and evangelistic work. No salaries are given but board, lodging and simple personal needs are provided.

The permanent members of the Ashram are unmarried men who have renounced personal possessions, but there are also other Ashrams for unmarried women, and still others where whole families can live in fellowship together. The Ashram is financed from a trust fund and by voluntary offerings.

One of the greatest obstacles to the spread of the Christian Gospel in India is the idea prevalent among Indians that Christianity is a foreign, or Western, religion. It has, therefore, been the endeavour of the Christu-Kula Ashrams to show that all the things which are true and beautiful in the spiritual heritage of India are incorporated in Christ, and their places of worship are modelled on the beautiful temple architecture of South India.

LOOKING FOR ANSWERS

Early morning liturgical forms of worship are adapted to the ways natural and familiar to Indian worshippers.

Today there are about 28 Christu-Kula Ashrams through-out India and Ceylon. Dr. Jesudason and Dr. Forrester-Paton believe that this particular expression of Christian fellowship and service has a vital role to play in countries divided by caste and in multiracial communities.

Would such an idea work in East Africa? What contribution would it make to our rapidly developing societies? Are the people willing to make the tremendous sacrifices involved in this form of Christian life and witness?

In their few months in Kenya, Uganda and Tanganyika, the two doctors hope to find out the answers to these questions.

Report of Christian work in Chukhutia-Ganai

In the month of October, owing to Dashera holidays for the school, I could give more time to preach in the villages. I had the privilege also of preaching in the Ram Lila stage, when I proclaimed Christ, the Highest life that came to the world.

The school is progressing well and the children learn about the life of Christ and join the programme. I am asked to give addresses by the local people in all the social functions of the place. To some I go myself, and in my talks I always tell the people about the new life in Christ Jesus.

I have often reported about the need of some Christian literature and a place where I could gather the people to read Christian books and hear the Christian messages. If I could get some books and rent a small room near the road, I think it will help me and the work very much. And also if I could distribute some medicine to needy people, it will be a great help. Pray to the Lord that He will provide our needs.

Kindly remember and pray for this work in Chukhutia Ganai.

Wilson Singh

TIRUPATHUR FIELD—EVANGELISTIC CAMPAIGN

A special programme was prepared for two weeks from the 21st October, for an intensive evangelistic campaign to present the Christian gospel in a challenging manner. Nearly 30 volunteers gathered together at 3 P. M. in Christ Church, Tirupattur on Saturday the 7th Oct. After spending some-time in prayer, necessary instructions were given as to how to approach the non-Christians with the Christian message. On Sunday the 8th Oct. at 8-30 A.M. in the divine service, I had the privilege of telling the congregation, quite plainly that the sharing of the gospel of salvation with others is the real sign of full surrender. "Woe unto me if I preach not the gospel." must be the utterance of every believer. The **Power of the gospel** is the liberation from the bondage of sin. The **Mystery of the gospel** is the peace of God experienced in the innermost part. The **Glory of the gospel** is the blessed assurance of the eternal life. If the Christian is not a witness for the gospel, he can be sure that the Living Christ is not the Lord of his life. "He that hath not the Son of God hath not life" I John 5:12.

Five thousand religious tracts, "Heavenly Physician", were distributed introducing Christ to the reader. During these two weeks more than one thousand gospel portions were sold. The Vellore Bible Correspondence Course organiser, Mr. Y. B. Christopher was with us all the two weeks and enrolled nearly 200 persons to write the Bible course. Twice a week, through the film strips, Christ's call to come unto Him was given at different centres.

From 10th to 15th Oct. Srimathi Seshuratnammal gave gospel addresses at Jeyapuram conducting healing services. The whole taluk was announced of these meetings through handbills.

There is a great longing for spritual truth in many a heart these days. The Lord expects every Christian to feed these hungry ones in our day and generation.

R. Gnanadikam.

REWA MISSION : OFFICERS' VISIT

The triennial session of the N. M. S Council was held this time at Allahabad on October 12-14. The President of the Rewa Mission, as a Vice-President of the N. M. S., Mr. D. S. P. John, Secretary of the Rewa Mission and Rev. Chandra Basu Rao as ex-officio field representative on the N. M. S Council and myself as member of the N. M. S-

Standing Committee in Madras could be present at this triennial session.

This enabled three of the Officers to visit our field. I left Tambaram on October 2 and spending October 4 at Bilaspur visiting Mrs. V. S. Krupadanam and family, Mr. J. R. Benjamin, M.A , M.Ed., Headmaster of the Multi-Purpose High School at Bilaspur, who is a member of the Madhya Pradesh Lutheran Church and others, who have been in touch with our work at Shahdol, I reached Shahdol at 3 A. M. on Thursday, 5th October and could spend time at leisure with our missionaries talking over the problems of our field.

Dr. G. Devasahayam, President of the Rewa Mission, arrived on the 10th, and that day the budget meeting of the missionary conference was held at Shahdol. The next morning Dr. Devasahayam and I left for Allahabad, as we had to be present at the Executive meeting on the morning of the 12th.

The Secretary, Mr. John arrived on the 12th morning along with the Madras party, and Missionary C. B. Rao arrived on the evening of the 12th.

Dr. Devasahayam had to leave already on the 14th to attend an audio-visual conference at Hyderabad, and so the Secretary and I accompanied Mr. Rao on the 15th and reached Shahdol about midnight. We spent the 16th and 17th at Shahdol and left for Kotma on the 18th where the workers from Murwahi had been invited for workers' conferrence at Christ Church, Kotma. It was a joy to meet our workers including the two new Uraon evangelists now stationed at Gangnahitola in the Uraon area. This conference was a matter of mutual joy to the Officers and the workers in the field.

We spent the 19th at Baikuntpur and saw the Uraon congregation established there, and leaving on the 20th morning, we reached Pendra Road at 4 P. M, and spent a whole day with our pioneer missionary, the Rev. S Gynabaranam. His son, Dr. Devasahayam Gynabaranam, B.A., B.T., is running a homeo dispensary at Pendra, and his wife Mrs. Mona and his children, Mukul, Arti, Mukesh and Babulu were all at home. The eldest is now doing the final B.Sc. and the second girl will be joining the college next year. The two younger boys are in the local school. It was a great joy for our revered Missionary Gnanabaranam to meet two representatives from the South, and it was a

matter of very special joy both for him and our Secretary, Mr. John that new contacts could thus be established with a younger leader of the T. E. L. Church. We spent a very happy day in the home, and we had the privilege of spending the evening with one Mr. Harper, an Indian Christian, who retired as Director General of the Department of Industries, New Delhi. As a member of the Oxford Group, he had visited Tambaram and is keeping up contacts with Christian Officers in various parts of India. Rev. Gynabaranam and family send their greetings to all friends in S. India.

J. D. Asirvadam.

MADRAS N.M.S. LADIES' AUXILIARY SALE

Accouut for 1961

Vegetable Stall:—	1000	00
Dr. L. Thambiah & Mrs. Roberts		
Refreshment Stall :—	1218	30
Mrs. J. G. Abraham & Miss H. Stephen		
General Stall :—	896	32
Mrs. S. K. Michael & Mrs. S. G. Mani		
Pullau Stall :—	227	00
Mrs. Gabriel & Friends, Mrs. Whitchurch		
Ice Cream stall :—	96	10
Mrs. M Santhosham		
Lucky Dip :—	32	75
Mrs. R. Chinniah		
Lime Juice:—	99	40
Mr. Nulraj Joseph		
Puppet Show.	17	45
Side Shows :—	49	40
Mr. Sampon Pushparaj		
Total	3636	72
Less Expenses	356	57
Balance	3280	15

In response to some enquiries from friends regarding the N. M. S. Fields and their workers (Missionaries and Evangelists), we are giving below the needed information.

Friends interested are requested to pray for them or correspond with them for any information they need about the fields:

1. **Butwal Nepal :** Mr. M. M. Mathai, ,, K. S. Eappen & Mrs. Eappen — Khasauli, Butwal, Nepal, Via Nautanwa, Dt.Gorakhpur.
2. **Pachperwa :** U. P. Mr. Victor Singh, N. M. S. Centre, Pachperwa, Gonda Dt.
3. **Chaukutiya :** U. P. Mr. Wilson Singh c/o Rev. C. S. Khiyalie, Dist. Superintendent, Methodist Church, Hiradungri, Almora, U. P.
4. **Puri Ashram :** Mr. & Mrs. Sam John, Ishapanthi Ashram, Puri, Orissa.
5. **Tirupattur Field :**
   Missionary — Rev. R. Gnanadikam, Christ Church, Tirupattur, N. Arcot Dist.
6. **Jawadhi Hills :**

(a) Kuttathur : Mr. & Mrs. Aruldasan
(b) Jammanna - marathur : Mr. S V. Thondaiman
(c) Kalyanamanamanthai : Mr. S. Aruldas.
— c/o Rev. R. Gnanadikam N. M. S. Missionary, Christ Church, Tirupattur, N. Arcot Dt.

HEADQUARTERS

1. **General Secretary :**
   Mr. Mark Sunder Rao, N. M. S. House, Royapettah, Madras 14.
2. **Hon. Treasurer :**
   Mr. S. W. Kanagaraj, N. M. S. House, Royapettah, Madras 14.
3. **Hon Associate General Secretaries :**
   N. India : Rev. Paul Das, 18, Clive Road, Allahabad.
   S. India : Mr S. Deva Prasad, N. M, S. House, Royapettah, Madras 14.
4. **Organising Secretaries :**
   N. India : Mr. A. V. Singh, 32, Murirabad, Allahabad.
   S. India : Rev. S. Gnanasundaramani, 97, E. Club Road, West Shenoynagar, Madras-30.

MADRAS CITY AREA COMMITTEE

President : Mr. D. R. Vedamuthu.
Viee Presidents : Mr. Gnanamani Solomon
Mrs. G. D. Boaz.
Secretary : Mr. D. S. Inbaraj.

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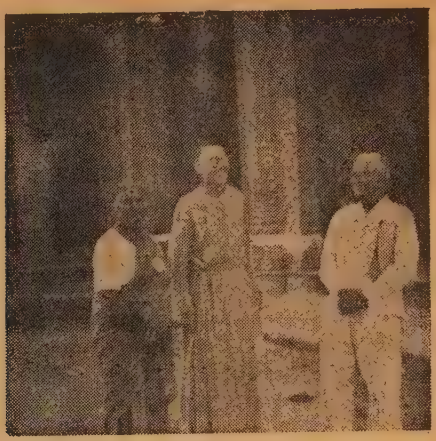

Our Missionaries Mr. & Mrs. Sam John, with Rev. Murray Rogers at the Triennial Conference, Allahabad.

Life Members

Anonymous	—	Villupuram
Mr. A. N. Saroca	—	Calcutta
Rev. J. D Asirvadam	—	Tambaram
Dr. Miss V. Paranjothi	—	Lucknow
Rev. P. J. Thomas	—	Ankola
Rev. Joseph John	—	Deenabandupuram.

OBITUARY

We regret to report the passing of Mrs. H. Zachariah, the beloved wife of Dr. G. Zachariah, Vice President of the N.M.S. and Chairman of the Standing Committee on 18th Nov, 1961 at No. 16, Marshall's Road, Egmore Madras —Our deep sympathy and condolence to Dr. Zachariah and members of the family in their bereavement.

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PACIFIC

The National Missionary Intelligencer

(News Sheet)

Vol LV] JANUARY 1962 [No XII

"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

WISHING ALL OUR READERS AND FRIENDS

A Happy Christmas

&

A Blessed New Year.

From : THE NATIONAL MISSIONARY SOCIETY.

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PRAYER TOPICS

Let us thank God :

For the success of the All India Triennial Conference held at Allahabad in October this year and the rich fellowship experienced at the meetings :

For the tour of of the Gospel Team in North India and the interest evinced in the N. M. S. among individuals, churches and institutions;

For the satisfactory progress made by Dr. G. S. Krishnayya of Poona after serious illness and pray that God may restore him to sound health and strength :

For the meetings of the World Council of Churches at Delhi just ended, and for the witness of the World Church leaders and prayerful efforts of the various Committees in connection with the evangelisation of the World.

Let us Pray :

That God may deal mercifully with the different countries where there is hatred and war and especially to our country which is beset with danger of war on all fronts; and that peaceful negotiations may be made with our neighbours :

That God may comfort, guide and strengthen the faith of our brethren who are bereaved :

That peace and happiness may prevail in the world and in the hearts of the people during this season of advent.

UNITED MISSION TO NEPAL

News and Prayer Letter.

The news has been good and not so good ! The Nepal Supreme Court handed down its judgement in

the case of the nine Nepali Christians who were jailed in Tansen as a result of their clear and Spirit-led confession of Jesus Christ as Lord and Saviour. Eight of the prisoners were to be released, or have been released, with the sentence of forfeiting the right of inheritance under the joint family system. Two (husband and wife) received the additional sentence of one year's imprisonment for him, and six months for her, as they had given rice or water to their Hindu Son However, since it has been over a year since they were jailed, they, too, will be released. The Pastor of the group, Prem Pradhan, who had baptised a number of the others, was sentenced to six years imprisonment, The Court also took notice of the fact that three Indian Christians had been involved in baptising some of the others, or in instructing them for baptism. One was sentenced to six years imprisonment in absentia, and he will be subject to arrest if he returns from India to Nepal. The sentence of the other two was not set. The Court also declared the prisoners to be Hindu again, even though this does not seem to have any basis in law.

This news has been received with much prayer and thanksgiving to God for the release of most of the prisoners, and for the way He has used this incident in the life of the Church, in both this and other lands! The group is planning that some of them should travel to meet with the Church in different parts of Nepal and work for union, then go to Bible School in India for further training. The Pastor's wife has taken the news very bravely. Prem Pradhan is undaunted! He is petitioning His Majesty the King of Nepal for royal amnesty. Gwara, who has been uncertain in his faith and at times has denied his Lord, has indicated that he would go back to Hinduism if his family will accept him.

Please remember in your prayers the cause of Christ here in Nepal, that He may continue to use this great event in the life of the Church here to His honour and glory. Uphold in a special way Prem Pradhan and Gwara and their wives aud children, that the lord might give them the fullness of His Spirit.

Report of the work in Chaukhutia, Ganai, Dt. Almora U. P.

This month, during Dewali School holidays, I got an opportunity to preach in the distant villages. The people are responsive and take interest in the Bible and preaching. The place is thickly populated and in the evenings I preach to many people in Melas and am trying to show Christ by my work and life.

The School is progressing and I am trying to do what I can to celebrate Christmas in the school and to distribute some sweets to children on this occasion. Kindly hold us in your prayer so that the work in this field may progress and result in the establishment of His Kingdom. In January there will be held a big Mela in Bageshwar, the biggest Fair in the District. I intend working there along with other Christian Workers.

(Wilson Singh)
N. M S. Evangelist.

TIRUPATTUR FIELD NEWS

From Puthagaram village the call has come through the teacher Mr. Sennan to conduct weekly Bible class for a group of youngmen who are really keen to embrace the Christian fold. Pudupet is very near to this village where there is one of our converts, Gopal Gnanaraj- He is a secondary grade teacher employed in the Panchayat Union Elementary School. Finding a suitable life - partner for him, I made all the arrangements for his marriage. His wedding took place at Tirupattur on the 10th Nov. 1961 and Christian friends interested in the welfare of converts attended the wedding. During the last few weeks, we have sold 14 Tamil Bibles and 19 copies of New Testament. Keen enquirers come to me from many villages to know more of Jesus Christ.

Thimmampet work :

Since Mr. & Mrs. P. R. Samuel left us in the beginning of September 1961, the work here suffered very much,

although the converts met together for worship on Sundays regularly. These congregation members were pressing me much to send an evangelist to this place at an early date as they have to commence the preparations for the coming Christmas season- Mr. R. E. Joseph has now offered his services for this place. He had undergone Theological training at Arcot American Mission Seminary and has gained much experience in evangelistic work during his long period of stay in the Christukula ashram and Deenabandupuram Fellowship.

Jawadhi Hills :

In and around Kalyanamanthai the Gospel is spreading and many have given up idol worship. They receive the salvation message in all earnestness. The youngmen are now getting practice to enact the birth of Christ play in the Christmas week.

At Kutathur we have a catechumen by name Chinna paiyan and he is already witnessing for Christ among his relatives and friends. Kali, our adult night school student refused to go along with his parents to Tirupathi temple, boldly saying that Jesus Christ alone can save all men from their sins. People from other villages are inviting us to start work in their respective villages. The Holy Spirit is indeed working amidst them and we do expect a great move towards Jesus Christ in large numbers. Since Kutathur is just a hamlet with 12 houses only, we are seriously thinking of shifting our workers here to Vilankuppam, one of the biggest villages in this area. Please pray that God may send us more workers.

R Gnanadikam.

NEWS AND NOTES

The Madras City Area Committee with the initiative of the new office-bearers is arranging Cottage Prayer Meetings in the different areas in the city. Devotional addresses are given along with the N. M. S. Message.

The Committee organised a full day retreat on 10th December at St. Matthias Church School Hall, Vepery. Devotional addresses and group discussions had also been held. It is hoped that such gatherings will not only deepen the spiritual life of individuals but will bring together members of different churches to think and plan for missionary work, The lead given by the Madras Area Committee will, we are sure, be an incentive to other areas as well.

GOSPEL TEAM TOUR

As usual, Miss M. M. Singh worked hard to arrange a tour programme for a Gospel Team to be followed immediately after the Allahabad Conference. The team consisted of Dr.(Rev.) A. C. Abraham, Mr. Mark Sunder Rao, Mr. Victor Thondaiman and myself. After the Conference, Mr. Mark Sunder Rao and Victor Thandaiman went to Varanasi to fulfil their programme. Dr. A. C Abraham and I remained at Allahabad as the Muirabad Youth Fellowship had arranged a spiritual Convention at which Dr. A. C. Abraham was the main speaker for three days. The Convention was inaugurated by Bishop John Sadiq, our President who gave a most inspiring and challenging message. For the next three days. Dr. A. C. Abraham was kept very busy by the "Youths", He gave talks and led discussions in the mornings on topics which concern our 'Youth' today. In the evening he preached inspiring sermons to packed Shamiana specially erected for the Convention. This was the first Convention arranged by the Muirabad Youth Fellowship and we were very happy to help them by providing two outstanding speakers of the N. M. S. The Youth —and also the elders—were moved by the simplicity, and deep messages of Dr. A C. Abraham. Many had long chats with him and sought his help in solving their personal problems. He was affectionately invited to different homes for meals and fellowship. Their only regret was that he could not stay with them longer. Their only request and hope was that he would visit them again in the near future and give them more spritual food for their hungry souls. In token of their affection and appreciation of his messages the Youth presented Dr. A. C. Abraham with a small purse to be used for the cause of the N. M. S.

From Allahabad Dr. A. C. Abraham and, I went to Lucknow and joined on the 19th morning Mr. Mark Sunder Rao and Mr. Victor Thondaiman who had arrived there from varanasi after fulfiilling a very interesting programme there. At Luckow a very warm welcome and a heavy programme awaited us.

A. V. SINGH

NEWS FROM SHAHDOL

The three Officers who visited Shahdol were deeply impressed about the remarkable developments under the leadership of the Doctor and the Business Manager, Rev. C. B. Rao. The latter has striven hard to make our new abode serviceable and the doctor's special attention has given us a fine garden of flowers and a useful vegetable garden.

The new hospital has given us two spacious wards, one of which is turned into our place of worship every Sunday morning The verandah of the hospital is spacious enough for hospital prayers and fellowship meetings, conducted by Rev. C. B. Rao and Rev. T. Spencer. We felt that much needs to be done to provide better housing conditions for our workers, and improve the property. Rev. Rao has outlined a plan to develop the property and provide a much needed chapel, as it is unsatisfactory to convert the men's ward every Sunday morning into a chapel. Even so, it gives a more worshipul atmosphere than the old chapel in the rented premises.

But what impressed us most is the remarkable impact of the life and witness of our devoted workers on many. A Brahmin family has been led to faith in Christ. A woman from a rich family invited the congregation to hold their midweek cottage prayer meeting in her house; and to a large gathering of non-Christians who had joined the Christian group that Wednesday evening the believing Brahmin woman gave a remarkable testimony of how Christ had cured her boy stricken with paralysis whereas all her sacrifices and

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prayers to her former gods and goddesses had brought her no answer. The Brahmin parents are asking us to send their 9 year old boy to a Christian school and Rev. C. B. Rao plans to send him to his sister Mrs. Mana Kumar, the headmistress of the Church High School at Sagar.

J. D. ASIRVADAM.

Obituary :

We regret to inform the passing of Mrs. Eunice Lalitha Sighamoney, wife of Mr. D. A. Sighamoney of Jamshedpur and daughter of the late Mr. James Burton Raghavayya. She was born on 29th September 1924, and she leaves behind her beloved husband, son and daughter.

Mr. & Mrs. Sighamoney and the family have been staunch supporters of the N. M. S., for a number of years. Our sympathy and condolence go to the members of the family in their bereavement. We earnestly pray that God may comfort and guide them in the days to come.

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The National Missionary Intelligencer

(News Sheet)

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"Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

ISAPHANTHY ASHRAM

Family & some children after Sunday Service

NOTE:—When articles in the NATIONAL MISSIONARY INTELLIGENCER are an expression of the policy or view of the Society as represented by its All India Council or Executive Committee, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial notes, if any, present the opinion of the Editor alone.—S. D.

Report of work in the N.M.S. Field at Pachperwa.

By Victor Singh.

My appointment to the Field is a response to my earnest prayers. It's a little more than six months since I took over charge of the work. The field consists of some 50 Tharoo Villages, which are located in patches fit for cultivation in the midst of thick forests lying along the Himalayan Range full of beasts. During this short period of time, I could visit only seven of them, as the forces of nature like heavy incessant rains, floods, cold waves, man-eater at large which was later killed by villagers with the help of the Police, greatly obstructed me from having more visits. But in the town I got ample time and opportunities to proclaim Christ as the only Saviour of mankind.

As they are Jungle tribes, they are not afraid of beasts. They mainly live on hunting and cultivation. They are great consumers of liquor. All men, women and children make free use of it. Their customs are strange but attractive. Their women are very superstitious, they believe in magic spells (Jadu Tona) and worship the gods of nature. These people rigidly follow their old customs and traditions. During one of my visits, I saw them crushing oil seeds when some five men were going round and round with the crushing load instead of a single bullock. When I asked them, "Why do you not use a bullock to do the crushing" the answer was, "The custom is coming from our forefathers; we cannot give it up." There are many more such things prevalent among them even today. Their huts are mostly of the ancient type made of crude logs, fenced with bushes and covered with straw. But now they have started improving them slowly. If their women and children happen to see a civilized man dressed in western clothes, they get scared like anything and run to take a cover into their huts.

The Christian faith, its teachings and preaching are so very strange and peculiar to them. It needs great patience, perseverance and time to induce and train them to accept Jesus Christ as their own and only Saviour.

Our work is progressing under the following heads:—

a) By means of distribution of tracts and Gospel portions.

b) „ „ „ a Sunday School consisting of about 43 children.

c) „ „ „ a mall Library for the literate and grown up people run on all the days of the week except Saturday and Sunday when they have free access to Christian literature and I get good and ample time for personal testimony.

d) „ „ „ a night school which ofcourse is not progressing very satisfactarily due to certain handicaps.

e) „ „ „ giving First aid treatment to the needy.

I am proud of the fact that in November 1961, after the All India N.M S. Council and Committee meetings at Allahabad, a team consisting of the following:—

Dr. A. C. Abraham, and Messrs. Mark Sunder Rao, A. V. Singh, and S. V. Thondaiman very kindly visited the humble Field at Pachparwa, and helped the undersigned and his wife with their loving Christ-like behaviour, helpful suggestions and advice for the advancement of Lord's work. Their visit, though short, was really a source of great blessing and encouragement to us. Of course, I shall be failing in my duty if I do not mention Miss, M. M. Singh the Hony. Secy. and other office-bearers of the U. P. area for their keen interest and co-operation to the Society and its workers.

I thank God for His help, guidance and courage for serving these poor, beautiful souls perishing in sin, shame, superistition and illiteracy. I request our readers to remember the field in their daily devotions for showers of His mercy and blessing on it for His glory.

Chaukhutia-Ganai, Dist. Almora
Report for the month of January 1962.

Wilson Singh, N.M S. Evangelist.

This month I had the opportunity to preach to large audiences as there were many people collected on account of road making by the P.W D. I went up to Masi and preached among the labourers and others. As I went on foot, I had a chance to preach all along the road to the men.

The school is progressing. People come to me to admit their children in our school. Christian teaching is given regularly. I have prepared special lessons for them. The number of scholars is increasing and my son Prakash is helping me in the school work.

As I have no books or papers, I could not bring the library on the roadside. In the school, there is great need for a black board and much equipment for the school. As soon as I get Christian literature, I will beginthe library work. The people are always eager to hear my kathas and songs which are based on Christ's life.

News from Bombay

On Republic Day 26th January 1962 I arranged a Sneha Milan Shibre (Fellowship Camp) at Dockyard Colony Tewai and at Vikhroli for N. M. S. workers. We were eight members taking part in this Camp. The motto of the Camp was "Fellowship and Witness". Firstly, a few hours were spent in morning meditation. Mr. A. C. Furtado explained the Camp motto. Then we visited Christian homes, and distributed leaflets to all including non-Christians. That afternoon we spent at Vikhroli spending some time in every house for prayer. As the last item we had a Service with a good programme.

Our monthly collection Rs. 105/40 has been sent to the Headquarters.

J. P. Ashwal,
Branch Secretary, N. M. S.

Membership "Get-Together" — Madras Area Committee

The "Get-Together" Social gathering of the families of the Members of the N.M.S. in the city of Madras was held on Friday, the 26th January 1962 at the spacious compound and Hall of the Scotch Kirk, Egmore from 3 to 8 p.m. and about five hundred persons were present. This function was unique in that entertainments were provided for all age groups. Sports were held for the children and the Youth conducted by Mr. G. N. Durai Raj and Mrs. M. C. James. Query programme was followed relating to the Bible. There was community singing on the lawns of the compound. From 5 to 6 p.m., Tea was served to all present by the Members of the Area Committee and their wives. At dusk, the party adjourned to the Hall where a meeting was held under the presidency of Mr. D. R. Vedamuthu, the newly elected President of the City Area Committee.

In welcoming the gathering Mr. Rajah J. Swamidoss, the Convener of the "Get Together" congratulated Mr. D. R. Vedamuthu, on his election as President and exhorted all persons to take greater interest in the N. M. S. work. Mr. Vedamuthu thanked the members for electing him as the President and promised to do his best for the N. M. S. Mr. Robert Dawson and his party entertained the gathering to some excellent music. Mrs. Daisy Boaz and her children presented to the audience a lyrical interpretation of the beginning of the N. M. S. and its aims. This was very much appreciated by repeated applause.

Prizes were then awarded to the winners at the Sports and Query Competition.

Rev. Sam Kamalesan then addressed the gathering on Christian family life. The address was very inspiring and was of very great benefit to the N. M. S. members.

Mr. Nadaraj Moodly, the Christian convert from South Africa sang melodious Christian Hymns and Lyrics accompanied by his Piano Accordian. The audience were spell bound by this sweet music

In conclusion, the Chairman exhorted everyone to work for the cause of Christ and particularly for the N. M. S,

Mr. G. Solomon, in his vote of thanks gave a clarion call for increased membership in the N. M. S, and inaugurated the annual Membership Campaign. Mr. Balasingam Satya closed the meeting with prayer and Benediction.

Afterwards there was a religious Film Show for the gathering through the kindness of Mr. George Peters. The get "together" was a grand success.

Rewa Mission

In the annual report for 1961 sent by Missionary C. B. Rao and Dr. (Mrs) Ramabai Rao, they reported with great joy of the entire Shiv Prasad Brahmin family who are regular worshippers at the church services and also several individuals — men and women — including a Muslim, Fisheries Supervisor and missionaries ask for earnest prayers that these with their families be led by the Spirit to be fully obedient to Christ's call and obtain the joy of salvation and deeper consecration and Power to witness as full members of the church.

In 1961 an adibasi centre was opened at Ganganaitola in the Uraon area with two evangelists. This year two more centres with two evangelists each are to be opened, one in the uraon area and the other in South Shahdol. We need to pray for the right type of workers being sent by the Lord of the Harvest into these new centres and centres to be opened progressively year by year in these two areas.

Our hospital faces great opportunities for medical service and evengelistic witness. Both Rev. Basu Rao and the doctor are carrying a heavy load of work and our prayer is that the former should receive a capable office assistant and the latter a senior nurse who can help also as an anaesthetist who can take over much of the work that the doctor need not do, but has to do for lack of efficient help. She is now helped only by two inexperienced young auxiliary nurses and we are appealing to the Churches to provide a devoted experienced nurse as speedily as possible to give the needed relief to our doctor.

The roofing of the hospital and also of the eight residential houses need to be renovated and there are other important needs which the Mission is facing. We need to pray that every essential need be fully met by Him who has sent us for His ministry into this area.

J. D. Asirvadam.

The Rural Christian Service Fellowship Camps

Organised by

The National Missionary Society of India

31st Year

The Annual Camps of this Fellowship for this year will be held in the following places :—

1. Tirukalikunram — 40 miles South of Madras, from 23rd April to 7th May, 1962.

2. Salavedu (ex-Methodist), Maduranthagam Taluk — First fortnight in May.

3. Sholinghur Area (ex-Australian Presbyterian), N. Arcot Dt. First fortnight in May.

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Place will be announced later.

Those who wish to attend these Camps are requested to write to:

Rev. S, Gnanasundaramani,
97E, Bethel,
Shenoynagar, Madras-30.

Rev. C. S. Vedakan,
St. Andrew's Church.
Chingleput.

Christu—Kula Ashram

Tirupattur N. A.

A short term of Gurukula training for young men will be given at the Ashram Gurukulam, Devasahaya Veedu, Courtallam, (Via) Tenkasi from the 18th May '62 till 1st June '62. The Gurukula ideal is to cultivate a feeling of a "spiritual family" fellowship between leaders and young men. Young men between the ages of 15 and 24 may apply. There will be Bible study, meditation, talks on Africa and world peace, classes in Indian music, village work and manual labour. Earnest Christian young men who wish to attend are requested to send a Registration fee of Rs. 2/- before the 15th April '62. A small contribution of Rs. 6 towards board and lodging expenses for 14 days should be paid on arrival. Bring Bible, bedding, blanket and personal necessities.

(Perianan) Dr. S. Jesudason.

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PACIFIC SCHOOL OF RELIGION

Regd. No. 609.

Supplement to the National Missionary Intelligencer March '62

NATIONAL MISSIONARY SOCIETY
ALL-INDIA TRIENNIAL CONFERENCE, ALLAHABAD.

PRESIDENTIAL ADDRESS

My Brothers and Sisters in Christ,

I count it a very great privilege and honour to be presiding over this Triennial Conference of our Society. Please pray with me that it may not be just another of the many meetings for which our generation has become notorious; but that the creative and empowering Spirit of God may lead us into new paths of humble service in the cause of the glorious Gospel of our Lord Jesus Christ, in the service of His Body, the Church, and in the service of our Motherland.

My own role in the life of the Society has been a very insignificant one. Even as President during the past triennium, I have just managed to keep myself informed of the labours of others, such as those of the Chairman of the Standing Committee, the National Missionary Society workers, and more particularly those of the efficient and self-giving General Secretary. My main mission and ministry, as I have conceived it, have been in the realm of suggesting new ways of looking at the vocation of the Society in these revolutionary and challenging days. I wish to continue the same mission and ministry during this convention.

It is a good thing to let the Word of God, which never grows old, provide the peg on which to hang our thoughts, ever testing them in the light of the Word made Flesh. In this connection I can do no better than to take as the text for this address some words spoken by our Lord Himself. He had been expounding the Kingdom of God by a series of parables He turned to the disciples and asked them, "Have you understood all this?" On hearing the answer in the affirmative, He went on to say, "When therefore, a teacher of the law has become a learner in the kingdom of heaven, he is like a householder who can produce from his store both the new and the old." (Matt. 13 : 51-52) In other words, those who follow His teaching have a sense of balance between ideals, old and new, ancient and modern. All old may not be necessarily gold; but neither is all new necessa-

rily true. Immobility is not altogether good; neither is all change, progress. Our Lord came not to destroy but to fulfil. Therefore a Christian disciple, and for that matter, every Christian organization, must find a synthesis between the old and the new. Christian enterprise must always look back as well as forward; it must continually recall us to unchanging realities and at the same time beckon us to new adventures in 'ever-widening thought and action'.

Applying this train of throught to the National Missionary Society, we may say that as learners in the Kingdom of God, which we seek to serve, we should cherish and possess the old and the new. We shall therefore proceed to consider things old and new in our heritage, and see where we go from here. Accordingly this address will be divided into three parts.

I

The Constraint of the old.

Let us recall the birth of the Society and the factors attending it. These factors were:

(*a*) National consciousness and search for an Indian expression of Christianity.

(*b*) Intense missionary concern helped by such bodies as the Young Men's Christian Association and the Student Volunteer Movement. (the leadership of all these overlapped a great deal.)

(*c*) Sacrificial commitment on the parts of many.

(*d*) A longing for Christian Unity.

(*e*) Constructive patriotism.

While along all these lines the National Missionary Society has continued to move, it has to be confessed that the fifty six years of its existence have not produced the fruits that were expected, and that of late, there has been a considerable amount of questioning whether the Society can fully justify its continuance. We must be humble enough to recognize that 'we have left undone those things which we ought to have done, and we have done those things which we

ought not to have done'. Therefore if the Society is to recapture the imagination of the churches and the Christian community at large, it must take its early heritage more seriously. On the positive side in means that we must now put a renewed emphasis on and effort in those early ideals which fired the enthusiasm of so many in and outside India. Have we lost the first love. or have we become lukewarm? If so, the Spirit has something to say to us of admonition and warning.

Let us look at these ideals again.

Indian expression of Christianity:

An ardent Indian pastor in Bombay, before the establishment of the Society, cried aloud to his congregation these words, 'Awake, Indian Christians! Swadeshism is in the air. Is it not without its lessons for us?... Our Missionary preceptors have been here long enough, and our community is the result of their labours under the aegis of the Holy Spirit. Is it not time for us to break off from our swaddling clothes and carry the torch of the blessed Gospel among our countrymen as our own indigenous effort," The word 'indigenous' is all-important. D. F. Ebright in his dissertation on the Society has written these words, "The Indian Christians were moved by the all-enfolding spirit that exalted India's ancient cultural heritage and intensified their efforts... to achieve the indigenous Church." Perhaps the founders of the Society were moved in this way, but I am sure that they were really moved by the Holy Spirit. As we now think of it, do we not see that 'indigenisation' – if that word can be permitted – is the direct corrollary of the faith in the Incarnation? This implies more than 'Indian men and Indian money'. It means making Christianity at home in India and presenting Christ as 'the Christ of the Indian Road'. One must not decry what has been achieved, particularly in association with some of the Christian ashrams; but somehow I have a feeling that this has become a secondary if not a forgotten concern.

Missionary Concern.

This, of course, is the very raison d'etre of the Society as it is of the Church itself. But how much the Church has forgotten it! And have we not been in the danger of forget-

ting it? If the Church had taken its God-given task seriously, what a different world it would be. If the National Missionary Society had taken its task seriouly, we would not be witnessing the present spectacle of the Church in India, not advancing but retreating. Demographically the population of the country is increasing at a much higher rate than addition to the Church by adult baptism. It is perfectly true that the strength of the Church can never be measured by counting heads, but it is equally true that the Church has been commanded by the Lord to 'teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost'. It is comparatively easy for the Church to become more concerned with the preservation of institutions than with passion for the other sheep'. Moreover, evangelism in modern times demands sympathetic encounter with people of other faiths and adopting relevant methods of evangelistic approach. The test questions are: How is the Church growing? How many 'unoccupied' areas have been covered and discovered? How many evangelists have been enlisted and sent out? Is a careful study being made of census figures? – it was such a study that had led to the burning concern for the evangelisation of India and subsequently to the founding of the Society.

Sacrificial Commitment.

One of the glories of the Notional Missionary Society in the early days was the challenging and enlisting of men and women of outstanding qualities who were willing to give up much to offer themselves for the service of the Gospel. Azariah, James Williams, Kashi Math Dina Nath, K. T. Paul, Issac Williams, P. O. Philip, Komolini Sircar, John Hari Ram, A. C. Mukarji, Gnanabaranam, Jesudason, Earnest Paton; these are just a few names out of many. For a time through the Rural Service Fellowship Camps many young men and women were challenged to life service in the cause of the Gospel. What has happened now? Has something gone wrong with talented young men and women, or is there something wrong in the Society that it does not draw out such sacrificial commitment? We must think of this very seriously. If the best of the Indian Christian community cannot be drawn into 'the fellowship of the Gospel', then a lot of heart-searching is called for.

PASSION FOR CHRISTIAN UNITY

From the beginning the Society very wisely chose to be an interdenominational rather than an undenominational body, This meant that the Society took the Church seriously in spite of its divisions. At the same time, it did not want its name to be identified with any particular denomination. Unfortunately, due to certain circumstances, one exception was made which has created a problem of relationship with the churches. National Missionary Society in 1905, said these words.

> "A great spirit of harmony characterised the entire proceedings. We felt that our common Lord was in our midst, and the unity that was seen was but an earnest of that which we expect to see in the near future, when the sons of India, irrespective of varying languages and denominations and political and social traditions, shall unite together as members of one Body, engaged in common warfare against the united forces of evil that now reign in this land."

That vision and fervour seem to have faded as years have gone by. We must recapture that dream; we must honour that vision.

CONSTRUCTIVE AND CREATIVE PATRIOTISM

We have already seen that the birth of the Society was a direct result of national consciousness. Nationalism by itself is, however, no answer to a country's deepest problems. Unredeemed nationalism can be, as it has been in the past, a great curse and a great menace. The nationalism which led to the founding of the National Missionary Society was baptised with the vision of Christ and His Kingdom. D. F. Ebright in his thesis, already referred to, puts it this way. "The National Missionary Society evolved from the socio-religio-political soil of the early twentieth century and was the child of Euro-American evangelical passion and Indian national aspiration." The leadership of such stalwarts as Raja Sir Harnam Singh and Kali Charan Banerji, who were pioneers of social reform and scial service movements in the country, kept the National Missionary Society conscious of

the social implications of the Gospel. The author just referred to says, "With such a tradition of service we are not astonished that Raja Singh and Banerji were leading spirits in the organization of the National Missionary Society., through which the I. C. C. (Indian Christian Community) inaugurated a religious and social ministry to needy people in unoccupied areas." Perhaps the illustrious examples of this ministry were Okara and Bethlehem in the Montgommery district of the Panjab, the first National Missionary Society field. We have continued this ministry to a certain extent through our shools and dispensaries, but there is very little evidence of a burning social passion which turns aggressive nationalism into constructive and creative patriotism.

II

THE CHALLENGE OF THE NEW

Growth involves response to environment. Inasmuch as growth must be the characteristic of everything Christian, a Christian fellowship, no less than a Christian individual, must respond continually to changing situations. As our Lord grew in wisdom and stature and in favour with God and man, so must every Christian and every Christian venture. Therefore the new in our heritage is not so much our achievements as our opportunities which the new situation in the country has brought, only if we have eyes to see. This is not to shut our eyes to the dangers and difficulties inherent in the present situation : but to the Christian every danger is a call to adventure, every difficulty a wing to fly with.

Let me now briefly enumerate a few of these opportunities and make a comment or two on each :

(*a*) A new urgency.

(*b*) New areas of land and life open to the Gospel.

(*c*) A new hunger for the Gospel.

(*d*) A new available ministry.

(*e*) New equipment of the Spirit.

A New Urgency:

The world is today standing on the edge of a precipice. In the words of a Chinese Christian, it is hanging by a single hair. Should this alarm us or awaken us? A great missionary conference answered this question in 1952, "Amid the world-shaking events of our time, when men's hearts are failing them for fear, what does the Spirit say to the churches about their missionary task? The answer given to us is this: 'Lift up your heads, because your redemption draweth nigh'. Our word in this dark hour is not one of retreat but of advance."

We do not have to be worried about the end of time, but the very uncertainty of our times should drive us to fulfil more earnestly and faithfully the commission which the Lord has given us in the time which remains. "It is one of the most certain results of the Biblical theology", says the General Secretary of the World Council of Churches, "that according to the New Testament, the very meaning of the period between the ascension of Christ and His return is that it provides the opportunity for the proclamation of the gospel to the whole world." I may be permitted to repeat the following words from my Carey Lecture, "Two thousand years have passed since the Great Commission was given. Only one-third of the world's population is even nominally Christian. The hundred millions of India still remain outside the hearing of the Good News. Is the Church not responsible for delaying the consummation of 'the far-off divine event towards which the whole creation moves'? The task is obviously super-human but not impossible, otherwise the Lord would not have given it to the Church" The National Missionary Society, which has always claimed to be an 'arm of the Church', must fulfil its vocation and mission with a sense of urgency.

New areas of land and life.

Since the inauguration of the Indian Constitution the whole country lies open to the propagation of the Gospel. Many earstwhile 'closed' native states, since their merger in the territory of India, have opened their door. There still remain 'the hundred million' which the founders of the Society had so impressively spoken about. In the area of

my own Diocese there are many groups, particularly among the Tribal people, who have never heard the name of the Saviour. These all are, of course, not new areas, but they provide a new opportunity.

The National Missionary Society has always kept in its purview 'adjacent lands'. Apart from Nepal one cannot say that the preaching of the Gospel will be welcomed, but their challenge continues to beckon us. Some countries like Afghanistan and Tibet continue to remain 'new' opportunities. The vast Muslim population in India and Pakistan remains almost untouched, though the very first field which the Society established had the Muslims very much in its concern.

More than the areas of land are the areas of life now open to the Gospel. The country is in the midst of revolutionary changes. The social conscience of the people is being rapidly awakened The realisation is growing that without moral and spiritual foundations democracy has no meaning. The intelligentsia are beginning to look deeper into the resources of their own faiths. The down-trodden and the depressed are asking for bread with honour. The new plans and projects are producing cosmopolitan groupings where age long religious traditions are losing their grips on the people. At the same time, the rapid industrial development of the country is producing the typical social, moral and spiritual problems which the Gospel of Christ alone can meet and solve. The very revival of ancient religions will eventually produce their realistlc appraisal. Like other parts of the world, India is also experiencing the pressure of the world, the flesh and the devil. The spate of materialism is followed by a vacuum which only He can fill who came that they may have life and have it more abundantly.

A new available ministry.

"Whom shall I send, and who will go for us?" is the perennial call of God to His people. Many today are willing to answer that call but not through the regular and paid ministry of the Church. It may be that by the very force of circumstances we are being driven back to reexplore the evangelistic resources in voluntary lay service. Of late much has been said and discussed about 'the ministry of the

laity'. There is no higher ministry than the ministry of the Gospel. For this God has provided in a wonderful way a new dispersion of His people in India today. Christian men and women are scattered at all frontiers of life under Government schemes and plans. In this new 'diaspora' there is available to the Church limitless 'manpower'. Here is a field for the National Missionary Society to touch and make alive for Jesus Christ and his Gospel of love working of course, at the behest of the churches. If new occasions demand new duties, then the discovery and use of lay forces dispersed in the country is one of the most urgent of duties.

A new hunger for the Gospel.

In the face of increasing materialism, renaissance of ancient religions and the spiritual debility of the Church, this may sound strange. Something has already been said to show how the first two factors may in fact prove to be **preparatio evangelica** - a preparation for the Gospel - for man cannot live by bread alone and nothing less than Jesus Christ will ever satisfy the soul of mankind. What is the evidence of this hunger? First, in spite of the factors just mentioned, there is a steady stream of converts coming into the Church. Secondly, there is the increased emphasis which even our secular government is putting on the spiritual need of the young. Thirdly, incredibly large number of non-Christians are studying the Bible. Large number of non-Christians are taking Bible Correspondence courses. Fourthly unexpected welcome is accorded to Christian material in our papers, magazines and journals. Fifthly, religious films still draw the largest crowds. All these and other signs of spiritual hunger must make us take more seriously the Master's injuction, "Give ye them to eat."

New equipment of the Spirit.

The Holy Spirit is ever finding new instruments for the Gospel. Every healthy development in arts and sciences brings with it the possibility of developing new media for the communication of the Gospel. It is, however, important that the evangelist should not make use of every fad that captures the popular imagination. There is the danger for removing 'the offence of the Gospel' without which it will be no more than a sugar-coated pill, a tabloid or a capsule.

The National Missionary Society must remember its indigenous heritage and simplicity. What then are these new instruments of the Spirit which are appropriate to the setting of the National Missionary Society?

There is first of all the age-long but ever new way of approach, that of personal contact. What is new in this is the innumerable opportunities provided to the Christian today to be in contact with his brother non-Christian in all walks of life. If Dr. Laubach's literacy slogan 'each one, teach one' can be adapted to read 'each one, reach one', it will provide an even greater incentive than the Student Volunteer Movement motto 'the evangelisation of the world in our generation' or the National Missionary Society's over-ambitious 'Ten-year Plan'.

Literature, though a very old tool, has today assumed an unprecedented importance because of the spread of literacy and greater availability of reading material. What is new in the situation is the fact that people want to read everything in a 'digest' form - a dangerous tendency, nevertheless one to be reckoned with. Leaflets and pamphlets provide the best chance of reaching the multitudes.

Music, a very old art, is coming into its own, and we see its revival in Hinduism and Sikhism and in Islam. There is here a place for individual talent as well as for group performance.

We are living in the days of seminars and discussions and round table conferences. In this there is a great deal that the National Missionary Society can use both for real confrontation with our non Christian brethren and also for sharing with them in all humility the unsearchable riches of Christ? It is only in this context that we ordinary people can make extraordinary claims for Christ and His Gospel. For such sharing and fellowship the Ashrams provide the most appropriate setting.

I must mention just one other means which the Society can most fruitfully employ – a means which the Master Evangelist Himself employed, namely humble service. The National Missionary Society has had a rich heritage along

this line, particularly through rural service and the 'Rural Service Fellowship Camps' here young men and women have been challenged. The potentiality of service as an expression of the Gospel has increased manifold. The country is hungry for and dependent upon the "missionary spirit'. There is no end of limit to the ways in which the disciples of the Servant-King can communicate the love of God in Him to their Fellowmen. And let us not forget that our own commitment to Christ will be judged by the measure of our concern for the hungry, the naked, the neglected. It is not in grandiose schemes of social service but in humble and lowly service that we shall find the power of the Gospel and Him Who is never absent when a man or woman or child is in need.

THE CALL OF THE FUTURE

This last section of the address must be devoted to a few practical suggestions. They are based on matters discussed in section one and two and point to the need for immediate attention if the National Missionary Society is to fulfil its vocation in these dismal but challenging days.

(a) National Missionary Society – a movement not an institution.

This is a basic question. The history of the Society has so far been one of either opening a new field or taking over a field from a mission or a church with all the attendant factors. Already the question of closing certain fields or handing them over or handing them back has come up for frequent discussion in recent years. Institutionalism, however important in an organised and over-organised is full of dangerous possibilities. Some form of organisation or even an institution is obviously necessary, but 'of what kind?' is the question. I hope it is worthy of urgent study, and I hope it can be entrusted to a responsible group for study and report.

(b) The Basic strength of the National Missionary Society.

Hitherto, as far as I have been able to understand, the basic strength of the Society lies in our auxiliaries and

branches. Of course. this is not to ignore the devotion and service of countless paid and voluntary workers as well as of members. But structurally our support. our programme and plans generally emerge from the bodies just mentioned. I would like to suggest that the basic strength of the Society must lie in small groups and cells scattered all over the country These need not take the place of the auxiliaries and branches, but these little groups should be the basic spiritual units of the Society's work and influence. It may be mentioned in passing that 'fellowship' is a part as well as an instrument of the Gospel. The function of these groups may be very simply indicated. It must be based on five essential elements.

i. covenanted membership of the Society

ii. Regular meetings for Bible-study, prayer and intercession.

iii. Regular and sacrificial giving for the spread of the Gospel.

iv. Participation in the life of a recognised Church.

v. Some act of corporate witness and service.

If these groups of commitred people are to be set up, strengthened and used, it is essential to have one or possibly two persons set apart for this purpose. Travel and hospitality should be made the charge of the auxiliaries, and where these do not exist, of the branches. Some subsidy might be provided from the Centre.

This also raises questions about central organisational structure in the Society. Must Madras remain for ever the headquarters of the Society ? Should too many important responsibilities be entrusted mainly to a group round about the headquarters ? Should the General Secretary be a simply glorified clerk or should he have more general and larger responsibility for the direction of the work ?

Several times the Constitution of the Society has been revised. It may be that it needs to be looked at again.

(c) Information, study and research essential.

The impetus to the founding of the Society was given by the diligent study of the census report by its energetic secretary Azariah. Late Duraisamy made an attempt to prepare a map based on the study of population statistics Two interesting little books emerged as a result of the help that Mr. Duraisamy gave to the National Christian Council and the publishers, the World Dominion, namely "The Strength of the Churches in the Districts of India and Pakistan" and "What the Figures tell" by Lincoln Watts.

The study of the 'unoccupied fields' has often been based on the Rules of the Comity according to which the country is divided for the work of the different churches and missionary societies avoiding overlapping and competition as far as possible. This 'fragmentation' or perhaps, in this atomatic age, the word 'atomisation' of the country, while it has lessened the chances of open rivalry and competition, has not been an unmixed blessing. It has led to unfortunate division of the Church and hindered the cause of indigenization. Further more, this is a very precarious and dangerous way to discover the 'unoccupied fields.' As I have already hinted, within my own area there are millions of people who have not heard the Gospel. We are not primarily interested in fields but men, women and children who have not heard the saving gospel of our Lord. Such a study needs to be done with tact and skill and in co-operation with the churches and missions.

There is need for the study of the various efforts of indigenisation which have been made, particularly in the world of worship and evangelism. No such study has yet been published, and the National Missionary Society might well make this as one of its major tasks.

We have been talking for long about the need for 'Indian Theology'. Perhaps that is a wrong expression. Christian theology ought to be only one because there is but one body, and one Spirit .....one Lord. one faith, one baptism, one God and Father of us all. But each country, with its own cultural heritage, must interpret the Christian revelation in its own peculiar way. This is often regarded as the special task of the theologians, but inasmuch theology

must reflect life, there is a real place for others, who are not trained theologians, to at least supply the data on which a structure of thought can be built. Christian theology in India will come into its own when the Christian truth meets with the teaching of other religions.

If such a programme of research and study is to be undertaken, we shall need a Centre equipped with a library and manned by one or two scholars who can co-ordinate and collate the material sent in from different parts of the country. Such a Centre, as I shall point out later, will be necessary for at least one other reason.

(d) **Training of Evangelists.**

This needs no comment, I covet for the Society the opportunity to train evangelists, voluntary as far as possible, who can be put at the disposal of the churches or used for the Society's own evangelistic efforts. It may be that the churches may send to such a training centre their men and women. A School of Evangelism is what I am thinking. In training evangelists we must not neglect the claims of the cities. Perhaps such a school could be related to the Centre mentioned above. The Ashrams are also possible places for such a venture, but we should not do anything in our ashram which will make them less welcome to non-Christians who are often drawn to them.

(e) **Projects and Service.**

Our country is hungry for Christ-like ministry of humble service. As I have said, we do not need grandiose schemes of social service; that is, and, will increasingly become the responsibility to be welcomed. However, there are innumerable ways whereby the communication of the Gospel can be related to or expressed through modest ventures in service. While man cannot live by bread alone, he cannot live without bread. So much of our Lord's own ministry was devoted to the removal of bodily handicaps. His Nazareth Manifesto recorded in the 4th chapter of St. Luke's Gospel expresses in no uncertain terms the full dimension of the Gospel which he preached and which He embodied. It is in this context that the ministry of reconciliation should be seen. It is not merely patching up a quarrel,

but removing the causes of quarrel. After all, all conflict is the result of the fear or want. That is the reason why I have pleaded for the claims of the ministry of reconciliation, of peacemaking, being brought into our commitment as members of the National Missionary Society. There is no country more suited to the exercise of such a ministry.

(f) Finally, there is the whole field of literature, one of the most powerful mediums for the communication of the Gospel. Our General Secretary has been pleading for this and offering himself for major emphasis upon this aspect of our service. I hope that we shall accept his offer and make use of his talents, training and experience in the field of journalism and literature. by relieving him from too much office and administrative work. In this we may need the help of other associates.

My Brothers and Sisters in Christ. I have imposed upon you a long address I hope you will forgive me if in anything I have not been true to the ideals of the Society which we all love. My prayer is that we shall not let this God-given opportunity go without re-dedicating ourselves to the glorious task which has been committed to us, discerning the signs of the time, launching out into the deep, and looking up to Jesus who is the author and perfector of our faith.

JOHN NAGPUR.

A BRIEF REPORT OF THE NATIONAL MISSIONARY SOCIETY OF INDIA

Triennial Conference Oct. 12–14, 1961.

'Not unto us, O Lord, not unto us, but unto Thy Great Name be glory.' We who are associated with the N M S, in whatever capacity, might echo this sentiment of the Old Testament writer as we recall the work of the Society in the last triennium.

Reporting the work a Missionary Society is rendered difficult by the very nature of the work: the difficulty arises from the theological premises of all evangelistic work. This premise is, to state briefly and baldly, that evangelism issues from the nature of God Himself, the Triune God, and in all creative, evangelistic operations, it is the Holy Spirit that initiates, maintains and perfects the work of the Gospel. 'The Spirit is the Executive of the Godhead in the work of the Christian Church. From first to last the life of the believer depends upon God for its complete realisation and this dependence is connected at each point with the Spirit of God.' When we speak of any missionary effort, we are engaged in recounting the great deeds of God Himself. It is from this point of view that the New Testament Book **The Acts of the Apostles** is often named The Acts of the Holy Spirit. From this angle of vision evangelistic work is not, primarily, the engagement of individual persons, but God's own operation among mankind. This is a humbling viewpoint and it serves to ward off human temptation to take credit for whatever achievement comes one's way. It leads to that final mood of worship and thanksgiving, concretised in the Holy Eucharist.

Let us, therefore take this t h e o l o g i c a l approach and recall the great and merciful deeds of God through the Society which He has chosen as His instrument. When we have done this the picture presented to us is something different from a merely factual report.

As at the time of the inception of the N. M. S., so today nearly every major Church body in India is actively associated with the N. M. S. Its presidents, vice-presidents, general secretaries, executive and other committee

members, promoters of the Area and Branch committees, if analysed, will be found to belong to the major churches in this country. Thus the Society served as the converging point, almost the only one in the country, for church people at large. The very modest record of this achievement does not take away its supreme significance for the country. This representative nature of the N.M.S , often not assessed at its worth, is God's achievement among the Christians of this country. Apart from this, we have the Church of India, Pakistan, Burma and Ceylon, the Church of South India, The Mar Thoma Syrian Church of Malabar, The Federation of Evangelical Lutheran Churches in India, The Methodist Church of Southern Asia which are committed to particular efforts through affiliation of mission fields or through having to find men and money for the Society's work. This is the Lord's doing and seems marevellous in our sight.

Perhaps this is the place where I might tell you about the affiliations that are effective at the moment.

1. North Kanara Fields — The Mar Thoma Syrian Church of Malabar.

2. The Rewa Mission — The Federation of Evangelical Lutheran Churches.

3. St. Andrew's Mission, Haluaghat and

4. Christa Prema Seva Sangha — The Church of India, Pakistan, Burma & Ceylon.

5. Parkal Mission and

6. Nirmal Mission — Church of South India's Dioceses.

7. The Society of St. Thomas — Interdenominational.

8. Christu-Kula Ashram — Independent brotherhood.

9. Christa Panthi Ashram — Independent Effort with strong emphssis on Indigenisation.

Reports from these affiliated Fields and Ashrams will be printed in the N. M. I. Each of these is a piece of work through its association with the N. M. S., and has evoked nationwide interest in itself, while rendering the

N. M. S., a really All-India venture. The vision, the task and the responsibility are mutual and reciprocative. This aspect ought to come up more prominently in the years to come. But as it is, we ought to thank God for the way He has worked for and through the N.M.S.

Area Committees & Branches.

These, both according to the N. M. S. Constitution and through divine providence, continue to be the backbone of the Society. The U. P. Area Committee, the largest and best organised one, has assumed the largest responsibilities for the Society's work. This year in particular, they are hosts to the Triennial Conference which is a matter to be grateful for. The revival of the Madras City Area Committee, through its dozen branches has stirred up evangelistic interest in its area. The North Tamil Area Committee has recently awakened to its responsibilities and so has the South Tamil Area Committee In other areas, such Committees have yet to come into being and we shall pray God to inspire local people to establish them speedily.

Branch Committees, through regular meetings have promoted the Society's work. The Calcutta, Poona, Bombay, Munnar, Trivandrum Branches have taken upon themselves to provide the wherewithal for specific Field work. The other Branches have loyally supported the general work of the Society.

On these Area and Branch Committees can be found men and women whose church affiliation is as wide as it is representative of the major Church-bodies in this country. This, again, is a matter for thanksgiving.

Brief Reports from a few of the Area Committees and Branches will also be printed in the N.M.I. We would suggest that those Branches whose Reports have not arrived for inclusion be yet given the credit that is due to them, for we realise that there are some who would much rather do one's work quietly than speak about it aloud. Let us thank God for our Area and Branch Committees for their splendid effort in the Triennium.

The Organising Secretaries.

On the Organising Secretaries falls the responsibility of promoting the work of the Society in close association with the Area and Branch Committees. Our Secretaries, Mr. A. V. Singh and the Rev. S. Gnanasundaramani, for North and South India respectively, have been contributing a great deal toward the success of the Society. Mr. Singh has been with us through this triennium, whereas Mr. Gnanasundaramani was appointed full-time Organising Secretary at the beginning of this year. He succeeded Miss E. L. Joshua who, after many years of fruitful service, felt it right to take up service outside the Society. Through tours of Branches, meeting with congregations and church leaders, these two friends have kept alive in the hearts of many their interest for the Society.

General Secretaries.

The Rev. Dr. A. C. Abraham remained General Secretary for the best part of the period under review. His zeal and forethought, as you all know, have resulted in this Society being lifted out of the morass of debt under which it laboured for decades He set the Society's finances on a better footing. He also saw to the starting of the Life Membership campaign. In his time were started the new Fields which took the place of the old ones which, according to the declared policy of the Soctety, were turned over to the neighbour Churches upon the Fields maturing into groups of congregations. When he received the call to service in his Church he sought relief from active administrational work, but continued to help the Society in all ways open to him, as Hon. General Secretary. We trust he will continue to be associated with this Society for many years.

Mr. S. Deva Prasad, who had been working with the Society in many capacities for nearly a decade, took over from the Rev. Dr. Abraham as Acting General Secretary. He carried on the work of the Society giving to it all his time and energy and thought. To him the Society should be grateful. His knowledge and experience will be assets to the N. M. S., in the days to come.

The Executive Committee of the N. M. S., which met at Bangalore in September last year appointed Mr. Mark Sunder Rao as General Secretary. He took charge on 1st October 1960 and it is his privilege to present this Report to the Council.

The Rev. S. Paul Das at Allahabad and Mr. S. Deva Prasad at Madras continue to be Honorary Associate General Secretaries. To both of them the Society owes much. I have no hesitation in saying that in the future these friends will be looked upon for active assistance in enlarging the work of the Society. Their mature experience and wide knowledge of their constituencies will stand us in good stead.

The General Secretaries found their work possible for them only because of the full support they got from the duly constituted committees of the Society, viz., the Executive Committee and the standing Committee.

Ladies' Auxiliaries

Ladies' Auxiliaries which became a firm feature of the Society's organisation in the latter half of its career continue to be vital elements in the N. M. S. The Madras Auxiliary which supported the Puram Field continues to do so with unabated interest. The Madura, Poona and U. P. Auxiliaries, too, continue to maintain the Society's interest among the women of their areas. To all those who have taken responsibilities in these Auxiliaries, the Society would offer hearty thanks. If we remember the role of ladies in their homes, we can imagine the inspiration and guidance they can provide to the rising generation to take their part in time in the Society's work, we may thank God for this important development.

Visits to Churches & Gospel Teams

Regular visits to churches and affiliated bodies and taking out Gospel Teams has been a special feature of N M. S. work in this country. Dr. Abraham did a great deal of it, generously assisted by certain members of the Standing and Executive Committees. In this, he also got much cooperation from the active workers of the Society, including the Affiliated Institutions.

In the short time that I have been in charge of the administration, I regret I was not ableto do as much as I might have done. I had first to study the Society's affairs as from the Headquarters before embarking on tours of any kind. But in the latter half I attempted some travelling, helped in this by members of Affiliated Ashrams.

I may be allowed to mention that often invitations were received from heads of certain churches in S. India and suggestions from the North, for taking out a visiting team in their areas. We thank them and we assure them that better response to their invitations will be forthcoming in the near future. It happened that often such kind offers had to be given up owing to urgent work at the headquarters or because the fixtures conflicted with previous arrangements.

N. M. S. FIELDS

Old Field Handed Over.

The Puram Field of the N. M. S., one of the oldest, was the last of them to be handed over to a Church. According to the Society's policy when, as a result of the work in the Fields, large congregations came into being, they are to be handed over to neighbour Church-bodies so that the Society may move to new areas. Accordingly, after due negotiations, the Puram Field was handed over to the Coimbatore Diocese of the Church of South India. This move initiated under Dr. Abraham matured in my time and for all the helpful thought and work in this connection our gratitude extends to the Bishop of the Diocese and the church leaders associated with him. The transfer of this Field in this manner marks the end of an era in N. M. S., History. For with Puram Field handed over the remaining fields are all less than five years old.

We might, at this point, remember with pride and gratitude the great work of the pioneer missionaries of Puram Field who, at great personal sacrifice and with much faith in God, laboured on what was considered barrren soil, bringing forth fruit. The late Miss Jayamonie Taylor and Mrs. R. Chellaswamy and a number of their co-workers should be remembered as long as the Society

lasts. After they left the scene of their labour, the Rev. R. Gnanadikam took their place and he, too, gave to it of his best and so today it is possible to record the existence of a sizable congregation, scattered through that is, with houses for worship, schools for education, in addition to many voluntary evangelistic workers. In the success of this Field no small measure of responsibility was borne by the Christukula Ashram brothers. In fact, the Field without the Ashram would have been impossible, in a manner of speaking, for, so close was their connection. So, let us thank God to-day for the stalwarts of the past generations and may God grant that they serve as sources of inspiration for many years to come.

NEW FIELDS

In the divine economy it was N. M. S.'s part to plan evangelistic work in areas normally unreached by the existing church or evangelistic bodies. Indeed, it has now come to be held that the N. M. S., should not go where there are other agencies at work. This leading is surely inspired by the Spirit of God, for it represents the extension of India's evengelistic concern beyond the known boundaries. The Fields now directly administered by the N. M. S., Headquarters satisfy this stipulation.

Butwol.

As you may remember, this is the oldest of the Fields now functioning, having been started by Miss Komolini Sircar before the last Triennial Conference. After a brave attempt to establish this Field, Miss Sircar had to retire home on account of ill health. She, however, succeeded in placing Mr. M. M. Mathai. a young man from Kerala in charge. He has remained there. His companion Mr. K. S. happen, who joined him a year later is now ably supported Ebyis wife. We have thus three workers in this pioneer Field, right beyond the Indian borders, in Nepal.

Few know or can be told the whole story of this mission for news is hard to come down and harder to circulate. There is opposition to change of faith and it is considered a criminal act to cause such change. But our friends there are holding the fort with faith in God, trusting Him to

lead where no royal road is in sight. They are, as it were, a symbol of India's concern for evengelising neighbouring peoples, if no more. For the courage, patience and faith which the Spirit of God has endowed our workers here let us thank God.

Isha Panthi Ashram, Puri.

Our Missionaries here, Mr. and Mrs. Sam John, were, as you might remember, part of Miss Sircar's Butwal team. After some service at Butwol they thought it expedient to come down to the plains and the Ashram, founded by the Late Rev. B. C. Sircar, was made over to them by the N.M.S., and the couple have been our missionaries in this pilgrim centre.

There have been frequent changes of staff there, and now they have one evangelist to help them. I would ask you to note how in God's providence it was possible for the N. M. S., to have a Field in this strategic centre. They have been doing quiet work, as the situation surely demands it, and we should give their work best thoughts and prayers.

The Jawadi Field.

The Jawadi Field like the Puram Field, was the result of the close collaboration of the Christukula Ashram brothers. They reconnoitred, they prepared the ground, helped spot workers and when they were set assisted them in practical ways. That is how the Spirit of God works in that area and we ought to be grateful to it.

The Rev. Gnanadikam, now stationed in Tiruppattur, is missionary in charge of the Field. We have now four centres or bases of operation in this hill tribe area:—

(a) **Kuttathur Outpost**. Here Mr. and Mrs. Aruldason (the latter a midwife) work among the forest dwellers where medical aid is scarce. Though certain laws and conventions make it hard for them to preach the Gospel openly and freely, they carry on as led by God. They have much opportunity of helping people, for which they are grateful.

(b) **Kalyanamandai Outpost.** This is lower down the hills and is a market centre for forest produce. Mr. Aruldas

stays here with his family and serves a village with a couple of hundred houses. His main approach is through prayer and faith and he claims that certain prayer cures brought many people to the knowledge of the Gospel of God. Once. owing to some indiscretion among young inquirers there was some opposition, but that has not lasted.

(c) **Jammanna - maruthur.** This is the Field located almost at the foot of the hills. This is fairly well populated and at the moment is served by Mr. V. S. Thondaiman who started work in April this year.

(d) **Thimmampet.** This is actually right on the plains, on road leading to the hills. Mr. and Mrs. P. R. Samuel who are in charge of this out post believe that in their area it was some healing by prayer that created interest in the Christian faith.

This whole Field was started in 1958 and thus is less than three years old. Just now we are g ad that the evangelists have advanced further than laying the foundations. They are now accepted as part of the population and often the most sought persons in it.

As I said before, the Rev. R. Gnanadikam has something more to say in his report.

Chaukutiya-Ganai Field.

I would ask you to note that this, again, is a centre of work located on the principal pilgrim road leading to the Himalayan Shrines. It was witht he help of the Bishop and District Superintendent of the Methodist Church in South Area that the centre was chosen and the worker, Mr. Wilson Singh, found. The Methodist friends have ever since almost adopted this centre, and looked upon it with a fatherly eye. Is not this part of divine providence? Mr. Singh is an experienced evangelist, and what is more he is a man of the place. I am sure you will enjoy reading his report.

Pachperwa Field.

This is the youngest but one of the N.M.S., Fields now, having been started in 1958. The Methdist Church loaned the services of a veteran pastor, the Rev. K. B. Singh, for over

two years. When he reverted to his home organisation, the Methodist were again at our side to provide another worker Mr. Victor Singh, who joined the N. M. S., in July this year. He has varied experience in church and society and we look forward to seeing him happy and successful in his work. He has a few words to say for himself and his work and I commend his report to you.

Tansen.

Those who read the Minutes of the September 1960 Executive Committee meeting will remember that we opened a new Field at Tansen, further interior of Nepal with Mr. and Mrs. Prem Pradhan as N. M S., Evangelists. Not long after this Mr. Pradhan sent in a request to be relieved, a request most embarrassing. Then, supervened a period of silence when there was no news of him or his work. Then, after two months, news did come, and it was from another source and it described Mr. Pradhan's evengelistic work resulting in some baptisms and as a consequence he and his converts being put in prison.—you may not cause others to change their faith in that area. The story of his witness in prison has appeared in the N. M. Intelligencer.

Headquarters.

At the N. M. S. Office at Madras ths staff remains the same as at the last Triennial, except for a change in the attenders. Our Head Clerk joined us when the late Mr. P. O. Philip was General Secretary, and that was long time ago. He is a great help, with his intimate knowledge of the Society's affairs, in Mr. Rajagopal. Mr. V. Thomas continues to be our accountant, helping in other ways too. Dharmaraj, known to many, still looks after our communications and collections, helped by his junior Easter Raj. With Joseph, the Watchman, a Handy Andy for visitors, the staff is complete. By no means large but efficient, the staff manage to cope with correspondence from all over the country, meets committee and conference calls and does odd things, all part of the undertaking. To them all we give thanks for loyal and faithful service.

The Press and Publications.

The N. M. S. Press continues to be under the supervision of Mr. S. Deva Prasad and is a help in the Society's printing work. There has been a change in the Managership, but

otherwise much remains as it was three years ago. A word needing to be said is that the Press now continues to yield a small monthly rent, unlike years ago when it was a major financial liability.

The **Intelligencer** is edited by Mr. Deva Prasad and the **Deepikai** by the Rev. Arul Thangaiah and Mr. C. P. Michael jointly. Both have the circulation as before. The English **Intelligencer** is now a slight publication, but continues to serve our purpose. I am sure the editors will have a brief report on their work.

Finances.

While not intending to trespass on the Treasurer's domain, I would like to say a few words. Since after Miss Sircar's and Dr. Abraham's efforts to wipe out the debts we have had fairly smooth sailing In the last one year I am able to report that never once did we have to overdraw for current expenses. All this is because of the great love and loyalty the friends of the N. M. S. have for the work and for this providence we shall render God thanks.

The Future of the Society.

Within a couple of months of taking charge I submitted to the Chairman of the Standing Committe a report of my findings as to the entire working of the Society. More recently I repeated the study, with a few specific recommendations to make the Society's work more effective. I am sure that is the place where I should leave the matter.

I shall thank all the firinds in the N.M.S. and especially a number of Committee men and my colleague Secretaries for their generous help. To the President of the N. M. S., and the Chairman of the Standing Committee I offer my grateful thanks for their kind and generous treatment of a new excutive officer.

The work of the N.M.S., as I began the Report, should end in acknowledging the inspiration, guidance and providence of Holy Spirit. Let us once more offer our humble thanks and reconsecrate ourselves to the Mission which is His making.

Humbly submitted to the President and the Members of the All India Council of the N. M. S.

(Sd.) MARK SUNDER RAO,
General Secretary.

September, 1961.

The National Missionary Intelligencer

(News Sheet)

Vol LVI] APRIL 1962 [No I

PACIFIC SCHOOL

"Lo, I am with you alway, even unto the end of the world".

General Secretary's Letter

My dear friends,

The President of the N. M. S, Bishop J. W. Sadiq's keynote address delivered at the Triennial Conference of the Society's All India Council at Allahabad, October 12–14, 1961 is printed as a supplement to this issue of *The N. M. I.* The wide range of his thought on evangelism, his sure grasp of the vision and motive that led to the founding of the N. M. S., his outlook for the future of the Society, are bound to provoke constructive thought in the readers and inspire them to consistent effort.

The General Secretary's Report of the Society's work during the triennium follows the presidential address in the supplement. What has been achieved in the recent years, in contrast with the sanguine visions of the past leaders, may appear meagre. But the circumstances are different from what they were nearly sixty years ago. The Society is at grips with the changing conditions and the challenges they offer. The Report is intended to offer a bird's eye view of the Society's work at present.

Some members of the Council had the privilege of being received by Prof. Nirmal Chandra Mukerji, the only surviving Indian Founder of the N M. S. He handed to the General Secretary a statement which reveals the patriotic concern of the founder and it ought to serve as the guideline to us for years to come. The statement is. "The National Missionary Society believes that it is God's plan that India,

Note :—Except otherwise stated the writers of articles alone are responsible for the opinions expressed.

along with lesser developed countries, should attain the full nationhood. A very long part of the road has been covered by the labours of our early political and social leaders, and particularly by the life, work and death of Mahatma Gandhi. This has given us our present political freedom, our free Constitution and democratic, secular State. What is left to be covered will, we believe, be done by the present drive towards emotional and social integration launched by our Government. We, therefore, pledge our support to it." The Society endorses this statement.

It has been said, time and again, that the N. M. S. should go to "unoccupied areas" to establish its mission outposts. But a new idea, perhaps we might say, a dormant idea, has been pulled to the upper layers of our consciousness, by a paper prepared by the Rev. Christy Arangaden, former Associate General Secretary of the Society. In that paper, modestly marked 'not for publication', he pleads for a missionary strategy based on cities as keypoints of expansion. As a result of discussion on it, the following resolution was passed by the Council: "Resolved that in view of the importance of the growing cities and industrial areas the Society give its attention to mobilise the Christian forces to an effective ministry in city areas." I wonder whether this does not strike a memory chord in many minds who have known the work of Dr. Sherwood Eddy, the only other Founder of the Society still happily amid us. It now seems that the Society's work may achieve that balance which its partial emphases in the past seemed to disturb.

We shall remember the lessons we learnt at the Triennial Conference and try our best to translate into activity the vital thoughts that emerged there.

In this we ask your earnest prayers. With all good wishes.

Yours in His Service

Mark Sunder Rao.

N. B.—*Please note that all official routine correspondence may be addressed: "The General Secretary, National Missionary Society of India, Royapettah, Madras 14." Any other communications, calling*

the personal attention of the General Secretary may be addressed: "Mark Sunder Rao, N.M.S. House, Royapettah, Madras 14" in which case they will be forwarded to me wherever I happen to be.

—M. S. R.

NEW DEVELOPMENTS IN N. M. S.

At a meeting of the Standing Committee of the N.M.S. on 14th March 1962, it was decided to expand the Society's work in these directions :—

(i) to open a new field at Bageshwar, a town *on the Tibet border*; (ii) to appoint another evangelist for work *among the Tharoo Hill tribes* in Pachperwa, U. P., (iii) to appoint a fourth evangelist at Jammannamaruthur, a developing centre *in the Jawadi Hills*, South India; and (iv) to put up houses for visitors and inquirers at *the Ishapanthi Ashram, Puri, Orissa.*

The twentieth Branch in the Madras City Area is due to be opened next week and for the progress made under the leadership of Mr. Gnanamani Solomon we tender God thanks.

The friends of the N. M. S. are urged to remember these developments in prayer and to thank God for His abounding grace and mercy.

——M. S. R.

GOSPEL TEAM TOUR

Continued from the Jan. 62 issue.

As stated in the previous report, all the four members of the Gospel Team met at Lucknow. Mr. Mark Sunder Rao and Mr. Victor Thondaiman came from Varanasi and Dr. A. C. Abraham and I went from Allahabad.

At Lucknow, we had the privilege of staying in the guest room of the Lal Bagh Girls' School and enjoyed the hospitality of this famous Christian Institution for which our

thanks are due to the Manager–Mrs. Thompson and the Principal–Miss Stephens. We are specially thankful to Miss Doris Wilson and Mr. Khan, the Secretary of the local branch for making our stay there most comfortable and happy. The local branch arranged a full and interesting programme for our stay of two days at Lucknow.

On the morning of the 19th Oct. a United Service was held in the Central Methodist Church where Mr. Mark Sunder Rao and Dr. A C. Abraham gave messages in English and I gave the gist in Hindustani. Bishop Sundaram also attended the service, and after the service took us in his car to his residence where he gave us a sumptuous lunch for which we are very grateful to him and Mrs. Sundaram. In the afternoon, we had invitations for two teas–at Rev. A. J. Shaw and Mrs. Dhar (Miss M. M. Singh's sister). We had to accept both the invitations as both are dear friends and keen supporters of the N. M. S., and tried our best to do full justice to the delicacies provided on these occasions. Besides grand tea, Mr Dhar also gave a special donation of Rs. 100/- which was received with grateful thanks. In the evening, a "Youth meeting" was held where Mr. Victor Thondaiman gave the report of the work being done in the Jawadi Hills and made a stirring appeal which touched the hearts of those present. At 8 p. m. we were entertained at a special dinner given in the Lal Bagh School where we had the opportunity of meeting many representative Christians and telling them about the N. M. S. work.

The morning of the 20th Oct. was utilized in visiting friends. Special mention may be made of Mrs. J. R. Chitambar and Rani Maharaj Singh. These honoured friends have their association with the N. M. S. from its inception. Bishop J. R. Chitambar was one of the founders of the N. M. S. and we regarded it our great privilege and honour to meet Mrs. Chitambar and receive her blessings for the work of the Society. Rani Maharaj Singh had recently sent a generous gift of Rs 2000/- and the members of Gospel Team took this occasion to thank her in person. The readers of the N. M. I. will remember that Sir Raja Harnam Singh, father-in-law of the Rani Sahiba was the first President of our Society. We pray that these honoured friends of the Society may live long as they are a source of inspiration and blessing to us!

They say that Chand Bagh is the best and biggest Christian Institution for women in Asia and we felt honoured and happy that a special lunch was arranged for the Gospel Team at this Institution for which we are very grateful to the Principal Dr. (Miss) Shipston and the staff. At this lunch, besides making new friends, we met many old friends. Among the old friends were Mr. & Mrs. Ivan Jordon. Mr. Ivan Jordon is the son of Mr. N. Jordon who served our Society for a number of years as the Organizing Secretary for North India. Mrs. Jordon is the eldest daughter of Bishop and Mrs. J R. Chitambar. After lunch, Dr A. C. Abraham and Mr. Mark Sunder Rao gave stirring messages which created new interest in the work of the Society. In the afternoon, a reception was given in the Central Methodist Church vestry which was attended by a good many friends. After the reception, a meeting was held under the Presidentship of Bishop Sundaram at which Dr. A. C. Abraham gave the message. In closing, Bishop Sundaram made a strong appeal in support of the N. M. S. and made valuable suggestions how to raise money for the Society. We had our last dinner at Lucknow with Dr. & Mrs. Rajan where Mrs. Krishnayya-one of our Vice-Presidents—was staying.

Lucknow is the City of old Nawabs and we did enjoy real Nawabi hospitality there for which we are very grateful to all concerned. But this was not a formal hospitality but a real expression of the love and affection in which our Society is held. We left Lucknow much encouraged and with an assurance that the N. M. S. has a great future.

Next morning we left for Kanpur and were seen off by Mr. Khan and Mr. Egbert—at the railway station.

(*To be continued.*)

A. V. Singh.

JAWADHI HILLS

Most of the people on Jawadhi hills have come to know that we are there to help them in everyway. It took such a long time (i, e. four years) for them to get rid of their

suspicion about us. The selfless service in the name of Christ has really made them think very serious about the Jesus way of Life.

The services of Mr. S. Aruldoss are sought in many villages to cast out evil spirits. Evil spirit possession is very common among them Veerapanur people are inviting Mr. & Mrs. A. Aruldason to start our activities in their village. They are very badly in need of medical help There are nearly 300 houses in this village. Doors are open everywhere for the Gospel of Christ and just a handful of workers are not sufficient to meet the needs. Mr. & Mrs. Dhanaraj of Trichy who are really burdened about *the* salvation of hill tribes in India, spent five days on the hills very recently, giving the gospel message in as many villages as possible during their short stay.

The little money received from the National Christian Council economic uplift committee was spent for Kalyanamanthai village. A small road was constructed from the interior village to the main hill road and attempts are made to supply them with protected drinking water.

The youngmen of Kalyanamanthai who have received Jesus Christ as their personal Saviour are pressing us for baptism. But we are purposely delaying it, so that all the people around them may see a real change in their lives even before they become baptised Christians. We want all the hill people to be awakened to realise their sinful nature and to look up to Jesus Christ as the only Saviour of mankind with the aid of gramaphone records (i.e. Christian Lyrics) the Gospel is preached from village to village and to the literates tracts are freely distributed. May the Lord of the Harvest draw many to His fold.

R. Gnanadikam.

REPORT FOR THE MONTH OF FEBRUARY 1962.

Chaukhutia Ganai. Distt. Almora.

This month the work was done among the village people and also among the workers in the New Road. I had

the opportunity to go to Dwarahat and work among people that I met. The Gospel is being preached by Tract distribution and by means of singing the Gospel story.

Mrs V Rane of Gwalior has sent some books for library for which we are very grateful to her. These will be a great means of Evangelisizing.

The school is conducted properly and is progressing. We request the readers to kindly keep this work in mind and pray that His name be glorified.

16—2—62. **Wilson Singh**
Evangelist.

N. M. S. EXECUTIVE COMMITTEE MEMBERS
1962—1964

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Vice-President : Dr. G. Zachariah, Madras.
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The Rt. Rev. M. M. John, Kottayam, Kerala.
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The Rev. Dr. A. C. Abraham, Hyderabad A. P.

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The National Missionary Intelligencer

(News Sheet)

Vol LVI] MAY 1962 [No. II

"Lo, I am with you alway, even unto the end of the world'.

ISHAPANTHY ASHRAM—AN APPEAL

PURI, ORISSA.

An Ashram, under the administration of a Missionary Society, will differ materially from the conventional or the orthodox type, inasmuch as *the emphasis will be on evangelism*, rather than on a regimen of meditation and self discipline of plain living and high thinking. The Ishapanthy Ashram, by virtue of the orginal intentions of the founder and of its location in a lonely and distant spot, should combine vigorous evangelism with such other elements and practices as are generally associated with the conventional ashrams, such as community life, social service, cultural and religious exercises and the fostering of the meditative life in an atmosphere of self-discipline.

This combination of the two objectives cannot be secured at will and in haste, but must take time to develop. While it is comparatively easy to employ paid evangelists for the evangelistic side of the work, it is more difficult to secure volunteers who will agree to live, in a brotherhood, the life of meditation, self sacrifice and Christian witness within the ashram environment and if need be, in the common market place.

For the first objective of evangelism, a dedicated person is needed to look after the ashram and to generally supervise the work of the evangelists. This pattern has already taken shape at the Ishapanthy Ashram at Puri under the devoted and self sacrificing services of Mr. and Mrs Sam John, who

Note :—Except otherwise stated the writers of articles alone are responsible for the opinions expressed.

beside acting as Supervising Agents or Missionaries of the N. M. S. have fostered the religious life of the ashram by means of morning worship and evening prayers. They have rendered a ministry of friendship and service lepers and for others living close to the ashram.

The plant and euqipment at present available at the ashram is quite inadequate for ordinary requirements. Housing accommodation in the erstwhile Guest House has been taken up by two evangelists and their families and by an enquirer and his wife.

The quarters provided for Mr. and Mrs. Sam John are both primitive and inadequate and some essential improvements are overdue.

Visitors frequently want to visit the Ashram, some to see what is going on there, while others for the purpose of making a more prolonged stay for rest, quiet and emotional release. Preachers also at time want to use the ashram as temporary headquarters. These visitors have to be turned down.

The immediate need therefore is for additional housing accommodotion of at least 3 to 4 rooms with verandah, toilet and kitchen. The cost of these together with the cost of improvement of existing quarters will probably be about Rs. 8000/- more or less.

It is for the society to declare a definite policy as to the future working of the ashram and having done so, to say how much money it can release for the provision of additional rooms.

If the steps indicated in this note are taken, then the needed equipment will be ready at hand to use the ashram as a base for evangelistic work, besides making it a place where social service will be undertaken, where people may come for rest, recreation and refuge, where retreats and seminars may be held and where, God willing, under the guidance of a dedicated Guru, a community of volunteers may be founded who will lead a life of poverty, humility and Christian love to back the evangelistic work sponsored and directed by this ashram.

It may be possible to have an Eventide Home both for aged men and women and a small dispensary for minor ailments.

1, Merlin Park, Calcutta-19. **N. K. BOSE.**

NOTE:–*In the April 1962 issue of* **The N. M. I.**, *on page 211, under 'New Developments in the N.M.S.' we indicated The Society's decision to put up houses for visitors and inquirers at the Ishapanthy Ashram, Puri, Orisa.*

This write-up by Sri N. K. Bose, a senior friend of the Society is printed to serve as an appeal in the cause of the Ashram.

M. S. R.

General Secretary.

Report of work from Chaukhutia, Ganai, Dt. Almora U. P. for March 1962.

I am very grateful to God that this month I got a house in the yatra line, from where I can now work and preach. I have started a library and with the advice of the public I have shifted the school here - Now there are 3 lines of work. (1) through library(2)preaching and(3) the school. I am thankful that people themselves call me to preach among them and the teaching given in the school is appreciated by the people. I am given chances at all times to give the good news to people because the place is on the road-side I am thankful that the work that is going on here is by prayer-By these means the Kingdom of our Lord is progressing - I am thankful that the Lord is using me for His glory in every way-He has given me good health and the gift of poetry - I fully believe that God has chosen me for His glory in these parts - The people have also asked me to start a night school here and this will be done after the Holi festival. Kindly keep the work in your mind and prayers.

(Wilson Singh)
N. M. S. Evangelist.

THE CHRISTA MITRA ASRAM, ANKOLA, N. KANARA.

A brief Report for 1961.

The membership of the Asram Fellowship was very much the same throughout the period under report : Rev. Thomas and Mrs. Thomas, Rev. Philip and Mrs. Philip, Dr. Miss Annamma Mathew, and Sisters M. T. Chinnamma and K. V. Kunjamma. But among the volunteers and paid workers there were some additions and a few reductions.

There have been additions to the Christian congregations too of Ankola during this time. Honnu Kutna who was our compounder and Seepy Venku who was working as mid-wife in the Hospital, both asked for baptism; and as they were here with us for a long number of years receiving all the necessary instruction and training, we baptised them on Sunday November 2, 1958. Honnu has become Honna and Seepy has taken the name Ruth. Hannah is just at the moment in Bangarapet Bible Institute and Ruth is in the Udipi Mission Hospital undergoing training in different kinds but all for the work of the Lord. Towards the close of 1958 one Parameswaran Pillai approached us with the request that he wanted to be accepted into the church. We gave him the necessary instruction in the faith and baptised him as Peter on January 24–1959. He has married our old convert Paul Kunjuraman's eldest daughter Mary. Our two orphan boys also were baptised on February 1 and July 12 (1959) respectively and were given the names Billy Stephen and Jimmy James. They have not only added to our numbers, but are proving that the Harijan and the Brahman can be one in Jesus Christ ! The latest addition to our congregation is Sarah, the wife of Somu Devapriya. She was remaining a a non-Christian although they have been married for six years. In the Month of December 1960 the call of God has been heeded to by them and the new Christian family has come into existence. We want young men who will marry our converted girls and live as families here in Ankola.

The construction and cansecration of the Ankola church is another heartening event during this period. The foundation was laid simply trusting in the guidance of God in November 1958, the formal laying of the corner stone was performed by the Marthoma Metropolitan in March 1959, the building reached its completion and started to be used in

December, and the formal dedication and inauguration ceremony was performed by the Marthoma Missionary Bishop in March 1960. This is another instance of the wonderful hand of God with us and our humble efforts for His glory. The two cement crosses high up on both ends of the church are silent symbols signifying the widely spread-out arms of the Saviour of the world, and loud, reverbreating sound of the new bell weighing 102 lbs. is symbolic of the voice of the Spirit calling the people of this place to come and worship the true God and Father in spirit and in truth. These things being entirely new to this place have a reality which is perhaps absent in places where such phenomena have been too familiar. The number of worshippers did show some improvement after the arrival of the comfortable and attractive House of Prayer.

The service of the sick and suffering through the Hospital, the preaching and testimony before the patients and their attendants, the visits and talks to the people in their village homes, the distribution of the Gospels and other pieces of Christian literature, the relief work with milk powder, rice, wheat and other commodities from the Church World service, have all been going on steadily throughout the period under report. We ourselves are surprised to find that some twenty thousand people have been treated, over a thousand gospels have been sold, two Kanarese books have been written and published, 1300 packages of milk, 300 bags of rice, 97 bags of wheat 25 cartons of cheese and 20 tins of cooking oil have been distributed in this area through us during this period.

The Saldanah fund for Agars brought us a sum of Rs. 2280/- by way of interest which has been utilised for educational, medical and general uplift work for the Agars. From last year we have restarted the old programme of taking a few Agar girls into our Boarding Home for training and bringing them up. Now there are five girls in the Home.

The Saldanah estate has been under cultivation with paddy and Sea-Island cotton. Although the outcome is negligible, we hope there may be better result this year for helping the poor Agars. We want good Christian families to occupy the estate and work it up. A water pumping machine and pipes are also urgently needed. Two of the buildings and part of a third on the estate, are yielding some income by way of rent which also is being utilised for

the Agar community. The Agar primary school as well as the Aligadde primary school have been handed over to the local people to manage with Government grant. The schools are faring better under the new arrangement.

The Malayalee Christian colonies in the Mundgad Taluk, some 75 miles from here have been well looked after by Rev. Phillip during these years. A couple of small churches are under construction in two of the colonies. They require some Rs, 4000/- for completion. We also want evangelists to work there for the Christian people and use them for the spread of the Gospel among the non-christians around.

Certain other needs also are present before our minds all the time. They are a Movie Projector, an Electric Generator and Motor Van. We are placing all our needs before God in prayer. These seem heavy and hard from the human point of view. But with God they are light and easy to come by. We are thankful to our friends including the M.T. Evangelistic Association, The M. T. Sevika Sangham, and the N. M. S for all the co-operation and encouragement. But it is the individual friends who bring the greatest cheer to our hearts due to their sacrifice and genuine love for the Lord and His cause. Over and above, we all bow in gratefulness, as well as with a sense of utter unworthiness, before the Heavenly Eather who has been wonderfully faithful in keeping, guiding and providing for us. Glory to His name!

Rev. P. J. Thomas,
Christu Mitra Asram

TIRUPATTUR NEWS

In towns and cities, the well educated Hindu section is not easily accessible for evangelism. Even if the gospel portions are taken to their doors they generally do not buy them, unlike the ordinary literate Hindus.

In the first week of March, Sanyasini Ponnammal visited Tirupattur. For four days she gave gospel addresses to the public. Both Christians and non-christians, hearing the message, were drawn nearer to Christ.

On March 24th a meeting was arranged for the non-christian intelligentsia of Tirupattur town. At the meeting,

Dr. K. N. Nambudripad, F. R. C. S. (E) of Vellore C. M. C. Hospital shared his spiritual experience as to how he was led to Christ step by step. Two and a half years ago, when he accepted Christ, openly through baptism, his family people were very much disturbed. Although he was brought up in an orthodox Hindu family with the Brahmin heritage, it was his attitude of humility really enabled him to know Jesus Christ as the divine Saviour of mankind.

Soon after his address, nearly half an hour was given for the members present to speak out their honest doubts or give expression to their spiritual findings. A certain Hindu lady asked whether Christianity was the only way to reach God. To her question the reeent convert Sri Rajagopal Chettiar replied that Hindusim did not satisfy his thirst for God but Christ has really quenched his thirst. Another Hindu friend wanted to know whether by baptism alone one could go to heaven. A Christian brother attempted to answer this question: unless a man is **"born again"** he cannot enter into the Kingdom of God. So this is the only condition. Being **"born again"** is an experience of transformation, satisfaction and Communion with God.

A few days later, a Christian friend told me that some of the Hindu lawyers who were present at the meeting had expressed to him their desire to study the gospel portions to know Christ. I am sure God would have spoken to everyone who had an open mind to receive the Truth. This "Christ at the round table" method is a very successful one to approach this section of the unevangelised groups in towns and cities.

R. Gnanadikam.

REWA MISSION

Three Recent Baptisms

On Christmas Day 1961 was baptized at Christ Church, Kotma *Dadhuram*, a leading farmer at *Karhani* village. He learnt of Christ as a pupil in our N.M.S. School started by Rev. S. Gnanabaranam in 1941. Later he became the Leader of a band of young believers who worshipped the Lord secretly, and met for reading the Bible and for prayer in the near by jungle. At his baptism he confessed that fear of consequences kept him away and that Christ had put away this fear last year. Rev. R. Martin took him with him to our new

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Uraon area, and the Uraons in the area were inspired by his witness to Christ. This experience, in testify ing to what Jesus has meant for him led him, to take this decisive step.

On January 28, a friend of his, *Samara* was also baptized at Kotma. These two together with Angath of the same group,–*Angeth* by name-all three-are Gonds-meet for worship every Sunday with Evangelist Sudharam, and they are seeking to bring others to Christ. We are sending a couple, Mr. & Mrs. Thomas Kujur to Karhani so that the wife who is a trained teacher may work in the Karhani School, and also prepare the wives for the baptism and bring others also to Christ. This is the Lord's doing and let us stand earnestly by this group in their efforts to win many more for Christ.

On April 8 was baptised at Kotma our *Thusal Prasad Madare* of the Shepherd caste, a friend and classmate of our first Uraon Convert Samuel Khalkho, baptized in July 1960. All praise and glory be to Him who is actively at work in this area.

Tour in Andhra: From March 3 to April 15, Rev. C. B. Rao, visited important Centres and the Andhra E. L. Church and we praise the Lord for all the inspiration he could bring to our people in Andhra.

A Senior Nurse to Shahdol: The A. E. L. Church has transferred Miss Agnes S. Gopal to help Dr. Ramabai Rao, as Senior Nurse, Assistant and Business Manager. For this answer to much earnest prayer, we praise the Lord.

J. D. A.

OBITUARY

We regret to learn the passing away of Mrs. Ponnurangam, wife of the Rev. S. Ponnurangam of Vellore, the Senior Pastor of the C.S.I. and President of the North Tamil Area Committee, N.M.S., She was interested in Church and missionary work, and especially N.M.S. work.

We send our sympathy and condolence to the Ponnurangam family in their bereavement.

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(News Sheet

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

"Lo, I am with you alway, even unto the end of the world".

HOW MAY WE LOVE HIM MORE?

Spend much time alone in contemplating what He has done for you; and what He is as the "Chiefest among ten thousand" and the "altogether lovely." Stir the inner fire by means of memory; and let hope pile on it the fuel of promise till it begins to blaze. Cultivate the habit of speaking aloud to Him, in an empty chamber, or a lonely walk, until He be interlaced in the tiniest episodes of existence. (Song of Solomon 5: 10, 16; Ps. 27: 14).

Open your heart to the entrance of the Holy Spirit, shedding abroad the love of God in the heart, and gathering the rays of that love into a burning focus, so that you may love God back with love which has come from His heart into yours. (Rom. 5: 5; 1 John 4: 19).

And, very specially, accustom yourself to do, for the sake of His dear love, many things which cost you self-sacrifice and effort. As we show love to others, we understand His love to ourselves. "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4: 7-8).

The key to the knowledge of the love of Jesus is not mainly in singing rapturous hymns, nor in seeking to arouse intense emotion; but in quietly doing daily deeds of self-denial for His sake. (John 14: 23; 1 John 5: 2-3).

And surely this is the way to sow ourselves as corns of wheat in the ground (John 12: 24): whilst He measures the least act of love, not by the magnitude of the deed itself, but by the strength of the love which prompts it. It is astonishing how quickly we graduate in the school of love, when we begin to put in practice all we know.—F. B. Meyer.

General Secretary's Letter

Dear friends,

When at the Triennial meeting of the All India Council, our Society chose the words: "Launch out into the deep", it was, I guess, because there was a sense of a crisis over the over-all policy of the Society in the days to come. Several leaders felt that it was time that the Society's basic evangelistic, procedural and other questions be redefined for our day. From this understanding of the situation all that the President of the Society, the Rt. Rev. J. W. Sadiq's Address dealt with gains significance. He recalled how the founders of the Society had been moved by the all-enfolding spirit that had exalted India's ancient cultural heritage and intensified their efforts to achieve an indigenous Church. He went on to say: "Somehow I have a feeling that this has become a secondary if not a forgotten concern." If, indeed. it is a forgotten concern, it is time that we recalled it to memory and gave it the emphasis that it deserved; and if it has, unfortunately, become a secondary concern, it is time that it once more became the principal concern. I have no doubt that not until this issue is squarely faced can the Society regain the dynamic of its early days. The entire N. M. S. constituency must get to one mind on this issue. the sooner the better.

Let us return to the founders. Bishop Azariah, the first General Secretary of the Society, declared at the Lausanne (1927) conference of the Faith and Order Commission: "We want a Church in India, a Church which can be our spiritual home, a Church *where the Indian religious genius can find natural expression*, a living branch of the Holy Catholic and Apostolic Church, a Church which, being a visible symbol of unity in that divided land, will draw all, men to our blessed Lord."

Last year a leading German Lutheran theologion wrote on the task of the missions in non-Christian environment. He wrote: "History teaches that the real impact of missions on the old national cultures is not felt until the *imported* Christian Gospel has been thought through afresh with all its implications for the particular problems which have existed there for centuries, and been applied to their philosophy, their legal system, their ethics and their art. It was

not until this had been achieved that Christianity could permeate the Graeco-Roman civilisation." (Dr. Edmund Schlink of Hiedelberg).

These are not light words that can be read and then forgotten. The N. M. S., at this moment, can place a special emphasis on this principle and gear its entire organisation, personnel and practical work to achieving the end pointed out in the above quotations. This, indeed, is one way of launching out into the deep. May all friends of the N, M. S. give this matter the thought it so well deserves.

On the 3rd of May I was called to Quilon to attend the last rites and funeral of our former General Secretary the Rev. Thomas Devid. On behalf of the N. M. S. I laid a wreath and paid my respects to the departed leader's memory. With him it may be said that the last of the servants of the N. M. S's expansive days has passed.

Since writing to you last we have entertained into the Society two new workers. The first is Mr. P. Bala Showry, a graduate of the Ramapatnam Theological Seminary in Andhra Pradesh. He has become Assistant Organising Secretary for the Andhra Desh. The second is the Rev. Gopal Masih who has been put in charge of the new Field at Bageshwar in Almora District. I commend these two colleagues to your earnest interest and for your constant prayers.

With greetings and prayers,

Yours in His Service,
Mark Sunder Rao.

A brief report of the N. M. S. branch in Ramapatnam Baptist Theological Seminary.

In the year 1958, the President of the Seminary. Dr. Maurice Blanchard, opened a small branch of the N. M. S. among the Seminary students. The members of this society used to meet in a class room, every alternate Tuesday at 5 p. m. to spend a few hours in an intercessory prayer for the

N. M. S. work in India. The prayer topics were taken mainly from the N. M. S. magazine published monthly. The members of this society were very much influenced by the power of prayer and were led to spend one complete night in the chain of prayer once in every term at the sea-side.

As everyone realized that the prayer is the soul of religion, every member is very active in his personal religion. From 1958 to 1959, Mr. P. B. Jayakumar, son of our late Home Missionary, 1959 to 1960, Mr. Jayaprakash, son of our late Seminary pastor, 1960 to 1961 Rev M. J. Subbarao, son of a zealous evangelist, 1961 to 1962 Mr. D. Elijah Benjamin, son of a powerful evangelist, acted as honorary presidents of this society. This year we have a catholic convert Mr. Bala Showry as the secretary of our N. M. S. He is taking a very keen interest in the N. M. S. work.

It is our pleasure to report to you that we always enjoy a real Christian fellowship and friendliness in this society. So far, we were able to invite Miss E. L. Joshua, N. M. S. Secretary, Dr. Paton from Christukula Ashram and Rev. Dr. A. C. Abraham, one of the vice presidents of the N. M. S, to our Anniversaries. All the three of them ably impressed us very much. Dr. Paton gave three messages on prayer. The members were inspired by his simplicity and humility. On the 16th March, 1962, Dr. A. C. Abrahan delivered a message in our Anniversary on Vision, Compassion and Consecration. At the close of the meeting, the members rushed to him to greet and congratulate him for his thrilling and heart-rending message. It is unfair on our part if we do not thank him for presenting the message in a wonderful manner and spending some time with the members in an act of intercessory prayer.

We are deeply grateful to our Almighty, the bottomless sea of all understanding and the fountain of all wisdom, for granting power to three of the members of this society (ie) Rev. K. Wilson, Madras; Rev O. Jayaprakash, Kavali; and Rev M. J. Subbarao, Allur to open prayer samajs, their parishes. We are also highly thankful to the noble president of our Seminary, Rev L. F. Knoll, for the full support he gave to make this function a great success.

May god bless this N. M. S. and grant His unfathomable love and wisdom to every member of this society to make it a source of blessing to all the societies of this world.

Yours on behalf of N. M. S,
G. Solomon,
Director.

OBITUARY

The Rev. Thomas David, B. A., B. D., S. T. M. passed away on 3rd May 1962 at Quilon. He was 62.

The second son of the Late Mr. John David of Harrisons & Crossfield Ltd, Quilon, Mr. David was educated at Quilon and Madras where he graduated from the Christian College. Then he served for a year as teacher at the L. M. S. Craven High School, Quilon before entering the Serampore Theological College. Soon after taking the B. D. degree he came under the influence of the N. M. S. leaders of the day and offered to serve in the Society. Joining the N. M. S. in 1926 as Office Secretary, he later was made Associate General Secretary and finally the General Secretary. During that time he had opportunity to visit the Western countries. In 1940 he resigned from the N. M. S. for domestic reasons.

Returning to Quilon he was ordained to the Ministry in the S. I. U.C-L. M. S. He was made the District Minister, in which capacity he served till three years ago. He served for nearly three years as Treasurer of the S. Travancore Diocese of the C. S. I. and at the time of his passing he held the post of Secretary-Treasurer of the South Kerala Diocese's Medical Mission.

He was Treasurer of the Kerala Christian Council for many years, having been responsible for creating that independent unit for the State, in association with the late Mr. P. O. Philip. He was associated with many Christian and philanthropic organisations, and was much sought after for advice on many inter-mission and inter-church affairs.

At his funeral C. S. I. Bishops, M. M. John and I. R. H. Gnanadason and many Presbyters were present. On the

13th of May a memorial service was held when Bishop A. H. Legg preached.

M. S. R.

Jawadhi Hills

There are still hundreds of very interior villages on these hills where the gospel is not yet heard. In the month of April, an attempt was made to preach the gospel in such an unevangelised area.

Pattraikadu which is eleven miles north–east of Jamnamarathur and nine villages around it had the opportunity of hearing the gospel for the first time. The message of the self sacrifice of the Son of God to redeem mankind from sin, really touched the hearts of many. Some of them blamed us for not bringing such a glad tiding to them earlier. Kallathur folks pressed us much to visit them often so that they may know more of Christ. At Kutakarai, for the life of Christ picture shown through the magic lantern, a large crowd gathered together, some of them sitting on branches of trees.

In these villages they have no school for their Children and hence they requested us to start schools here. In one village called Padre they did not allow us to enter in, as they were just then celebrating Kaliamman festival. So we suggested to them to come out of their village limit to listen to the Christian message. As they were afraid of the anger of their deity they did not yield to our suggestion.

For the Christmas play enacted at Jamnamarathur a few months ago, people at distant villages were invited. At that time, we plainly told them that Christ could empower us to overcome every sin. This has gone deep into the minds of some. In one of our visits to their village, an interesting conversation took place. One young man wanted to know whether Christ can give him strength to give up the bad habit of tobacco chewing. Another young man of the same village gave a prompt reply. He had been a habitual smoker for many years and when he earnestly asked Jesus to help him to get over this bad habit, he did receive power from Jesus. This testimony really glorified the name of Jesus. It is obvious that the Holy Spirit is working amongst them and we do praise God for it.

R. Gnanadikam.

Report from Chaukutiya — Ganai Field for April 1962.

In the month of April I had the privilege of preaching in several local Melas. I thank the Lord for opening the way for His Gospel to be preached to hundreds of people. I thank Him for the gift of Poetry bestowed on me which has been a great help in my preaching. In answer to your continued prayer the Lord is using me for the extension of His Kingdom. By shifting the school near the road the work is progressing and the public appreciate it. The children are taught the Beatitudes, Lord's prayer, 23rd Psalm etc.

I am thankful to Miss V. Rana of Gwalior M. P. for her help in the establishment of a library. The books received from her in two registered parcels are helping me in my work and also others. Other friends have not sent me literature. If they could send it, I shall be grateful. I need your prayers and continued support.

Wilson Singh.

LIFE MEMBERS OF THE N. M. S.

1. Mr. A. V. Mamen, Tiruvalla
2. Sevikha Sangam
3. Prof. E. H. Banerji, Jullundur
4. Bishop S. K. Mondol, Delhi
5. Mrs. S. K. Mondol, ,,
6. Mrs. S. K. Natchathiram, Dharapuram
7. Rev. C. E. Abraham, Serampore
8. Mr. Y. S. Rowland, Coimbatore
9. Miss M. George, Jabalpur
10. Mr. C. H. Lawrence Margheria, Upper Assam
11. Mr. S. .A. Cornelius, Balagat
12. Mr. K. N. Cherian, Chetput
13. ,, E. J. S. Ram, Bombay
14. Rev. Dr. A. Abdul Haqq, Chandigarh
15. Dr. A. L. Jadav, Nipani
16. Miss Sornam Chinniah, Kilpauk
17. Dr. J. Pichai Robert, Coimbatore
18. Miss W. Singha, Allahabad

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20. Mr. M C. Alexander, Mavelikara
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22. Mrs. C T, Chari. ,,
23. Mrs. K. N. Dhar, Lucknow
24. Kumari M. M. Singh, Lucknow
25. Mr. N. C. Mukerji, Allahabad
26. Prof. A. T. Dhar, Lucknow
27. Miss R. Leo Davide, Bulandshahr
28. Mrs. E. S. Appasamy, T. Nagar
29. Miss Sarah Mrudula Gitanjali, Bombay
30. Mr. Sam John, Puri
31. Miss Ivy S. Dhar, Lucknow
32. Miss M. A. Sarwan, Jaipur
33. Mr. J, S. S. Malelu,, Delhi
34. Dr. S Masicharan, Hyderguda
35. Miss V. C. Dhar, Lucknow
36. Mr. E. D Swaminathan, Bangalore
37. Dr. Mrs. E. F. Mukhand; Jaunpur
38. Mr. G. Solomon, Madras
39. Mrs. L G. Solomon, ,,
40. "Anonymous", Vilupuram
41. Mr. A. N. Saroca, Calcutta
42. Rev. J. D. Asirvadam. Tambaram
43. Rev. Joseph John, Deenabhandupuram
44. Dr. Miss V. Paranjothi, Lucknow
45. Rev. P. J. Thomas, Ankola
46. Mr. P. Samuel Lal, Delhi
47. Mrs. G. D Boaz, Adayar

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The National Missionary Intelligencer

(News Sheet)

Vol LVI] JULY 1962 [No IV

MISSION LIBRARY PACIFIC SCHOOL OF

"Lo, I am with you alway, even unto the end of the world".

The Madras City Area Group.

For the last two years the Committee has been functioning very satisfactorily. There are now twenty branches in the city having meetings regularly every month. Evangelistic work also is carried on in three centres. Readers are are requested to pray for this work.

GOSPEL TEAM TOUR

(Continued from the April '62 issue.)

Kanpur : From Lucknow the Gospel Team went to Kanpur where it was received at the Railway Station by Dr. M. C. Paul, President of the local branch. Arrangement for our stay was made with Rev. D. P. Titus, the District Supdt, and Pastor of the Methodist Church, for which we are very grateful to him. We were invited to different homes for meals and closer Christian fellowship. A well attended United service was held in the Methodist

Church where messages were brought by Mr. Mark Sunder Rao and Mr. Victor Thondaiman. Next day being Sunday, all the four members of the team were assigned to speak in different Churches both in the morning and evening services. After the morning service in the Christ Church, where Dr. A. C. Abraham gave an inspiring message, the members of the local Executive Committee met the members of the Gospel Team to discuss ways and means as how to create more interest in the work of the N.M S.

Pachperwa is one of our fields in U.P. where Mr. Victor Singh is working hard to preach the Gospel of Christ to the people of a backward tribe called the Tharoos who live in scattered villages in the jungles of Nepal border. Mr. Victor Singh made our stay with him very comfortable and happy for which we express our grateful thanks. He took us round and we were much impressed by the friendly contacts that he has formed in such a short time of his stay there. He is running a small library and Sunday School. To make us meet the children of the Sunday School, he called them and at a short notice 15 of them came and Mr. Victor Singh demonstrated how he taught the Bible lessons to these children. One muslim girl of the locality attended our family prayer that evening. Two Tharoo boys are living with Mr. Victor Singh. We hope and pray that these young hearts may soon be won for Christ and when they grow up become His messengers in this backward area. There is great possibility of expanding our work here for which your prayer and financial support are solicited.

Gorakhpur - Butwal : At Gorakhpur we enjoyed the usual hospitality of Mr. Varkey. the President of the local branch. Mr. Smart, the Secretary took us in his car visiting different friends. In the evening Mr. Varkey gave a reception to which several friends were invited. At this reception Dr. A. C Abraham gave an inspiring talk, and I thanked Mr. Varkey for his homely hospitality. Mr. Varkey has been like a father to our young evangelists at Butwal His home was ever open to them and to us and they stayed with him while going to and returning from Butwal. We are most grateful to Mr Varkey for all that he has done for the N. M. S. Next day, due to the demands of his Church duties, Dr. A. C Abraham left us for Hyderabad, and Mr. Victor Thondaiman and I left for Butwal. The work at Butwal is going on and we were happy to see the seed of the

Gospel being sown in this hard and difficult soil. To quote only two instances (I) One young boy is studying the Bible seriously and has given his intention of becoming Christian when he grows up and then an evangelist in Nepal. May God fulfil his hearts desire. (II) A copy of the New Testament was sold to a teacher. A Hindu Sadhu borrowed it from him and took it to study in his ashram. And now both the teacher and the sadhu want a copy of the full Bible. Let the reading of the written word of God lead them to Christ — the Eternal word of God !

From Butwal we brought Mr. Mathai — our evangelist to Gorakhpur. In the evening a public meeting was held in the hall of the St. Andrew's College. It was a well attended meeting and the presence of Postors and Missionaries and specially of Mr. Ghosh, 83 years of age — a retired judge — was a source of encouragement to us and proved that the love of the N. M. S- still burns bright in many hearts. It was my provilege to introduce all three — Mr. Mark Sunder Rao, Mr. Victor Thondaiman and Mr. Mathai who brought inspiring messages which created much interest in the work of the N M. S. At an after-dinner meeting at Mr. Varkey's, Mr. Mark Sunder Rao spoke to an interested group of members of the College staff. On Sunday the members of the team were distributed to different Churches in the morning and evening to give N. M S. messages. The services were well attended and Rev. Rafi gave the church offertory of the St. Andrew's Church for the work of the N. M. S.

Delhi was our last destination. We were odged in different homes, and were invited to several homes for meals and Christian fellowship. We express our grateful thanks to all concerned, specially Mr. Seymour and Mr. Santram, the local President and Secretary respectively. In the evening, an informal meeting of the Executive Committee was held at the home of Mr. Seymour. Most of the next day was spent in visiting different homes. In the evening a public reception and meeting was held in the Y M. C. A. hall under the Presidentship of Mr. Venugopal member of the Railway Board and a geeat and zealous evangelist himself. We all spoke at this meeting and during my talk I threw the challenge that this Imperial City of Delhi must support fully one or two fields. The President of the local branch promised that they would do their best to meet this

challenge. Our last function at Delhi was the Youth meeting at the Christ Church. Many young men and women were present and listened for the first time to the message and the challenge of the N. M. S. to evangelize India by Indian resources in men and money. From Delhi the members of the team went back to their respective stations with happy memories and high hopes for greater support for our Society in the future.

A. V. Singh.

VISIT TO MUNNAR (KERALA) MARCH 1962

This was the first visit to Munnar after the passing away of our dear friend Sri Victor Reginald. My first duty was to pay respects to this departed soul and a short prayer meeting was conducted at the grave and wreaths were placed on behalf of the N. M. S.

Friends in Munnar welcomed this visit and gave me a well arranged programme which gave me more time to visit them in their homes and pray with them. Thirty five estates were visited and personal contacts made. Frequent visits and longer stay are desired and we are praying that more workers will come forward to help in this work It may be good to send a Gospel Team here so that friends in all estates can be visited.

I was able to preach in four places of worship and one was the Malayalam congregation in Munnar. I was happy to meet the N. M. S Group and speak to the members in their monthly meeting.

I am very much indebted to the President, Secretary and Treasurer and members of the Committee who form a happy company knit together to work for the Society with zeal. In spite of ill-health the Secretary and Treasurer were able to give all the help and guidance for my visits. In the business meeting, the need for expanding the work in the country in general and in the South in particular because of the fact that Puram and Katteri Fields have been handed over to the Coimbatore Diocese was greatly felt.

The need for revival of the South Tamil Area Committee which was the most active Committee was also placed before them. Individual branches like Munnar are very active and

are an example; but co-ordinated effort of all the branches through the Area Committee will be of help to enable the Society to go forward.

I am thankful to all our friends who made my visit a useful one and I earnestly pray that many more will join hands with our friends and work for the glory of God through the Society.

S. Gnanasundaramani,
Organising Secretary.

BANGALORE N. M. S. NEWS

After our hectic activity in connection with the Executive Committee meeting of the N. M. S. held in Bangalore nearly a year and a helf ago, the Committee and the members took it easy, and our activities were at a standstill though we were sending our usual financial support to the Headquarters. In the past few months we were visiting our friends and supporters off and on and thinking and planning as to what concrete work should be undertaken by the branch.

During the unofficial visit of our Hon. Associate General Secretary, Mr. Deva Prasad, the office-bearers called at the homes of our Patrons and invited them to a business meeting on the 24th of May 1962 to consider and decide on the work in the current year. A few loyal friends responded and Tea was so kindly provided by Dr. & Mrs. Muliyil (our President.

The meeting was presided over by Mr. Anjilvel Matthew who in his devotions stressed on the fact that God needs and uses 'the remnants' of our ability, money and energy for His work. Mr. Muliyil outlined the line of work to be undertaken i.e.. Christian work in any Industrial area of the city, approach to Hindu friends in showing Christian love etc. It was decided that to begin with, the city be divided into four areas and monthly fellowship meetings held and all the area members to meet in a central place once a quarter. The following office-bearers were unanimously elected :—

Mrs. G. Muliyil	...	President
Miss M. John	...	Treasurer
Mrs. Satya Raj	...	Secretary.

In the Intercessory Prayer the N. M. S. Fields were remembered. The meeting ended with Benediction.

Follow-up work was soon after started by Mrs. Sathya Raj convening a Fellowship Meeting at her home in Fraser Town on the 12th of June 1962. The neighbouring Christians belonging to the different denominations attended. Rev. Z. Jeevanesan, a Retired Pastor presided. A brief account of the N. M. S. Fields was given and an appeal to individuals and Churches to undertake more missionasy work was made by Mr. Deva Prasad. After Benediction the meeting ended.

Mrs. Satya Raj,
Secretary,
N. M. S. Branch.

N. M. S. Rural Christian Service Fellowship Camp, Tirukalikunram 1962.

R. C. S. F. CAMP, TIRUKALIKUNDRAM — 23rd April to 7th May 1962

The 31st Camp of the Rural Christian Service Fellowship was held in Tirukalikunram Pastorate of the Madras Diocese (C.S.I) from 23rd April to 7th May 1962. For two years it could not be held and those who knew the value of these Camps have expressed deep sorrow and some have pra-

yed earnestly for the revival of the Camp. The three Camps conducted by the Rev. C. S. Vedakan who is connected with the R. C. S. Fellowship from its very inception are being held regularly.

During the first week we were fifteen including the leaders and a few came and stayed for short periods. During the second week the maximum was twenty seven and so the average for the whole Camp was twenty. Almost all the Campers were new to this kind of Camp life but they got accustomed to it quickly and we had a happy family life.

The programme had to be altered slightly as we were not able to carry on social work. Intensive evangelistic programme was carried on. In the mornings, after family prayers, campers went in batches to distribute tracts and Gospel portions and to have personal conversation with people in their homes. This experience was new to many and this really created in them thirst for souls. After breakfast. Bible study was conducted by Pastor Williams of the Oriental Missionary Society who took up the book of Daniel. The practical exposition of the verses and illustrations from his personal experiences were beneficial and everyone felt blessed by the study of the book. After a little break, the Rev. S. Gnanasundaramani took up the Epistle of St. Paul to the Ephesians which was followed by either singing practice or discussion and intercessory prayers. After lunch and rest, some time was spent for discussions cum fellowship meetings. Sharing of experiences was a new thing, but towards the end many shared their experiences and the impressions they had left in the notebook bears witness to this.

In our evangelistic programme in the evenings we were privileged to have the Film Strip Projector of Pastor Williams' who himself operated and explained the pictures. We were welcomed in all the places and many non-Christian friends willingly allowed us to use their electricity for projecting the pictures. The Rev. S. Duraiswamy, Presbyter in charge, was of great help and the people there had great respect for him and his God and helped us in all possible ways. After supper and family prayers we retired to bed.

Our aim was to leave a tract in every home in Tirukalikunram and this we did in the morning. We are grateful to Mr. & Mrs. Samuel Daniel of Madras for their free gift of five thousand tracts and also the Bible Meditation League,

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Anandgiri, Bangarapet for a free gift of one thousand three hundred tracts and booklets. These tracts are distributed in and around Tirukalikunram and we are praying for the Holy Spirit to work in the hearts of those who read them. The Bible Society, as usual, sent five hundred Gospel portions free of cost and nearly two hundred and fifty were sold and some were given free. We also thank the All India Tablet Industry, Bangarapet for their free supply of tablets which were easily distributed.

We thank the Presbyter the Rev. S. Doraiswamy and the Members of the Pastorate Committee who were enthusiastic about having the Camp in their area and for all the help and co-operation including the monetary help of Rs. 50/- towards the Camp expenses. The Rev. S. Duraiswamy and the Rev. C. S. Vedakan were responsible for enlisting members without whose help and encouragement the Camp would not have been held. The latter conducted the opening retreat and the former, the closing service. Pastor Williams' contribution was much and we are very grateful to him. We thank Miss R. Jesudason who has been connected with the Camp for twenty two years, for her help in looking after the girls and also food arrangements along with Mrs. S. Gnanasundaramani who was in charge of the mess. We are also grateful to the Principal Dewey and friends of the Bangarapet Bible Institute for their generous contribution towards the Camp expenses.

The last day retreat was conducted in Mahabalipuram and we thank Mr. & Mrs. Barnabas for all their help during our stay there. The members desired that the Camp should be held for a longer time and said that only when they were beginning to understand and appreciate, the Camp came to a close. God willing we wish to switch over to our old practice even though it may mean strain to the leaders.

We thank all those who helped us in many ways and above all we thank God for the wonderful way He led us.

Rev. & Mrs. S. Gnanasundaramani,
Leaders.

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The National Missionary Intelligencer

CLAREMONT LIBRARY PACIFIC SCHOOL OF RELIGION

(News Sheet)

Vol LVI] AUGUST 1962 [No V

'Lo, I am with you alway, even unto the end of the world'.

PRAYER TOPICS

LET US THANK GOD:

For the success of the Rural Christian Service Fellowship Camps, this year and for the distribution of the Gospel portions and Tracts in and around Tirukalikundram, and Camps in three other areas in Chingleput D., and at Courtallam in May.

For the Service of Mr. E. Paul Gnanabaranam who was in charge of the N. M. S. Office in May and part of June.

For the encouraging visits of our Organising Secretaries Mr. A. V. Singh in the North and Rev. S. Gnanasundaramani in the South and good response to their messages.

For the three Christian leaders to become life Members of the N. M. S.

For the new field to be started in Bhageshwar.

For the appointment of Mr. P. Bala Showry as Asst. Organising Secretary for Andhra Pradesh and for his help in the Ishapanthi Ashram, Puri at present.

For enabling the Bombay branch of the N. M. S. and friends to invite the Executive early in October '62.

For the improvement in Mrs. J. B. Appasamy's health and pray that God in His own time may give her full health and strength to carry on His work.

LET US PRAY:

That God may be merciful to Mrs. Sunder Rao who has been so ill at home and in the hospital and that He May heal her speedily.

That Mr. Sunder Rao may be given comfort and courage needed at this difficult time.

That good response may be forthcoming in connection with the Ladies' Auxiliary Sale on 11th August 62.

That God may lead the Standing committee to take the right step in deciding the future work in Butwal and Ishapanthi Ashram.

GENERAL SECRETARY'S LETTER

Dear Friends,

For three days, from June 14th to 16th, a Colloquium on the Nature of Truth was held at the Christavashram, Manganam, under the joint auspices of the Kerala Christian Council and the Christian Institute for the Study of Religion and Society. About thirty persons, nearly a third of them being Hindus, participated in the Colloquium. The object was to promote a dialogue between the Christian and the Hindu, in order to gain a real insight, as far as possible, into each other's approach to and apprehension of truth. For the purpose of study the subject was approached in three aspects: (1) The Nature of Ultimate Truth, (2) The Knowledge of Ultimate Truth and (3) The Relation of Ultimate Truth to the life of the world. A Hindu and a Christian each presented a paper on each of the three aspects of the theme. I was invited to this conference to present a paper on the second aspect of the main theme.

At the end of the Colloquium, it was stated by many that this was the first occasion when a serious attempt was made for Hindu and Christian thinkers to come together and share their thought and experience. It was also arranged that similar, though smaller, meets should be held in places like Trivandrum, Trichur, Calicut and other centres. Everybody who participated in the meetings said that it had been a profitable occasion and had come as a challenge to break the isolation that had so long prevailed between the leaders of the two communities.

I might share with you one or two thoughts on this, because I believe that this sort of thing has something to offer to all Christian workers, whether in the N. M. S. or elsewhere. A great deal of evangelistic work tends to be a

one-side affair; that is, the evangelist takes it to be his task to proclaim the message of the Gospel, whether the listeners hear or forbear. He conceives it his business to scatter the seed and pass on, let the spiritual law to operate on the recipients. There is a great deal of truth and propriety in this method. But from another angle of vision. it seems to me, to quote a well-worn phrase, to teach John Latin you must know John as well as Latin. To pass from a monologue to a dialogue—that is the method followed by the Manganam conferees and that may be the method that most people would like followed on both sides.

A few months ago, at Madras, Mr. Gnanamoni Solomon started on similar lines on a small scale. He invited half a dozen of his Christian friends and urged each of them to bring along one non-Christian friend for a friendly conversation. He got together a fine set of free, frank and committed Hindus and Christians at each of these monthly meetings. There, too, it was felt that more such meetings and on a larger scale should become a feature of our work.

I write on this at length this month because I am sure that time has come for a better understanding of the religious convictions and practices of one community by its neighbour. And although no conversions (as commonly the word is understood) may eventuate, there is no doubt that participants in such conversations are no longer what they were before: some new element has entered into their make-up and they are the richer for it.

Recently, following one of the resolutions passed at the Allahabad All India Council of the N M.S , it was suggested that in the cities of this country, special city missions might be initiated. One of the ways in which the city mission work might proceed would be by bringing together periodically the acknowledged leaders of the main religious groups in the city, let each share with the others the best of his experience and thought and understand the standpoint of the other. This can be a very effective piece of work, if attempted systematically.

Yours in His Service,

MARK SUNDER RAO.

N. M. S. KANNADA BRANCH

BOMBAY.

14th Annual Report: 1961 – 1962.

VOLUNTEERS: In the beginning of the year under review, owing to unavoidable circumstances, 4 volunteers were unable to continue with us. However, in their place 4 enthusiastic workers were added to our volunteer force and the total now remains 16, which is the same as before. May God use this team abundantly in His Service.

CENTRES OF ACTIVITIES: Our sphere of activities has been widening in view of the steady flow of Christian families to far away suburbs. We have had the privilege of opening a new centre at Ambernath. On 21-3-1962, our Secretary, along with 2 workers visited some families at Ambernath, and held a prayer meeting. The Secretary seized this opportunity to bring home to the gathering the challenge of the Gospel and Christian responsibility. One Mr. M. Soans was chosen as a worker for that area. A collection was taken at the meeting and made over to the Secretary. We are grateful to all those who encouraged us in our efforts to open a new centre and also for the hospitality shown to us by Christian families. May God give these dear people a new vision and instil in them a desire to give their mite to the Lord's work. Two more centres were also opened in Ghatkopar and J. B. Nagar.

The progress of our work carried on through prayer is evidenced by generous monetary help received last year. Contributions ranging from 25 nP. to Rs. 2/- per month from 182 men and women of goodwill last year amounted to Rs. 811.67. Thanksgiving donations and overtime moneys set apart for the Lord's work, were some of the special features and the total amount recieved thus was Rs. 97.42.

To carry out the purpose of Prayer Fellowship, an occasion was sought by fixing a programme on 26-1-1962. Eight volunteers gathered together at a Fellowship Camp. Half a day was spent at Powai and Bhandup, and the afternoon was spent at Vikhroli in prayers, meditation, visitation and distribution of religious leaflets. A prayer meeting was arranged in the evening at Vikhroli, and a Gospel Message was given by one of the volunteers. In this connection, we express our gratitude to Mr. G. Maben and family for making

available their place for holding our Fellowship Camp and for extending their cordial hospitality.

The work of some of the Prayer Fellowship Centres were made over to N.M.S. Kannada Branch by K. K. M. M. At 4 centres Fellowship Meetings are held once a month, and not only gospel messages but gist of N.M.S. work is given accompanied by intercessory prayers.

Dark period in the history of N M.S. was when the Society had to face heavy burden of debt. It was during this period, with a view to help clear the debts, a prayer meeting was started at Vikhroli on 18-11-1953. This has continued until today. On every Wednesday, with the active co-operation of Christian people there, meetings are held regularly. Offerings during the last year came to Rs. 121.36. We gratefully acknowledge receipt of this generous offering. May God bless and manifest His continued presence in this silent but laudable work.

A new feature last year was the starting of a Fellowship Meeting on 12-4-1961, which is held on the 2nd Friday of every month. The total offering made over to NMS during the year under report was Rs. 73.09. It is our hope that the work may continue steadfastly by His grace.

Last year the N.M.S. Day of Prayer was observed both by our churches and Christian institutions and the efferings were made over to the N.M.S. Headquarters. Special mention must be made of the offering received from Sunday Children and Annual Contribution from a Christian Institution for the propagation of the Gospel which is worthy of emulation by other S S. Children and the Institutions.

Annual Meeting and Executive Committee: Our Annual Meeting was held on 28-5-1961 under the chairmanship of Mr. J. Amoda. After deliberations, as per agenda, the following were elected area-wise to the Executive Committee: M/s. A. C. Furtado, P. Amanna, Edward Amanna, Miss S. Salina, and Mr. J. P, Ashwal (Seretary).

Executive Committee: The Committee met twice in the year under report and carried on its activities, as per conclusions reached at the meetings which proved to be very useful.

We take this opportunity to thank the pastors of 3 churches and leaders of christian institutions who showed their concern for N.M.S. work and helped in observing N.M S. Day. We also extend our thanks to all who helped in different ways.

ZION FAMILY FELLOWSHIP

MAHASAMUND – M. P.

We are happy that our Fellowship is recognised and affiliated to the N.M.S. It has been our principle from the beginning to work voluntarily and on non-denominational basis. So we are glad to work in co-operation with a national non-denominational organization as the N.M.S.

Our membership is open to any one who has accepted Jesus Christ as one's Saviour, irrespective of denomination provided one can freely co-operate with the routine life of the Fellowship and has dedicated one's life for the gospel work of Mahasamund Tahasil, in M. P. The members are to be self-supporting and must contribute 1/10th of their income towards gospel work. The well-wishers of the Fellowship are enrolled as "Friends" of the Z F. Fellowship out of whom 5 are nominated as members of the advisory committee. The Fellowship came into form on 9th June '57 from the staff of the St. Thomas Hospital, Mahasamund.

The annual retreat and anniversary was held from 8th to 10th June this year led by Rev. George Mathew, B.Sc. B.D. of St. Thomas Evangelical church from Calcutta. We are

extremely grateful to him for making the function a success and a blessing to all who took part in it. This was followed by a week of Gospel work in the village and bazaars round about, the success of which was due to Pastor Simon Patros of the American Presbytarian Church-M.P. We are also extremely thankful to him for the encouragement he has given to the workers.

It is to be noted with regret that no mission or church is doing any evangelistic work these days round about 40 miles of the town. Our idea is to cover the whole area gradually though one main work is among the Hospital patients. We start the day's work with prayer and Gospel preaching in the Hospital Verandah. In addition, personal work is done among the in-patients and attendants. In the afternoon, some of the staff go out to the villages or bazaars for Gospel work as a routine. Hindu Annual festivals are the occasions when we go out and camp to work among the pilgrims. Hundreds of Gospel and tracts are either sold or distributed freely every month. In the current year, we spent Rs. 500+/- for our Gospel work, all raised by tithe by the members of the Fellowship. We are looking forward for an all-time Evangelist to join us and we need the sympathy and prayer of all Christian brothers and sisters who long and labour for the Kingdom of God.

REV. DR. C. G. SAMUEL.
Sevak.

JAWADHI HILLS

The Malayalees here are simple village folk very unostentatious and unassuming. They speak Tamil and have Tamil as their mother tongue. They follow Hindu religion and worship Hindu deities like Siva, Vishnu, Kali, Mariamman etc. and have their names also in Hindu fashion, after the names of their gods, like Raman, Kali, Thukkan, Govindan etc., They are very religious and god-fearing. In almost all their ceremonies they sacrifice animals like sheep, goats, fowls etc. and on all ceremonial occasions they invariably worship their ancestors and have a feast amongst them. Pongal, Deepavali and Adi-padinettu are their chief festivals.

Wherever we go, in general, they give us warm welcome and listen very intently to the Gospel of Christ. Recently,

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we had an evangelistic campaign in and around Urkanur, an interior village. In spite of their religious nature, drunkenness and immorality are quite prevalent in this area. A little medical help was rendered in every village visited. Kilaviyur, Kallathur, Kuttur and Pambathur folks heard the Gospel gladly. We felt Urkanur can be a good centre for our evangelistic activities and hence one of our evangelists may be posted there. We need the prayers of many to turn these hill tribes to the feet of Jesus.

R. GNANADIKAM.
Missionary.

The late Mrs. Abernam Gnanasighamani, President of the Ladies' Auxiliary, N. M. S. Nagercoil.

We regret to inform our readers about the passing of Mrs. Gnanasighamani, aged 76, on the 2nd of June 1962 after a brief illness. She was born of devoted parents and got educated at a time when many women had not this privilege. She was a teacher in the Duthie English School and afterwards the Headmistress. She was the wife of a lawyer and became widow in her 43rd year.

Mrs Sighamani served as a member of the Legislative Council, Travancore for seven years, President of the Y. W. C. A., for a year and Treasurer for a number of years. She was president of the Ladies' Auxiliary of the N. M. S., for 32 years.

She leaves behind her five children, all of whom are well settled.

We thank the Lord for her example and work and send our condolence to the members of the bereaved family.

MADRAS N. M S. LADIES' AUXILIARY SALE
at Balar Kalvi Nilayam, Vepery,
on 11th August, 1962 at 3-30 p.m.
Miss V. Appasamy of Vidhyodya opens.

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The National Missionary Intelligencer

(News Sheet)

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" Lo, I am with you alway, even unto the end of the world'.

The Call to Prayer for

The National Missionary Society of India

(By the Rev. Dr. A. C. Abraham)

N. M. S. WEEK OF PRAYER Oct. 7th—14th, 1962

Day of Prayer — 14th Oct. 1962

We look back to the year passed by with hearts full of gratitude and thanksgiving to God for His goodness and mercy which have followed us.

The Society carried on the work entrusted to it with faith and hope and opened a new field in Bhageshwar situated in the Northernmost part of India on the borders of Tibet. The long cherished hope of taking the Gospel to the borders of Tibet and Nepal is being realised year by year.

Our Evangelists M. M. Mathai, K. S. Eappen and his wife with undaunted faith and courage continued to exert their silent influence at Butwal in Nepal like the leaven which a woman took and hid in three bushels of meal in spite of many handicaps. The small reading room served as the means to contact the enquirers and the proposal to open a Christian Book Shop will further our object in Nepal.

The fields in Uttar Pradesh at Chaukutia in Almora District and Pachperwa in Gonda Dt. received encouragement. Mr. Wilson Singh in Chaukutiya endowed with the gift of composing 'bhajans' was able to draw children and adults to hear the Word of God and sing praises to His Holy Name. Mr. Victor Singh at Pachperwa, with the help of a

small reading room attracted many non-Christian friends. The Sunday School was attended by Muslim and Hindu children and a few "Tharoos". As the "Tharoos" are scattered in groups far and wide, there is a great need felt for another Evangelist and we pray that God will move someone for the work.

Mr. and Mrs. Sam John, honorary workers at Ishapanthi Ashram, Puri, rendered selfless service. Their love and compassion, especially for the uncared for people with leprosy brought joy and comfort to many a depressed leprosy patient. The recent visit of our new Asst. Organis ng Secretary, Andhra Pradesh, Mr. Bala Showre has shown us the possibility of starting work among the Telugu speaking people in Puri. We need devoted Evangelists and theological graduates to work among the intelligentsia in Puri. Last year three adults were baptised.

Our fields in South India on the Jawadhi Hills has six Evangelists, Mr. and Mrs. Aruldasan, Mr. and Mrs. Aruldas, Messrs. Thondaiman and Muthiah who work under the guidance of our Missionary, the Rev. R. Gnanadikam. The people on the hills have received the Word of God with keen interest and we pray that 'the crop may be ripe for harvest' in the future. The 'Annans' of Christu-kula Ashram at Tirupattur have been a tower of strength in our work on the hills.

The Society has handed over its fields at Puram and Katteri to the Coimbatore Diocese, C.S.I., after toiling and labouring in this area for over 35 years and will continue to evince its interest in this part of the Lord's vineyard by giving all possible help to the Bishop in Coimbatore in any plans he may put forward to intensify evangelistic campaign in this area,

The Organising Secretaries, the Rev. S. Gnanasundaramani in S. India and Mr. A. V. Singh in N. India kept the churches informed of the activities of the Society and organised branches. Mr. A. V. Singh had to undertake difficult and arduous journeys to visit fields in Uttar Pradesh.

The General Secretary and the Hon. Associate General Secretaries, the Hon. Area Secretaries and Branch Secretaries gave selfless service and the visits of the Gospel Teams to

the North awakened the responsibility of the local Christians to the needs of the Society, especially in the evangelistic obligation.

The Society is grateful to the many hundreds of loyal and devoted members for their prayers and financial support.

The affiliated bodies of the Society continued to do good work. The work carried on by the missionaries of the Rewa Mission, the Rev. Basu Rao and Dr. Mrs Basu Rao and others deserve special mention. The hospital at Shahdol under Dr. Mrs. Rama Bai Basu Rao is a witness to the redeeming power of the Lord.

The Call to Prayer once again reminds the Christians in India that our strength lies in God revealed by Jesus Christ and that prayer is the switch which makes the power of God available to us. Prayer is essential to real human life as fresh air and food and drink to the physical life. As someone has said "the fate of Christianity in the world depends upon the attitude of Christians towards prayer. Either Christianity will conquer the world by prayer or it will perish."

May we uphold the N.M.S. in our prayers and support it with our gifts for this is the only Missionary Society in India which embraces all denominations and is fully managed by the Christians in India without overseas financial aid.

Lord of the Harvest, the nations are waiting for Thy message, and asking for messengers, and there are few who go, and few who give, and few who pray. O grant that we may hear Thy voice, and help in whatever way we can, by prayer, by gifts and by service to make Thy Gospel known to all the world for the sake of Jesus Christ, our Saviour.

Amen.

G. Zachariah,
Chairman, Standing Committee.

Mark Sunder Rao,
General Secretary.

S. W. Kanagaraj,
Hon. Treasurer.

N. M. S. House,
Royapettah, Madras-14.
15—8—1962

N.M.S. BRANCH MEETING—MYLAPORE, MADRAS

Evangelism and Intellectualism

The meeting convened by the Mylapore Branch is one of special significance. It was well attended and was held at the residence of Mr, J. N. Cornelius, Chief Executive Officer of a major Rubber Organisation.

The speaker, a devout Hindu once, who delved in vain into the vedas as a young man found at last the Way, the Truth and the Life in Jesus of Nazareth. He confessed that he was led to Christ not by a Christian, but by a philosopher and scholar outside the Christian group and was christened Paul Sudhakar.

On his way home from Sattal Ashram of Dr. Stanley Jones he was booked for this meeting during his stay of a few hours in Madras. His knowledge of the scriptures of other religions has enabled him to lead many a distinguished citizen of eminence, scholarship and standing to the feet of Christ.

It was surprising, he said, that a vice-chancellor of a university hardly knew even the fundamentals about Christ and when they were made known to him, his response was striking. Another officer, son of a minister and his educated wife exhibited similar lack of knowledge and with their scripture wide open they begged him to say more and more abou Christ. A retired judge who may have read the Bible time and again, a master of vedic lore who spurned at evangelistic work was made to feel the need for a Saviour and was drawn to Christ. There is indeed a real quest for Truth among the intelligentsia of the country, but evangelism is at present mainly aimed at the lower strata or society.

Mr. Sudhakar threw out a challenge whether the N.M.S. will make bold to venture into this field of educated and highly placed men among whom we live. A new line of approach in this direction is essential and a knowledge of non-christian religions will help considerably.

P. S. Rajaratnam,
Convener, Mylapore N.M.S. Branch,
Madras.

INDEPENDENCE DAY - THANKSGIVING SERVICE

Madras Area Committee, N. M. S.

A well attended Thanksgiving Service was held at the C. S. I. Church, Vepery, Madras presided over by the Rt. Rev. D. Chellappa, Bishop in Madras on the morning of the Independence Day 15th August. The Bishop gave an inspiring and thought-provoking address (will be published in the next issue) on the right attitude of the Indian Christian to the country and concluded by saying that he should be a Desabhaktha as well as Devabaktha. Dr. G. D. Boaz, the main speaker mentioned the ancient glories of India before Christ and after, and said that the Christian in India should rededicate himself not only to be a witness to Jesus Christ but serve the country which needs His love and service.

After the singing of Jana gana mana the service ended.

D. S. INBARAJ,
Secretary.

Report of the Parkal Mission affiliated to the N.M.S. (Dornakal Diocese) for the year 1961—62

Parkal Mission Field is now a Pastorate in the Dornakal Diocese having 21 congregations where pastoral and evangelistic work is carried on with a Boarding School Here the children are given free food, clothes and education In June Rev. T. M. Thomas, the missionary retired and Rev I. C. Kurian took charge of the work.

We had a Retreat for the workers from July 5th to 8th Ten teachers were divided into three groups and each group was assigned a definite piece of work once a week. Messrs B. Joseph and T. M. Verghese of Bangarapet helped us in the evangelistic work during December. The Missionary visited the congregations and conducted baptismal and Holy Communion Services. A Survey of the Northern part of the field was carried out by us.

There are 130 children in the Boarding School, out of which 75 were supported by the Chirstian Children's Fund, U.S.A. To support the rest, money is got from different parts of India. Morning and evening prayers are conducted in the Boarding School and children themselves take part in prayers, singing songs, telling stories etc. We had a revival meeting for the children in March.

There is a branch of the Bethel Ashram in Kattarapalli where there are six workers who visit the different parts of the area.

We thank God for the good work that is done here.

Rev. I. C. Kurian,
Missionary.

A brief report of the N. M. S. Work in Jawadhi Hills in Tirupattur Taluk, for the year 1961–62.

For about 40 years evangelistic, educational and social work was done in Puram and Katteri and the neighbouring areas with the result that besides a big Christian congregation in the two places, we have two Elementary Schools, a fine Church and a number of Christian converts scattered in the area.

The Society's main work is to preach the Gospel but not to found a Church, and so we handed over the Christian Congregation, schools and all the property there to the Coimbatore Diocese last year and have entered the Jawadhi Hills, about 40 miles from Tirupattur, an area occupied by semi civilised people who have not heard the Gospel at all. We have now five Evangelists stationed in the different villages and evangelistic work is carried on with enthusiasm in spite of many hardships.

Jawadhi Hill tribes are still backward in many ways. Two years ago, our Madras State Chief Minister Sri K. Kamaraj Nadar visited the place. When he was informed of our activities by the District Forest Officer, he remarked that only missionary spirited persons could lift them up. From the foot of the hills to reach the top we go by lorries of the Forest Contractors. There is no other conveyance for the to and fro journey.

At Kutathur centre Mr. A. Aruldason, our Evangelist, continued the day school work started by his predecessor. The children of this place sing Christian songs, have memorised Bible tests, narrate Bible stories and pray earnestly in the name of Jesus. The adults coming to our Night School were given regular Christian teaching.

Mrs. Aruldason administers medicines to the sick patients. When the sick are not able to walk she goes to their houses and attends to their need.

At Kalyanamanthai centre Mr. S. Aruldas carries on the educational, social, medical and religious activities with great vigour. There is much response to the Gospel here. The Night School adults help him in singing songs as he goes to the villages to conduct open-air Gospel Meetings.

Ten young men have accepted Christ as their personal Saviour. They have bought copies of Holy Bible and they are now receiving systematic Christian teaching for baptism.

At Jamannamarathur centre Mr. S. V. Thondaiman and Mr. P. S. Muthiah are able to attract many sick people, even from distant villages. The medical training taken at Christu-kula Ashram Hospital is found very useful. They both very often visit the house of the sick and ex-patients in many villages all around. There they witness to the power of Christ to save all people from their sins.

Recently to Kundalathur village, three miles away from Jamannamaruthur, our evangelists were taken when a person there wanted to dig a fresh well. For the first time, on such an occasion, without performing any puja to their local deities, prayer in the name of Jesus was offered. It was very strange to many of the villagers. To their surprise fine springs were found at a depth of thirteen feet. Thus Christ's name was glorified there.

Rev. Gnanadikam,
Missionary.

General Secretary's Quarters, N. M. S. House

The Standing Committee of the N. M. S. decided to pull down the old and dilapidated quarters of the General Secretary and put up a new building costing about Rs. 15000/-. Friends are requested to contribute liberally towards this project.

NOTE

The N. M. S. Day of Prayer will be observed this year on Sunday, 14th October, 1962 by all the Churches, Institutions and Branches. Topics for prayer may be selected from the Call to Prayer. Churches are requested to send that Day's collection, if they are not sending an annual contribution, to the HON. TREASURER, N.M.S., ROYAPETTAH, MADRAS-14.

REWA MISSION

Report for 1961—62

Already in August 1961 our staff had moved from the rented quarters to our own two acre site. The pulling down of an old building occupied by the owner and erecting a new structure suitable for hospital purposes involved a great deal of labour and anxiety for Rev. C. B. Rao, but he was amply compensated for all his troubles when he could dedicate the building on August 13, 1961 in the name of the Triune God for the Lord's healing ministry through His chosen emissaries of the gospel. They had to use a good deal of the old material for the roofing and also the eight residential apartments have been touched up here and there for immediate occupation, but at least the roofing will have to be renovated sooner or later. The Lord's gift of this property has eliminated the constant anxiety that the staff felt as to the possibility of their being asked to vacate the rented premises if the owner had succeeded in getting a proper purchaser according to his desire. The acquisition of the new property has not only helped to stabilise the work but it has given great confidence to our workers that it is the Lord that has sent them and that He is taking care of the work and of the workers. It was a gift secured by the A. E. L. Church to purchase this property that made this possible. We need a further amount so that the good work that has already been begun might be completed so that the staff and the managing council may feel relieved that the property needs have been adequately met so that we can concentrate our attention wholly on the work and its much needed expansion both in regard to the hospital and in regard to the evangetistic work in and around Shahdol.

Last September three Officers of the Rewa Mission could visit the field when they attended, the N. M. S. Triennial Council held at Allahabad.

We are happy for these contacts with the staff and with the work. Several things impressed themselves very strongly as things that needed urgent attention. The one was in respect of personnel. The doctor was being overworked having to do a good deal of the nursing duties along with two inexperienced auxiliary nurses. We are happy that when no permanent senior nurse was available immediately, we appealed to the A.E.L.C. to release the services of Sister Agnes S. Gopal for a period of two or three years, and she entered on her duties as senior nurse and Business Manager from April 18, 1962. The need for an evangelistic woman missionary still remains.

We were also impressed about the urgency of putting the old houses in proper shape. We were happy that the Lord gave us through the ministry of our doctor even before Miss A. S. Gopal arrived such a phenomenally large income during the months February, March and April that she was able to contribute Rs. 2243·21 towards more thorough repairs of a block of three houses which has now been set apart as residences for the unmarried women staff and also a good deal has been done to safeguard the houses from any damage during the rainy season, and some additions have been made for the convenience of patients and their relatives.

Also it is a matter of great joy to see the work of the Holy Spirit in the hearts of many people and especially of a believing Brahmin family who have fully identified themselves with the congregation in its worship. The missionaries have reported that the wife is very eager to receive baptism, but the missionaries are waiting for the whole family to act together in this matter. There are also a few young men and

some women who have been drawn to faith in Christ, and we need to pray for them that they receive courage, and that the Lord arrange all things for them to make a courageous confession and come fully into the fellowship of the Church.

In the Murwahi Field there have been several baptisms–two from Karhani during the year under review, two from the Uraon area and two Hindus, one a matriculate working in the Postal Department and the other a middle passed young man working at the Government Colliery, four miles away from Kotma. Daniel Chandrabansi of Kotma is a Hindu of the Chandrabansi caste, the first convert from the old Rewa State as he belongs to the Kotma area of the Shahdol District.

The Uraon work is being steadily strengthened, and our main staff is being concentrated in this new area with now four couples working in the area. We are also looking for a growing congregation at Karhani especially when the wives of the converts could be instructed by Mrs. Thomas Kujur when she takes up work at Karhani as second teacher and congregational helper in October. As the centre of interest in regard to the whole field in the Pendra Taluk has now been shifted to the Uraon area, close to Pendra, it has been agreed that we should shift the headquarters of the field from Murwahi to Badhera Bahra on the Pendra-Murwahi Road on the Pendra side of the Sone which will therefore be not cut off from contact with Pendra Road during the rains as Murwahi is.

The *crucial ministry* of the Rewa Mission is *at Shahdol* where there is a clear unmistakeable demonstration of Christ's love and the power of God in answer to prayer through medical work and the community life of our two evangelistic missionaries, the doctor, the senior nurse and

other staff and our congregation. The quality of the new life that Christ makes possible in personal life and in the life of a dedicated community is something for which all the supporters of the work need to praise God and also something for which our continual prayers are needed so that the witnessing group at Shahdol may be upheld in prayer with a view to an increasingly significant demonstration of God's love and power.

The ministry of *the hospital* has secured a wide reputation that with scanty equipment miracles of grace are being wrought through our medical ministry, and non-Christians all over the district openly acknowledge that divine power is at work in the ministry of the Christian staff at Shahdol.

The Lord is at work, and what is needed is not only the whole hearted sacrificial service of our devoted missionaries in Shadol and Murwahi Fields but also the whole-hearted consecration of the members of the supporting Churches. Mission work leading to the expansion of the Church is essentially the work of the Holy Spirit and constitutes a call to Church members to stand by it and the emissaries of the Gospel in love and earnest intercessory prayer.

THE OFFICERS OF THE REWA MISSION.

N. M. S. OF INDIA

Receipts for April, May, June & July 1962

Uttar Pradesh

		Rs.	nP.	Rs.	nP.
N. M. S. Branch, Gorakhpur	...	248	50		
do Lucnow	...	357	26		
Methedist Church. Khatauli	...	40	00		
St. Paul Church, Allahabad	...	9	85		
Mr. S. Hiralal. Church, Jaunpur	...	23	00		
N. M. S. Branch, Kanpur	...	100	00		
Through Mr. S. S. Simeon, Allahabad	...	158	73		
Mr. A. B, David, Jhansi	...	5	00		
N. M. S. Branch, Dehra Dun	...	82	90		
				997	87

Delhi

A. I. P. F. Gospel Centre, Delhi	...	5	00		
Thro' Mr. Y. Santram ,,	...	400	00		
Mr. P. S. Ponratnam ,,	...	5	00		
				410	00

West Bengal & Calcutta

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Mr. B. C. Ghose, Durgapur	...	15	00		
				259	00

Assam

K. J. P, Synod, Shillong	...	267	97		
Mr. Sendra Bakai	...	1	00		
				268	97

Bibar

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				73	00

Rajastan

U. C. N. I. Church, Todgarh	...	5	00		
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Mr. J. Soans	,, ...	27	50		
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Miss S. Salins	,, ...	67	75		
Vikhroli Prayer Meeting	,, ...	45	26		
N. M. S. Fellowship	,, ...	20	60		
Mr. A. C. Furtado	,, ...	13	00		
Mr. J. Christopher	,, ...	44	98		
Mr. P. S. Ashwal	,, ...	3	00		
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				892	33
Madhya Pradesh					
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				25	00
Andhra Pradesh					
Madanapalle Church C.S.I.	...	25	00		
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				87	10
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Dr. Mrs, J. John, Kundara	...	5	00		
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,, Mr. Wilson Pearl ,,	...	5	00		
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,, Mr. L. A. Damanigi ,,	...	10	00		
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Mrs. H. D. Sebastian ,,	...	5	00		
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Rt. Rev. Mangal Singh, Bombay	...	10	00		
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Mrs. B. G. Savarna ,,	...	5	00		
Mr. G. Furtado ,,	...	5	00		
Mr. Bernhail Satyavrata ,,	...	5	00		
Mr. Cohin Satyavrata	...	10	00		
Mr. T, W. Menezes ,,	...	12	00		
Mr. D. D. Andrews ,,	...	5	00		
Mr. P. Sunita ,,	...	10	00		
,, V. Thyle ,,	...	10	00		
A. Wellwisher ,,	...	20	00		
Mr. L. T. Soans ,,	...	5	00		
Mr. C. Benedict ,,	...	5	00		
Rev. B. J. Kunder ,,	...	5	00		
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,, C. S. Anson ,,	...	10	00		
,, S. J. Pangler ,,	...	25	00		
,, S. Anchen ,,	...	10	00		
,, John Kundert ,,	...	5	00		
Mrs. C. Andrews ,,	...	5	00		
Mr. T. R. Babu ,,	...	10	00		
,, D. W. Soans ,,	...	6	00		
Dr. G. S. Maben ,,	...	3	00		
Mr. A. R. Clare ,,	...	5	00		
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			Rs.	nP.	Rs.	nP.
,, G. J. Emmanuel	Bombay	...	20	00		
Miss Sumati Satyavrata	,,	...	5	00		
Mr, John Anchan	,,	...	5	00		
,, S. Suchita	,,	...	5	00		
,, Lazar Salins	,,	...	5	00		
,, W. C. Weltha	,,	...	8	00		
,, B. E. Joseph	,,	...	5	25		
,, S. A. Earnest	,,	...	5	00		
Collections from,	Gadag	...	12	00		
Dr. V. Perian,	Bombay	...	10	00		
Miss Leela Markose	,,	...	2	00		
Mr. S, T. Amanna	,,	...	5	00		
,, John Amanna	,,	...	20	00		
,, J. E. B. Aarons	,,	...	5	00		
,, G. E. Suchitta	,,	...	8	00		
,, S. Suchitta	,,	...	2	00		
,, F. O. Soans	,,	...	5	00		
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,, J. Pheophil	,,	...	5	00		
,, A. E. Philips	,,	...	5	00		
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,, A. S. D. Furtado	,,	...	5	00		
,, Theodore Melville	,,	...	5	00		
,, J. P. Soans	,,	...	5	00		
,, H. D. Pengal	,,	...	5	00		
,, P. S. Pengal	,,	...	3	00		
,, N. S. Kawal	,,	...	5	00		
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Rev. E. B. Rangaya	,,	...	5	00		
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Miss Jacobina Azariah	,,	...	10	00		
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Mr. John Amanna	,,	...	10	00		
,, L. H. Soans	,,	...	10	00		
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			Rs.	nP.	Rs.	nP.
,, David Soans	Bombay	...	100	00		
,, Victor Kunder	,,	...	15	00		
,, J. K. Bernhardt	,,	...	10	00		
,, Austin D. Salins	,,	...	5	00		
,, E. G. Premier	,,	...	5	00		
,, S. J. Bangera	,,	...	5	00		
Mrs. J. S. Sylas	,,	...	5	00		
Mr. John Pearl	,,	...	5	00		
,, B. Karat	,,	...	5	00		
Dr. A. C. Kundert	,,	...	5	00		
Mr. N. Samuel	,,	...	2	00		
Mrs. Cisy	,,	...	5	00		
Collection from	,,	...	59	00		
Mr. G. Salins	,,	...	100	00		
,, Tejpal Kunder	,,	...	5	00		
,, S. R. Karat	,,	...	5	00		
,, J. V. Auchan	,,	...	5	00		
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Carnatak Church	,,	...	10	00		
Mr. J. B. Kaunds	,,	...	5	00		
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Mr. D. C Wesley,	,,	...	5	00		
Mrs. S. G. Parab	,,	...	10	00		
Mr. Oliver Pinehas	,,	...	5	00		
Mr. Sam Furtado	,,	...	5	00		
,, Jehiel Satyavrata	,,	...	15	00		
Miss J. Arons	,,	...	5	00		
Mr. D. P. Emmanual	,,	...	5	00		
,, D. P. Melville	,,	...	10	00		
,, Samuel James	,,	...	20	00		
,, B. A. Furtado	,,	...	5	00		
,, H Satyavrota	,,	...	5	00		
Mrs. R, Salins	,,	...	5	00		
Mr. V. Simons	,,	...	3	00		
Mrs. T. A. Samuel	,,	...	5	00		
Mr. Denis J. C. Furtado	,,	...	5	00		
,, A. J. Soans	,,	...	6	00		
Rev. B. J. Satyavrata	,,	...	12	00		
Mr. G. Amanna	,,	...	5	00		
Basel Mission Hostel	,,	...	10	00		
Mr. Oskar Suvarna	,,	...	10	00		
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Mrs. H. B. Fletcher, Miraj		...	25	00		
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Mr. Ellis Aarons, Bombay		...	100	00		

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Mrs. G. B. Masoji ,,	...	5	00		
Dr. N G. Khabade ,,	...	5	00		
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Mr. R. R. Karat ,,	...	5	00		
Mrs. G. Devadatta ,,	...	5	00		
Miss L, Bowden ,,	...	5	00		
Dr. S. G. Chopade ,,	...	5	00		
Dr. A. N, Gaikwad ,,	...	5	00		
Mr. D. Samuel ,,	...	5	00		
Mr. H. I. Fredrieks, Sangli	...	10	00		
Collection from Miraj & ,,	...	12	00		
Mrs. A. R. Bidari, Kolhapur	...	10	00		
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Mr. E. J. Khabade ,,	...	10	00		
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Miss Meuttman ,,	...	5	00		
Mrs. S. Airan ,,	...	10	00		
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Dr. M. P. Raubhise, Sangli	...	5	00		
Bethel Church,, Wanlesswadi	...	5	00		
Dr. J. G. David ,,	...	5	00		
Mrs. S. Martin & Friends ,,	...	6	00		
				1876	62

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Gurukul Lutheran Theological College, Kilpauk	...	16	00		
Triplicane Mylapore Pastorate C. S. I.	...	10	00		
Mr. G. Victor Solomon, R. A. Puram	...	80	00		
Dr. E. J. K. David, Madras-23.	...	5	00		
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Mr. M. A. Chelliah, Vepery	...	10	00		
Mr. T. A. Daniel, Royapettah	...	5	00		
Dewan Bahadur D. Ananda Rao, Madras	...	18	00		
Mrs. P. Devadason, Triplicane	...	25	00		
Mr. T. M. A. Jesudos, Vepery	...	5	00		
Mr. J. N. Cornelins, Mylapore	...	5	00		
City Collections, Madras	...	1710	00		
City Ladies Auxilliary Collections, Madras	...	142	50		
				2161	50

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Mr. L. Roberts, Kodaikanal	...	10	00

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Mrs. S. J. Sam, Tiruvannamalai	...	27	00		
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Mr. D. Devasirvatham, Kallakurchi	...	5	00		
St. John's Church, Vellore	...	100	00		
Mr. A. Jesudason, Komarapalayam	...	20	00		
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Capt. N. R. Thomas, Pennadam	...	25	00		
N. M. S. Branch, Kancheepuram	...	52	31		
				301	31

South Tamil area

N. M. S. Branch, Dindigal	...	30	00		
Mr. Titus Winfred, Trichy	...	5	00		
N. M. S Branch ,,	...	113	44		
Mr. S. Samuel Nadar, Munnar	...	5	00		
Miss Sornam Chinniah, Silkuvarpatty	...	25	00		
N. M. S. Branch, Munnar	...	1050	00		
Mrs. M. P. Stanley, Madurai	...	30	00		
Mr. S. Paul Raj, Kariyapatty	...	70	00		
Mr. V, Germany, Madurai	...	30	00		
				1358	44

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Mrs. Daisy Maduram	...	253	07		
				253	07

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Mrs. Hiwale, Jaunpur	...	2	00		
Mr. M. G. Balraj, Peermede	...	1	00		
Mr A. Jesudason, Komarapalayam	...	2	00		
Mr. A. Enoch, Erode	...	5	00		
Rev. Hanuq Lal, Jhansi	...	1	00		
Rev. S. Gnanabernam, Pendra	...	1	00		
Miss D. Grace Appavoo ,,	...	2	00		
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				65	00

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Dr. J. C. Williams, Nagercoil	...	20	00		
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Mrs. P. P. Jacob, Hyderabad	...	2	00		
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Mr. Peter Doraisamy, Royapuram	...	2	00		
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Mrs. Leela Cyril Raj, Cochin	...	10	00		

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Mr. G. D. Azariah, Khairabad	...	2	00		
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Mr. J. D. John Thomas, Kovur	...	10	00		
Mrs. S. Lovis Pausy, Martandam	...	5	00		
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Mr. J. W. Arulanandham, Chintadripet	...	3	00		
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S. S. S. Trust Fund, Hyderabad	...	600	00		
				621	00
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Anonymous for Cycle, Madras	...	100	00		
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Mr. S. David, Rajapalayam	...	50	00		
Mr. A. Vincent, Bombay	...	25	00		
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				200	00
For Chaukutia					
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The National Missionary Intelligencer

(News Sheet)

Vol LVI] OCTOBER 1962 [No VII

" Lo, I am with you alway, even unto the end of the world'.

Address delivered by the Rt. Rev. D. Chellappa, Bishop in Madras on Independence Day 1962.

CHRISTIAN CITIZENSHIP

Today is Independence Day. We are gathered here as Indian Christians to re-dedicate ourselves to the service of God and country. As Christians, who are Indians, what is to be our attitude to an India that is independent? It may be one of four possible attitudes.

(1) **Hostility.** Some Indian Christians are covertly or overtly hostile to the present State. They would argue that British rule was Christian rule, requiring their loyalty, but that, as it has been replaced by Hindu Raj, (although it may call itself secular State), their loyalty is not due to it. They are, therefore, quite right to oppose it and to be hostile to it so they say. Some may persuade themselves that such an attitude is Christian, but it is certainly not Indian. If we take this attitude, we shall be branding ourselves as traitors. The Church will be handicapped in its work, and the result may well be that the Christian community itself would either be wiped out or reduced to a shadow. One, who calls himself a Christian *and* an Indian, cannot take this attitude towards the State,

(2) **Blind Patriotism.** This is the opposite of the former. Its motto is: "My country right or wrong". No wonder, Dr. Johnson said: "Patriotism is the last refuge of scoundrels". And Nurse Edith Cavell, in a crisis exclaimed: "Patriotism is not enough". The attitude of blind patriotism leads to war between nations. It may be an Indian attitude; it cannot be a Christian attitude. We must indeed be nationalists, with an All-India outlook, but even more, we must be internationalists. Nationalism is almost every-

where taken for granted; inter-nationalism less so. It is the glory of the Church that it is inter-national. It is the glory of Christianity that it is a universal religion. Hinduism is a local product, intended for local consumption. The Christian Gospel belongs to the whole world. Christian patriotism does not require blindness on our part because, as Christians, we are called to be the salt of the earth; the church is called to be the conscience of the nation. One cannot be a Christian and at the same time be a blind patriot

(3) **Indifference.** This is the actual attitude of not a few Christians. They regard themselves and their Church as separate, in the sense that they have nothing to do with the world or the State. Their whole aim is individual salvation–salvation for themselves and salvation for others. They rightly look forward to the Second Coming. They rightly regard this world and the State as ephemeral — but wrongly believe they have nothing to do with it. Their interests are different from the interests of the State. Such an attitude needless to say, is neither Indian nor Christian. But this is a game at which more than one can play. If *we* are indifferent to the State, the *State* can be even more indifferent towards us. In the long run, we shall both be losers, we more than the State. No, a Christian cannot be indifferent to the State to which, as an Indian, he belongs.

(4) **Christian Citizenship.** This attitude is summed up in our Lord's injunction: "Render unto Caeser the things that are Caeser's, and unto God the things that are God's." He mentions Caeser first for two reasons. First, because the Pharisees, who heard him, were sure of their duty towards God, but not so sure of their duty towards the State. Secondly, the lower duty to the State is mentioned first because it is comprehended in the higher duty to God. Every Christian is *ipso facto* a good citizen. He has a duty to the State and to the society, of which he is a member, and under whose protection he lives. This was the teaching, not only of our Lord, but of the great Old Testament Prophets, with their emphasis on Society.

The Church is indeed called to evangelise individuals. It is equally called to redeem the world, for which our Lord died. Christians have to create a better society in which individuals can lead better lives. The salvation of souls should be their first duty, but it does not excuse them from their

duty to the material world in which they live, and from which they derive certain advantages. They are to strive for social righteousness, economic equality, and political justice. Our Lord, it will be remembered, not only saved souls, but cured bodies and minds. He addressed His message, not only to individuals, but to the nation as a whole.

In keeping with this ideal, the Synod of the Church of South India had, as its theme last year — CHURCH AND SOCIETY — and discussed the duty of the individual and of the Church to Society. God has placed us in India, and nowhere else, because it is in India that He wants us to live and serve. So long as we do not seek honour or hunt for power but are content to be self-effacing servants, we shall always be welcomed by our fellow-country-men.

But, indeed our duty is not determined by the attitude of our fellow-country-men towards us. The State may be hostile, like Nero; it may be friendly like Constantine; it may be neutral like the Indian secular State; but our faith is pinned not to the State, but to our Lord Jesus Christ, who is the "same yesterday, today and for ever"; for whose sake, we have to love and serve the loveable and the unloveable, whether these are to be found amongst individuals, in society, or in the State.

We are called to be *Desabakthas* and *Yesubakthas* — to be Christian citizens. Let us, therefore, re-dedicate ourselves, in our capacity as Christians, whom God has placed in India, so that we may serve not only God but also the country of our birth and the domicile.

CHRISTUKULA ASHRAM, TIRUPATTUR (N.A.)

Dear Friends,

This news letter goes out to those who could not be present with us on the 31st August and take part in the thanksgiving service ond other meetings connected with the eightieth birthday of Periannan (Dr. S. Jesudason). It was indeed a great day of rejoicing and thanksgiving to God in fellowship with many dear friends of the Ashram.

The day commenced with a thanksgiving service in our Jebalayam at 5-45 A.M. conducted by Rev. E. Tychicus of Vellore. The worship was followed by Holy Communion.

Rev. Tychicus pointed out in his sermon the several things for which we have to thank God for His gifts to us in the life and service of Periannan to the Christian church of South India. He mentioned how Periannan has been one of the pioneers in giving an orientation to the thought and method of worship in our church and how his composition of Ashrama Pamalai and Jebamalai have been of help in this direction. Again at 10-30 A.M. there was a fellowship meeting in Nool-Nilayam (Library) at which Dr. J. C. Savarirayan, Mrs. I. Krishniah and Shri E. W. Arianayagam spoke about their experiences of their long years of contact with Periannan. They made special references to his loving and affectionate nature, Captivating friendship, his spirit of patriotism and sacrifice, his far-sighted vision and his life of faith and prayer. Periannan in his reply made special emphasis that if Ashram life meant freedom to concern one-self with the things that are of God, it ought to really give itself more fully to one's neighbour with the very love of Christ, He said that celibacy does not mean either breaking with human affections or indifference, but calls for the transformation of our natural love. The numerous letters of greetings and messages were then read out and some of them were from distinguished persons like Shri C. Rajagopalachari (Ex-Governor General of India) The Rt. Rev D. Chellappa (Bishop of Madras) The Rt. Rev. John Samuel (Bishop of Coimbatore) Shri Avanasilingam Chettiar (Member, Lok Sabha) Rev. Dr. A. C. Abraham and Shri M. Sunder Rao, (Vice President and Gen. Secretary of National Missionary Society). The meeting then closed with prayer.

At lunch time Bro. Shunmugasundaram, with the help of a few other Ashram volunteers staged a short dialogue to dipict some of Periannan's idiosyncrasies. There was also a good meeting in the School at 3-30 P.M to greet Periannan on his birthday by the school children. Three of our old boys spoke in flowing Tamil about their experiences of contact with Periannan as their Guru. This was followed by a public meeting at 5 P M. under the shade of our Big Arasamaram (Bogi tree) near the library. There was a gathering of about 300 friends at this function. Tea and light refreshments were served at the gathering and the meeting commenced with prayer offered by the Rev. Borthwick. Sri Chinnathamby Nainar conducted the proceedings of the meeting and at the outset he requested Dr. C. Varadarajanar (Tamil Professor,

Pachiappas College, Madras) to have the portrait of Periannan unveiled. Periannan was then greeted with garlands by several friends and organizations like the Rural medical service Unit and the National Missionary Society. Shri T. G. Viswanathan spoke on behalf of the Medical Service Unit and recalled to our memory that the Medical Unit had its birth exactly twenty years ago when we celebrated Periannan's sixtieth birthday. Shri S. Devaprasad (Secretary of National Missionary Society) spoke on behalf of the society and expressed gratitude and praise to God for Periannan's able and helpful counsel and service to the society from time to time.

Dr. M. Varadarajanar then rose to address the gathering and he made fervent appeal to the gathering in his sweet and eloquent Tamil to follow a life of Bhakti and selfless service in their own spheres of life and occupation and thus express their sense of gratitude to Pariannan who at the call of his Master has dedicated his life to serve His children.

The Ashram brothers and I are deeply grateful to you for your kind messages of greetings and prayers.

Yours Sincerly,
(Sd.) Raja Savarirayan.

The Madras N. M. S. Ladies' Auxiliary Sale

The Sale came off on the 11th of August 1962 at Balar Kalvi Nilayam, Vepery. The President Dr. Mrs. S. Thambiah, Vice President Mrs. Gladstone Abraham and the Hon. Secretary, Miss H. Stephen and the Committee members had made sufficient preparations for the Sale. Miss V. Appasamy, Headmistress of the Vidhyodaya Girls' High School, Madras opened the Sale after a brief speech at the meeting when the report of the Jawadhi Hill work for the year 1961–62 was presented by the Secretary. The various Stalls were well patronised by the Christian public and friends in Madras. About Rs. 2,700/- was realised from the Sale.

The Office-bearers and the Committee members of the Ladies' Auxilary deserve the sincere thanks of the N. M. S., for this generous and regular support given every year. Miss J. Comstock and the staff of the Balar Kalvi Nilayam were good enough to permit the use of their premises for our Sale for which we thank them.

REPORT OF N. M. S. WORK IN ALMORA-GANAI CHAUKUTIYA

This month I had the privilege of working in various 'Melas' in the neighbouring villages. I distributed Tracts and witnessed to the Lord in several places.

Our School work is going on very smoothly. There is all possibility of increase of children in our School.

On Indepence Day, our school children led a procession in Chaukutiya Ganai, People were happy to see their children take part in this way. They donated sweets for the children and I am thankful to the public for their lively interest in my work.

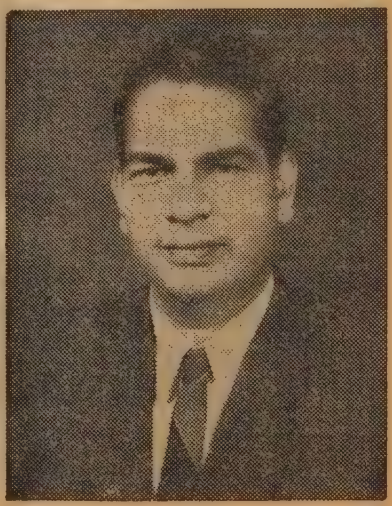
My poems composed in local dialect are a great source of inspiration to the people and I pray that God may continue to bless me in such a way that my talents may be used for His work and kingdom

Children are taught the Lord's prayer and the Twenty Third Psalm. I am also doing my library work. Please remember me and the work in this area in your prayers.

Wilson Singh,
N. M. S. Worker.

Delhi N. M. S. Fete

The Delhi Branch of the N. M. S. is holding a Fete on the 10th of November, 1962 and also bringing out a Brochure and a message from the President. The following are the members of the Committee :—



MR. A. S. SEYMOUR,
President
N. M. S. Branch, Delhi.

The Rev. Dr. A. F. Nelson, Convener.
Mr. A. S. Seymour.
Mrs. Ivy Nelson.
Miss V. Thakurdas, Treasurer.
Mrs. A. B. Ditta, Principal, Francis Girls' High School, Delhi.
Miss Devi Ditta, Principal, Queen Mary's High School, Delhi.
Miss Srivastva.
Mr. E. W. Comfort.
„ A. P. Newton.
„ Y. Santram, Organising Secretary.

N. M. S. Concert on 22—9—1962 and N. M. S. Fete on 24—10—1962. by Allahabad Branch.

Our readers are asked to remember the Fete in their prayers.

The late Rev. G. P. James, B.A.L.T., B.D.

Mr. G. P. James was born in December 1884 in Madurai. After schooling in the Pasumalai High School, he graduated from the S. P. G. College, Trichinopoly after a brilliant academic career. At the Teacher's Training College, Saidapet, he was the college and hostel mate of our President Dr. Radhakrishnan. He took his B. D., in Bangalore and was appointed Headmaster of the Pasumalai High School. In 1942 he retired from the High School and became the first Indian Principal of the Pasumalai Union Theological Seminary, and in 1945 he retired.

He was the Headmaster of the Students Tutorial in his seventies. Due to an accident he was incapacitated from active work.

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Licensed to post without pre-payment.

He took an active interest in the work of the National Missionary Society and was the Secretary for Tamilnad Committee for many years. He organised several Branches of the N. M. S., and sponsored many conferences under the auspices of the N. M. S. He took a keen interest in evangelistic work and held many honorary posts

We thank God for his long life and Christian example. He had influenced many a young life in the South Tamilnad.

We send our sympathies and condolence to the members of the bereaved family.

The late Rev. Nalliah of Dindigul

We regret to learn of the passing of Rev. J. S. Nalliah who had evinced great interest in the N. M. S. in Dindigul and the South Tamil Area Committee. He had composed a number of songs and lyrics to be sung before the Conventions which were much appreciated.

Our sympathies to the members of the bereaved family.

PRAYER TOPICS

Let us pray:

That God may bless the efforts of the members of the Bombay Branch who are planning and preparing for the meeting of our Executive Committee from the 26th to 28th October.

For the observance of the Week and the Day of Prayer of the N. M. S, 7th to 14th October in all the Churches and Institutions in India.

That God may send a worthy President and a devoted and energetic General Secretary for the Society.

General Secretary's Quarters, N. M. S. House.

The Standing Committee N. M. S., decided to pull down the old and dilapidated quarters of the General Secretary and put up a new building costing about Rs. 15,000/-. Friends are requested to contribute liberally towards this project as this is a long-felt need,

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Printed & Published by Mr. S. Deva Prasad, Superintendent of the N. M. S. Press 103, Peters Road, Royapettah. Madras.
Editor: Mr. S. Deva Prasad, N. M. S. House
Royapettah, Madras-14.

The National Missionary Intelligencer

(News Sheet)

Vol LVI] NOVEMBER 1962 [No VIII

" Lo, I am with you alway, even unto the end of the world'.

N. M. S. Executive Committee Meeting, Bombay.

26 – 28th October 1962.

As you receive this News Letter, the Executive Committee of the N. M. S. will be meeting in Bombay invited by the Bombay Branch for deliberating on some of the important items of business. Very often, in such Christian gatherings, the spiritual side is eclipsed by discussions, expression of certain views and individual feelings. Pious resolutions are passed, sub-committees formed and platitudes expressed in addresses which, sometimes are not effectual. At this meeting, important items of business such as the appointment of a President, General Secretary, future of work in Nepal and Puri have to be decided upon. God's children interested in the Society are earnestly asked to remember the Committee before God that it may be perfectly willing to be guided by the still small voice subordinating everything to His will.

We are grateful to the members of the Bombay Branch and friends of the N. M. S. in Bombay city for their straining every nerve to make suitable arrangements for the convening of this committee and making the sessions a success.

JAWADHI NEWS

Friends from Kolar Gold Fields N. M. S. branch made arrangements with me to spend five days with us in order to know our work directly. They took part in our evangelistic programme during their stay with us, from 11th to 15th August. They were taken to very interior places also and they enjoyed preaching the Gospel to those folks.

The group of catechumen at Kalyanamanthai were given Bible studies for two nights and everyone of them confessed their sins in prayer and asked our Lord Jesus to come into their lives. Most of the people in Kalyanamanthai, Thopur, and Narthamarathur have seen many things to know that Jesus Christ is the Living God.

Arasamaravaliyur is one of the new villages visited this time. A very thoughtful question was raised there as to the test of finding the true God. They were all very much confused with the idea of many Gods. Just as the true father suffers for the sake of providing the needs of his own child, so also the True God is the one who suffers for us to make us whole. We made it very plain to them that Jesus Christ alone gave His life as a ransom to redeem us and to lift us up to the position of the children of God. This answer convinced many to believe Jesus Christ to be the only True God.

At Bargur village the Christian carpenter from Trivandrum has won one youngman of the hill tribe for Jesus Christ. His name is Baddu and we started calling him Peter. He is quite prepared to receive Baptism.

On the 12th of August, at Jamnamarathur, we had one day retreat for all our workers with their families. The Christian carpenter, the Christian teacher employed in the Forest department school and the Christian Director of the Bee-keeping Department, all the three with their families joined the retreat. This kind of fellowship, group prayer and joint Bible Study have helped every one to come closer to the Lord and be a witness among the hill tribes.

Along with Mr. S. Aruldoss I visited the enquirers in and around Kutathur to strengthen their faith. May the Lord of the harvest establish His church here in the near future.

R. Gnanadikam.

EXTRACTS FROM MR. SAM JOHN'S LETTER

Ishapanthy Ashram, Puri, the 3rd September '62.

We were having a Bible Class in the library for sometime with the help of one Mr. John Box, but as it involved Rickshaw hire for us and for him, to and from the Library, we are having now the Bible Class in the Ashram for 2 days a week.

Next month, during Dushera or Puja holidays, we propose holding a Bible Study Course for a week combined with preaching if possible and Tract distribution and selling of books, providing them with food and accommodation only for those desirous of learning the truths from the Bible with the help of Mr. John Box. This time, we have limited the number to 10 only. This may help up to find out and pick up good evangelists, if any, and at the same time help men to know details from the Bible and do some work for the N. M. S. by selling books and doing evangelistic work. If this is found successful, we may arrange for more number, God willing, next summer holidays. This will mean Study and work for accommodation and simple food without any cash payment.

At Nulia Sahi (which is called Balukand Ratnakar Road) we started a school for teaching Telugu language etc. to children and adults in a small room rented at Rs. 10/- a month; but as the room was too small for 35 to 40 children and as our men from the Ashram cannot stay late at night for teaching the adults, we have taken on rent for Rs. 50/- a month a bigger house with 4 rooms, a courtyard, and a hall for the school on trial for a month provisionally pending approval by the Commission, when its members will be visiting here by the end of this month. Although the rent is only a month's pay of an evangelist, we shall be able to do half a dozen evangelists' work from that place as it is one of the houses with long lease in that locality. This is a house with thatched roof. The Landlord is in Calcutta and his agent, who is the Headman of the village, agreed to give the house on rent, but when he wrote about renting the house to the landlord, the latter wrote back and told the agent not to rent the house but to sell it, as originally decided by him as the house is not good for his proposed business. This house was purchased for Rs. 5000/- some years ago when the land and house were cheap and now he may sell the same for a little or no profit. As this house is near the sea-shore, it is occupied during the Summer season, but now being the slack season, we are able to get it. If we can purchase and improve it for the use of our workers, it will be an ideal place for our work.

REPORT FOR THE MONTH OF SEPTEMBER 1962

N. M. S. Centre Ganai — Chaukhutia.

During the month, preaching was done in the fairs by selling Tracts and singing Christian bhajans and poems. Often I visit hospitals and sympathise with the patients and preach there through Christian songs and poems. At present the eye specialist of Khairabad has come here, and fortunately there is a Christian brother belonging to Methodist Church. It has given me great encouragement to work with that brother. The people in general invite me to entertain them with my Christian songs and poems. The School is running as usual and the number of girls and boys is fifty. On the birthday of the President a procession went out. A shopkeeper presented Rs. 3/- to distribute sweets to the children. Christian preaching is also done along with the teaching. People read Christian Literature in Library.

I am thankful to Mrs. V. Ram for the contribution of her third parcel of Christian literature. I got this in answer to your prayers and the people here are responding to His cause. If I get some medicines the work could be done more smoothly.

Friends are requested to pray for the Christian work at Chaukhutia.

Wilson Singh.

NEWS FROM PARKAL

Christian Reading Room and Library at Parkal

Rev. K. E. Eapen writes as follows:

"Today August 31st is my birth day and three score and four years have passed away in my life. 38 years ago my wife and I were brought to the Telugu country in the Deccan as Travancore Church's First Pioneer Missionaries to its Telugu Mission. On February 15th 1924, at the pro-Cathedral Church at Kottayam in Travancore the first Missionaries were committed to God's care and protection. I still feel and believe that fervent prayers of the congregation have been abundantly answered. When I retired from Travancore Church's Mission Board Service in 1954 we had by God's grace baptised 2486. In August 1962, three Caste Hindus were baptised who can be considered as the first fruits of the Christian Reading Room and Library, Mission work in Parkal.

I hope you will rejoice with us and thank God from the bottom of our hearts for his answering our prayers and blessing our efforts.

Rev. Dr. Abner Nelson

Delhi.

A CALL TO PRAYER AND PRAISE

The Delhi area N. M. S. needs special prayer at this time when we are in the midst of preparation for our Annual Fete scheduled on the 10th of November, 1962. May all be given grace to trust the Lord, that they may be able not only to raise the funds through their efforts for our indigenous Missionary work but be able to reap a rich harvest of souls borne into the eternal Kingdom.

As Chairman of the Fete Committee, I take no credit for what has been accomplished in the past, but would say that we have a wonderful group of helpers who have a keen interest in the N. M. S. work, both in service and financial giving. I trust that through this Fete we all will receive inspiration and our hearts may rejoice with this manifestation of His Spirit working in us. We praise God for the great things He has done for us.

The N. M. S. is the business of all the Churches and I am grateful to our Almighty God for considering my ministry as Hony. servant in this Missionary work, the closest thing to the heart of our Lord and Saviour Jesus Christ.

Yours because of Calvary,

Abner F. Nelson,

Chairman, N. M. S. Fete Committee, Delhi.

N. M. S.

MADRAS LADIES' AUXILIARY SALE A/C FOR 1962

Vegetable Stall			
Dr. Mrs. L. Thambiah, and Mrs. Roberts	...	951	60
Refreshment stall			
Mrs. J. G. Abraham and Miss H. Stephen	...	1301	32
General Stell			
Mrs. S. G. Mani, Mrs. I. Cooper, and Mrs. S. K. Michael	...	629	42
Pullau Stall			
Mrs. A. C. Gabriel	...	108	00
Pickles, Medicine etc.			
Mrs. F. Smith	...	78	62
Ice Cream			
Mrs. M. Santhosham	...	46	00
Lucky Dip.			
Mrs. M. M. Nathaniel	...	52	20
Lime Juice			
Mrs. Solomon	...	84	85
Side Shows			
Puppet show etc.	...	23	20
Miscellaneous			
Amount received from friends	...	30	00
Total	...	3305	21
Less Expenses	...	267	18
Net Amount	...	3038	03

LIFE MEMBERS OF THE N. M. S.

(Continued from the June '62 Issue)

48.	Mr. P. S. Yesudason	Puttur
49.	Dr. A. Nallathambi	Ambur
50.	Mr. H. P. Singh	Almora
51.	Mr. S. Furtado	Bombay
52.	Rev. Dr. A. F. Nelson	Delhi
53.	Bishop Mangal Singh	Bombay

SERAMPORE COLLEGE

Theology Department

Applications are invited from suitable candidates for admission as **internal** students to the following Theological Courses at Serampore College (Teaching) for the session which will open on July 1, 1963.

Preliminary Divinity (P. D.) Course (for non- graduates).

Bachelor of Divinity (B. D.) Course (for graduates or holders of P.D. with Distinction).

Master of Theology (M. Th.) Course in Christian Theology and History of Religions (for examinations of 1964) for holders of the B. D. First or Second class.

All intending condidates for the B.D. Degree will be examined in Scripture Knowledge, General Knowledge and English in December. Applications must be submitted **not later than October 31st 1962.** Candidates sitting for Bachelor's Degrees in 1963 may make provisional application.

Copies of the College Prospectus and application form may be obtained on request from the Secretary for Theology, Serampore College, Serampore, Hooghly, West Bengal.

A few College Scholarships to cover about two-thirds of a student expenses are available.

M. N. Biswas,
Offg. Principal.

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General Secretary's Quarters, N. M. S. House.

The Standing Committee N. M. S., decided to pull down the old and dilapidated quarters of the General Secretary and put up a new building costing about Rs. 15,000/-. Friends are requested to contribute liberally towards this project as this is a long-felt need,

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The National Missionary Intelligencer

(News Sheet)

Vol LVI] DECEMBER 1962 [No. IX

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"Lo, I am with you alway, even unto the end of the world'.

N. M. S. Executive Committee Meeting at Bombay.

The N.M.S. Executive Committee met at Bombay from the 26th to 28th October, 1962 at the kind invitation of the Bombay Branch. The venue of the meeting was the Hume High School where the members were lodged and hospitality provided.

On the opening day, Bishop Mangal Singh of the Methodist Church gave an illuminating address after which a resolution was passed assuring the Prime Minister and Government of the whole-hearted support and co-operation of the National Missionary Society and the Indian Christians in the war effort. A cheque for Rs. 500/- was sent to the National Defence Fund.

Mr. Paul Sudhakar addressed the members and the Christian public on two evenings on 'Gita and Christ' exhorting the Indian Christians to study the other religions with a view to intelligently leading on the educated Hindu to Christ. The talk was much appreciated.

On the second day, a Reception was arranged by the Christian public of Bombay. Mr. S. T. Edward extended a warm welcome to the members and Dr. A. C. Abraham gave the challenge of the N. M. S., to the gathering. One or two main items of business transacted were the appointment of Rev. P. J. Thomas of Ankola Ashram as General Secretary of the N.M.S., for two years and the work to be started in Rajasthan with the assistance of Rev. Mangalwadi.

On Sunday, the 28th October six of the members preached in the different churches. The same evening and on Monday members of the Gospel team (four) visited the groups assembled in the suburbs of Bombay at the invitation of Mr. J. P. Ashwal, Secretary of the Kanarese Branch.

Our grateful thanks are due to the Branch Committee consisting of Mr. S. T. Edward of the Cement Marketing & Co., Mr. P. R. Gaikwad, Director, Nagpada Neighbourhood House and Mr. Henry Devadoss, Secretary, Y. M. C. A. for so kindly undertaking such a great responsibility in spite of their stay far apart in such a big city as Bombay and engaged in their regular office duties. Above all, we praise God in that His guidance was evident in our deliberations.

MY TRIP TO THE KUMAON HILLS

Sat Tal is one of the picturesque spots with its sparkling tals-(lakes) and surrounding hills. It is a quiet place with bracing climate. To us, its chief attraction is the Sat Tal Ashram with Bro: Stanley Jones as its Acharya. It is an ashram which attracts people from all parts of India and even out of India who gather there for about three weeks for spiritual regeneration and refreshment. Here. many find their Lord for the first time and for many it is a place of rededication. To me, it affords an excellent opportunity of forming wide contacts. Every year, a temporary branch of the N.M.S. is opened for the period of the Ashram. This year, we collected Rs. 158·40 nP. At one meeting, the message of the N.M.S. was given and many young people heard it for the first time and some of them promised to help.

A regular branch exists at Naini Tal with Mr. Greenwold as its Secretary. The late Dr. Mayadas was its President. When I visited him this year, I was shocked when Mr. Greenwold told me about the death of Dr. Mayadas. He was a tower of strength to the N.M.S. and was the chief instrument in helping me to organize this branch 5 years ago. We offer our thanks to God for his dedicated life and condolence to his relations. I am thankful to Rev. & Mrs. Hamilton for their kind hospitality and giving me a chance to speak in both the morning (Hindustani) and evening (English) services.

At Almora, I enjoyed the cordial hospitality of Rev. & Mrs. C. S. Khiyali-D. S. I am grateful to Rev. Harsh D. Singh, pastor, for allowing me to speak in his Church to a packed congregation in the evening. In the morning, I took the service in the Leper Asylum Church. I visited several friends including Mrs. Rane and her sister Dr. (Miss) Paul who are supporting our Ganai field. I was lucky this year

to enrol two Life Members—Bishop Mangal Singh of Bombay who was on holiday there and Mr. H. P. Singh–(84 years old) the oldest living member of the N.M.S. He is a regular reader of the N M.I. and is always speaking to his friends about the N.M.S. Rev. Khiyali has also promised to send his life membership contribution later.

Rev. Khiyali and I visited Bageshwar, about 55 miles from Almora, near the Tibetan border. Besides being an importtant religious centre for the Hindus, it is a very strategic and growing town because of the present political situtation. We surveyed the town and found a most centrally located house which we could rent for our preacher. The landlord, a Hindu, is very co-operative. Pointing towards an open space in front of the house, he said, "You can do your prachar-(preaching) from here." The sanction of the Headquarters for opening a field here has been accorded. From here we can work upto the Tibetan border and among the Tibetan and Bhotani refugees. We have got everything but the man. Let us pray to the Lord of the harvest to send labourers!!

At Ranikhet, I spoke in the morning at the English combined service and in the evening at the Methodist Hindustani service. I was pleasantly surprised when priests of both the churches were kind enough to give the Church collections of that day for the work of the N.M.S of their own accord.

My greatest regret this year is that I was not able to visit our Ganai field. When I was at Ranikhet, it began to rain heavily and it appeared as if the monsoons had broken out in right earnest. Roads became dangerous and to add to the difficultis, the hill motor drivers went on strike. So it became extremely difficult and risky to go to Ganai, specially when we have to walk on foot a distance of about 12 miles from Dwarahat. So, on advice of friends of Ranikhet I had to abandon my long looked for trip to Ganai-though reluctantly.

On my way back, I broke my journey at Bareilly and Lucknow. At Bareilly I have been trying to form a regular branch, but due to several reasons have not been successful so far. At Lucknow, a regular and strong branch exists, and I took the opportunity of visiting the office-bearers and other

friends. I have every reason to hope that this branch will grow from strength to strength and be an example to other branches in the North. Let us pray that our hopes may be fulfilled.

A. V. SINGH,
Organising Secretary N.M.S. (N.I.)

N. M. S. Prayer Day at Bangalore.

The 14th of Oct. the N. M. S. Sunday was observed in Bangalore in all the churches. An appeal was sent to all the presbyters asking for the day's collection and to pray for the work of the N.M.S. In contacting the churches, we had the full co-operation of the Rt. Rev. N. C. Sargent, Bishop in Mysore. We are very grateful to the Bishop for his encouragement.

In connection with this, a special service was held on the same evening at St. Andrew's Church, Mr. Rajah J. Swamidoss of Madras being our guest speaker. We are very grateful to Rev. David Mackie for all his help in arranging for the special meeting in his Church. An intercesory prayer was offered by Dr. F. Muliyil for the N. M. S. workers and the different fields.

Mr. Rajah Swamidoss gave a very inspiring sermon based on the Miracle of Feeding the multitude. This is the only miracle found in all the Gospels and the account is the same in all. The power of Jesus that performed the miracle-the same is there even today.

Mr. Swamidoss dealt with the following thoughts such as Jesus' compassion on the multitude who desired to see Him as is the case in India, and His blessing the loaves and fishes to satisfy the hunger of people.

We all felt that the N. M. S. message was delivered with emphasis to the Christians in Bangalore.

Mrs. Sathyaraj,
Secretary.

Chaukutia Field Report for the month of October '62.

During Dashera I have had the privilege of visiting several distant villages and preaching the Word of God. With a desire to hear my poems and songs, people invited me

to their villages, and thus I presented the life of Jesus Christ to them through those specially improvised Christian songs, suited to meet their needs.

Once in a month, I also visit Dwarahat, a place few miles from Gansi to establish close contact with all the Christian families there. On the way, at many a shop, people request me to recite some of the poems in "pahari dialect" and in this way, I find a good opportunity to tell them about our Lord Jesus Christ.

Our lower Primary school is functioning efficiently. Last month we had a total enrolment of 50 boys and girls, but since a Govt. Upper Primary school has been opened in the beginning of this month at a distance of three furlongs, the number of boys and girls has gone down to 35. With the help of pictures, Biblical stories are taught to them and they take a lot of interest in learning Christian songs and hymns.

Library work is also going on well. People are eager to read the Christian literature.

I request you all to kindly remember this centre in your prayers so that the work here may continue in strength.

Wilson Singh
Ganai (Chaukhutia)
Almora.

THE NATIONAL MISSIONARY SOCIETY

West Bengal Branch

Report for the Year October 1961 to September 1962.

October 1962 witnesses the completion of four years of the West Bengal Branch of the N. M. S. of India. It was organised on 2nd October 1958, at a public meeting held at the Y.M.C.A. 25, Chowringhee.

At the annual meeting held on Tuesday, 7th November 1961 the Executive Committee was elected, consisting of Mr. N. K. Bose, President & Treasurer, Rev. S. C. Sircar, Secretary, Messrs. C. A. Cornelius, C. Edwin, D. Mitra, D. Muthalaly, P. B. Saha, L. M. Kundu, S. M. Banerji, H. K. Mondol, Revs. John Siromoni, D. P. Rai Chaudhury and S. K. Kisku with power to co-opt.

Apart from holding monthly meetings for prayer and routine business, the Branch has not been able to engage in other forms of activity; except that a 'Retreat' was held in the Julian Hall of the L. C. R Baptist Church and was conducted by Rev. J. L. North, Pastor of this Church. The attendance was very poor.

Our membership is almost the same as last year, new members replacing the dropping off of older members.

Our thanks are due to the Y.M.C.A., the Lower Circular Road Baptist Church, the Osmond Memorial Church and the Hathibagan Methodist Church for allowing us to hold our meetings in their halls and Churches.

Excluding arrears of unrealised dues from members, our income during the year ending 30th September 1962 was Rs. 759/- and the expenditure was Rs. 695.97. The expenditure included donations of Rs. 200/- each to Head Quarters, the Puri Ashram and St. Andrew's Mission, Haluaghat. Balance in hand on 1st October 1962 was Rs. 375.59 and therefore the balance in hand on 30th September 1962 is Rs. 438.62. The figures given are subject to audit. From the 25% allotment of income for the local requirements of the Branch Rs. 50/- each was donated to St. Saviour's Church, Calcutta, the Headquarters in Madras, the Puri Ashram and St. Andrew's Mission, Haluaghat, as there was a substantial unspent balance under this head.

The hope expressed in our last report that the Branch was eager to undertake some local project connected with evangelism remained unfulfilled during the year under review and we have to record with a sense of disappointment that little progress has been made in enlisting new members and in presenting the challenge of the Society to the Christian public.

These objectives are still ours and we shall prayerfully and earnestly bear them in mind during the year into which we are entering.

N. K. Bose,
President.

ANNUAL REPORT - Jawadhi Field.

Till the 31st of August 1962 I was having Tirupathur as my headquarters and helping our recent converts scattered all over this taluk. Since the Coimbatore Diocese has not made any arrangement to take care of these folks, I have been doing it. But the N. M. S. Standing Committee had asked me to go to Alangayam and hence I had to shift my headquarters to Alangayam on 1st Sept. 1962.

As long as I stayed at Tirupathur, the enquirers from different villages and the converts were able to come to me for spiritual help. Now that I have come far away from them, they should be spiritually looked after by the diocese. The small congregation at Thimmampet is still looking up to me for help.

I cannot give up the Muslim work for which the Lord has laid a burden in my heart. There are open doors for Gospel work among the Muslims here at Alangayam and half of the population is Muslims.

It is really very advantageous for me to be at the foot of Jawadhi hills to contact the hill tribes who come here from many a village to buy stores. Now-a-days when I camp on the hills, I visit every time some new villages and I am indeed thankful to God for preparing their hearts in advance to listen to the gospel.

R. Gnanadikam.

REWA MISSION

After attending the N. M. S. Executive in Bombay, I went to Shahdol, headquarters of Rewa Mission on October 31st. On November 3rd, Treasurer John Nallathambi and Rev. V. John, Vice President, South Andhra Lutheran Church joined us at Shahdol, when the Missionary Conference was in session to finalise field budget proposals. On Sunday the 4th the delegates from S. India were happy to meet a very large congregation at the Morning Service when the foundation stone was laid after a brief testimony based on Ps. 77. 14 'Thou art the God who doeth wonders.' On that day the father of the believing Brahmin family, Compounder Shiv Prasad was baptised with a Telugu couple and a five year old son, and

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a Brahmin woman with a two year old daughter. Earlier, Kumari Ruth Sastikala Gaekwad had been baptised; and soon the Compounder's wife with two children will be baptised at Shahdol.

At Kotma, Heeralal of Karham, Pyerlal, son of the village leader at Ganganaitola was baptised with another Uraon.

On November 6 - 7, the Workers' Conference was held at Kotma, after which the delegates from the Arcot and South Andhra Churches toured the new Uraon area and visited Murwahi. We praise the Lord for God's marvellous acts in the work of the Rewa Mission.

OBITUARY

We regret to announce the passing of Mr. E. R. Joshua, father of Miss E. L. Joshua, our former Organising Secretary for S. India who is known to many in the South. Mr. Joshua was a good father and sincere Christian who was interested in Church activities. We convey our sympathy and condolence to the bereaved family.

General Secretary's Quarters, N. M. S. House.

As the Standing Committee of the N.M.S., has decided to pull down the old and dilapidated quarters of the General Secretary and put up a new building costing about Rs. 15,000, friends are requested to contribute liberally towards this project which is a long-felt need,

Printed & Published by Mr. S. Deva Prasad, Superintendent of the N. M. S. Press 103, Peters Road, Royapettah, Madras.
Editor: Mr. S. Deva Prasad, N. M. S. House
Royapettah, Madras-14.

The National Missionary Intelligencer

(News Sheet)

Vol LVI] JANUARY 1963 [No X

" Lo, I am with you alway, even unto the end of the world'.

Wish our Readers and Friends a Blessed Christmas and a Happy New Year

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WORLD COUNCIL OF CHURCHES

Division of Studies

COMMISSION ON FAITH AND ORDER

WEEK OF PRAYER FOR CHRISTIAN UNITY

1963

January 18–25

"HE IS OUR PEACE" (Ephesians 2.14)

This is a call to pray together for Christian unity. "He is our peace." He has reconciled us with God. Yet we do not live together in a unity where true peace can be seen. We all call upon the name of the Lord Jesus Christ, yet we are not in a position to praise and glorify his name in every place as his one people. We speak of the one hope of our calling, yet we are not in a position to live together in this hope.

Surely, this contradiction must weigh upon us. Does it not compel us to come together before God? We differ from

one another in many ways, but we are all alike in the pain which we feel over this situation. We can therefore all alike come before God and pray to Him :

For the unity for which Christ prayed, unity in truth and love, for the sake of our common witness and service.

New Year Thoughts from the New General Secretary

Dear Friends,

I believe firmly that God has guided me and the Committees of the Society in the matter of calling me to the General Secretaryship for the next two years. For me to leave my present work and the setting in which one was placed for not less than twenty-two years, the clearest conviction that God wants me to do it, was an absolute necessity, and it has come. I am thankful to you all who have been praying for this matter and I request you all to hold me up further in your prayers and to be writing to me about the work of the Society which we all love so dearly. The National Missionary Society lives in and through its friends under God.

I was a year and three months old when the N. M. S. was born. I had some contact with the Society even in my young days. But it was in the year 1940 that the then General Secretary persuaded me to write an article for the N. M. I. on "The Call of the N. M. S and our response", because it was in that year that my wife and I with two other companions came over to N. Kanara, not fully aware of the fact that we were going to be missionaries of the N. M. S. We have been very happy to have that kind of a connection till two years ago, when the work of this field has been handed over to the Marthoma Church to be in full control. And it is just at a time as this that I am called to be the General Secretary of the N. M. S. itself. There have been calls more than once in the past. But the way was not clear then as it is now, and I am thankful to God for this. The victory is half won when one is assured of the hand of God in the fight.

One of the most heartening things in this work is the fact that many friends are thinking hard about the Society—

its present and its future. It is nothing strange that all are not thinking along the same line. But everyone is fully agreed on one thing namely, that the society should be at its best, that it should efficiently serve the cause for which it was founded. I should be deeply obliged to have your still harder thinking and your concrete and constructive suggestions. I find remarkable unanimity in the view that the N. M. S should become the fully recognized hand-maid of the whole Indian Christian Church. Needless to say that this requires much prayer and the heartiest co-operation from all quarters, if the idea is to be given a concrete shape and brought to fruition in God's own time.

For the moment, these are certain things which, without the least doubt, may be kept in the minds of all those who think about this organisation:—This is the only missionary society in India which members of churches with differing creeds and confessions can all call their own. Therefore, this Society has a place in India till all the churches are united into one Secondly, this Society does not want to be in the way of the work of any church. Whenever and wherever a neighbouring church is willing and eager to take over a piece of work, the N. M. S. will be most happy to hand it over to that church and move on to some other place that remains without a worker. Another thing that should be made plain is that the N. M. S. does not want members of the churches to be indifferent to or to be disloyal to the work which their own churches are carrying on. It is expected that friends of the N. M. S. will be friends first of their own worshipping body. As things stand at present, the place of the National Missionary Society is that of a Prophet standing before the Indian Church and appealing, "Evangelise our dear Motherland, find out more of Indian workers, draw out more of Indian resources and apply as far as possible Indigenous methods".

The new year is a good occasion for you and for me to consider our out-put in the past, our successes and our failures in the cauase of the Master. Days are flying. Times are becoming more and more difficult. But all the same, a wide door and effectual is opening before us because we are God's co-workers. A great task, mostly unfinished is beckoning us. Shall we not place whatever we have - time, talents

and resources –in His hands for this glorious task? May this new year be a time when we, like the veteran of old, "Expect Great Things from God and attempt great things for God".

Yours
In the Service of the Kingdom,
P. J. Thomas.

N. M. S. Kanarese Branch, Bombay

Week of Prayer from 7th to 14th October 1962

Mr. & Mrs. Ashwal, Rev. P. J. Thomas and N.M.S. workers, Bombay.

VISIT OF THE N. M. S. GOSPEL TEAM, BOMBAY.

During the annual N.M.S. Week of Prayer the Kanarese Branch of Bombay arranged Prayer Meetings in different centres of the city proper and its suburbs. The N. M. S. Executive Committee members took a keen interest in attending the Prayer Meetings, and they had the opportunity to explain the N.M S. activities, particularly the evangelistic work done in the new fields.

A Get-Together Function was arranged on Sunday, the 28th October at Chembur and the volunteers of the area and the N M. S., sympathisers met at the Branch Secretary's place. Rev. Paul Das and Messrs. S. Devaprasad and J. Amoda were present. After light refreshment, the members were introduced to the visitors. Late in the evening, a Gospel Meeting was conducted at which Rev. Paul Das spoke about the evangelistic work, after which the delegates partook of the dinner arranged at the secretary's place.

The same evening, another meeting was held at Kurla Prayer Hall where Rev. P. J. Thomas gave the message with force in Kannada.

On Monday the 29th, Diwali day, several meetings were conducted in the morning and evening. At Vikroli Mr. A. V. Singh spoke. Before the meeting was concluded, the sad news of the demise of Mrs. Johanna of Vikroli reached the members. She was an active member of the N.M.S. for two years. We send our sympathy to the members of the family.

Rev. P. J. Thomas conducted the fourth meeting at Bhandup, after which we partook of a fellowship dinner in the house of Mr. G. Maben. Rev. J. D. Asirvadam gave a message at Ghatkopr and the message was translated by Mr. Amoda. The last meeting was held at Kolwada addressed by Mr. A. V. Singh.

The meetings held in the various parts of Bombay city and its suburbs were interesting and the members were greatly enthused at meeting the visitors. All praise be to God.

J. P. ASHWAL

Report of the N. M. S. Work for the month of December 1962 — Chaukutiya — Ganai

I usually go out from village to village for preaching the Gospel which is very patiently and attentively heard by the people. The officers who visit this place also are interested in our work. I distribute Tracts and Gospel portions which are keenly read by the villagers. I send my school children to other public functions organised in the area. The public appreciate the Christian songs and activities of my school children. The library is visite by a great

number of people. I must confess that whatever work is being done and success achieved is all due to God's blessing in response to your prayers.

Wilson Singh.

Report of the formation of a branch of the N. M. S. in Nagpur.

A public meeting was held on Friday, the 7th December 1962 at 6 P.M. in the 1840 Church Hall, Nagpur when the Rt. Rev John W. Sadiq, Bishop of Nagpur presided and the Rev. Dr. A. C. Abraham gave the N.M.S. Message.

The Chairman, before he introduced the speaker, made it clear that the N.M.S still has a very important place as the evangelistic agency in India though the Church has its mission on account of its indigenous expression and methods employed in its work. He paid high compliments to the speaker for his selfless devotion to the work of the N.M.S. and his great achievement in wiping off the debt which had impeded the progress of the Society.

The Rev. Dr. A. C. Abraham then gave a devotional message and explained in detail the work of the N.M.S.

After the meeting, some of the important leaders of the churches stayed back and the branch of the N.M.S. was revived with the following office—bearers and committee members :—

President :—	The Rev. S. T. Nawagiri, U.C.N.I. Church Council, Nagpur.
Secretary and Treasurer	Mr. A. P. Salve, B.A., B.L.
Members :—	Dr. V. S. Waghmare, Miss A. Mussoji, (Hislop College,) Mrs. J. Missal, (St.Ursilla High School,) Messrs. D. G. Nikambe, D.S. Salve, L.M. Peter and M. D. Jagath. The presbyters of the churches are ex-Officie members of the committee.

It is hoped that the new committee will soon enlist the co-operation of the Christian community in Nagpur and render valuable contribution to the working of the Society by prayer, service and financial support. We pray for God's blessings upon the new committee for its success.

My Visit to the South.

It was desired that in September I should visit Tiruchirapalli, Tanjore and Neyveli. Only at Tiruchirapalli a programme was given and I was happy to visit friends and make new contacts. Messages were given in three Church Services—All Saints Church, Puttur, the Lutheran Church in the Tranquebar House compound, and St. Christopher's English Church. I had the privilege of addressing two women's fellowship meetings in Puttur and Woriur and a General meeting in the Bishop Heber High School, Puttur. On account of heavy rain, many could not come but a large number of young students heard the call of the Society.

During the prayer week in October, a few days were spent in Munnar. On the N. M. S. Day of prayer, a United Service was arranged in the Munnar church and after the Service there was an auction sale in the School hall. Enthusiasm and interest shown by the friends of Munnar for the cause of evangelism has always been very encouraging. We thank God for them. In the morning, on the same day, I took part in the Marthoma Syrian Church Service and gave the message.

On my return journey, Dindigul and Madurai were visited. I was happy to learn in Madurai that a new Secretary–Miss Z. Jocob, who is also a member of the N. M. S. Executive—was appointed in the place of our previous devoted and energetic Secretary Mrs. Thomas Raj who is in Neyveli at present. Dindigul branch is steadily going on and thanks for the services of Mrs. Kurien and others.

The Coimbatore branch organised a Sale in the Union High School on 17th Nov, and this provided an opportunity for visit. The Rt, Rev. Samuel Joseph, President of the branch had to be away and the Rt. Rev. A. J. Appasamy opened the Sale. There was a variety entertainment after the sale and mostly children took part. In almost all the items, the call of the N.M.S. was emphasised and those present received a fresh call for greater share in the work of the Society.

On Sunday the 18th – a Union Service was arranged in the evening in the Immanuel Church. After the service, two young people came and expressed their desire to serve the N, M. S. One of them, a young woman working in the Municipal School came with her father. These two need our prayers.

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The office-bearers and others who organised the sale deserve congratulations for the way they worked and made the Sale a success. We thank God for them and pray that God should bless them.

It is very encouraging to note that membership is increasing all over and more people are taking interest in the cause of the Society.

S. Gnanasundaramani,
Org. Secretary, S. I.

Bishop Appasamy formerly Bishop in Coimbatore writes that he has received enquiries from research scholars for the following books now out of print. Will anyone having these, kindly write to him about the price that he expects?

The books needed are:—

1. All the five devotional books of Sadhu Sunder. Singh published in England.
2. **Rethinking Christianity** in India by V. Chakkarai, P. Chenchiah and others.
3. **The Sathu** by Canon B. H. Streeter and A. J. Appasamy.
4. **Christianity as Bhakti Marga** by A; J. Appasamy.
5. **What is Moksha?** by A. J. Appasamy.
6. **Christ in the Indian Church** by A. J. Appasamy.

The Christian Task in Independent India by A. J. Appasamy.

AN APPEAL

As the year 1962 is coming to a close, we request all our friends and well-wishers who have not yet sent their contributions to the N.M.S., to kindly send them early and thus help us to pay our workers in time.

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Editor: Mr. S. Deva Prasad, N. M. S. House
Royapettah, Madras–14.

The National Missionary Intelligencer

(News Sheet)

Vol LVI] FEBRUARY 1963 [No XI

" Lo, I am with you alway, even unto the end of the world".

A PRAYER

To be used at this time of crisis in the relations of India and China*

Our God and Father, whose will is peace and reconciliation among men and nations, grant us thine own spirit and purpose in Jesus Christ, as at this time we pray for a new spirit of reconciliation and peace between India and China.

Merciful Father, we ask for thy forgiveness of our own failures to be peace-makers, and bearers of thy spirit of reconciliation among men. We confess our own share in creating strife, misunderstanding, injustice, and in the selfish mis-use of thy gifts. In the silence, speak now Thy word of absolution, and set us free to new obedience .....

through Jesus Christ our Lord and Redeemer.

Before Thee, the living and eternal God, Lord of the Church and of the Universe, we remember those who confess thy name and obedience in these great lands. We unite our prayers with theirs for the peaceful and just settlement of differences, the forswearing of war as an instrument of national policy, and redirection of resources towards the needs of the poor, the ignorant, the hungry, the sick, the refugee, and all victims of man's inhumanity and injustice, in the nation and in the world.

Eternal Father, in whose will is our peace, in whose truth our freedom, richly bless and use thy whole church among all nations, and especially thy churches in East Asia in the midst of our new nations. Make us, we pray, to be a sign amongst them of thy power to redeem, reconcile and re-create the new community in thy Son Jesus Christ our Lord.

May thy name be worshipped and glorified this day, as we and all thy people seek to offer thee loving and obedient service in the affairs and duties of our several callings.

To thy name be the glory, now and forever. Amen.

* Recommended by the East Asia Christian Conference for use in all churches related to the E.A.C.C.

GENERAL SECRETARY'S LETTER.

Dear Friends,

I have just been reading an article in one of the top-ranking Dailies of our country, on the subject of "the Study of Military Science". Due to the wanton aggression shown to a peace loving, pacifist country like our motherland by China, what we find today is that the entire people from top to bottom are fast becoming war-minded. Leaving aside the question of the ethical merits of the situation for the moment, I feel that we who are engaged in thinking, praying, planning and acting in connection with our spiritual warfare, have some great lessons to learn from this phenomenon.

India has been forced to think in terms of war, when an unscrupulous enemy came into sight. For the Christian, the enemy is always in evidence. "Our warfare is not against flesh and blood, but against the principalities, against the powers, against the rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." The sacred writers are quite realistic in their view of this world and its ways. Military terminology was not taboo to them. I recall how some years ago some good Indian Christian leaders objected to the use of military terms to describe Christian missionary strategy and activity, on the ground that they were too much on the lines of Western war-mongering. But now we are forced to be more realistic and facing facts. This should not be taken to mean that we do want war or approve of war-like methods. My only point is that Prophets and Psalmists, Apostles and Evangelists have all made use of war terminology in their thinking and writing.

It is natural and legitimate from another point of view too. We are all, every moment, engaged in warfare. We

are fighting against diseases, against ignorance, against problems and difficulties, against want and poverty. Somehow life is so constituted that the language of warfare is the most appropriate to describe the life of activity in every sphere.

But let us come back to the action for the Gospel that we are engaged in. Time was when a veteran fighter like Paul could speak about 'the helmet of salvation', 'the sword which is the Word of God' and the 'breast plate of righteousness.' But we are living in days when warfare is all in terms of machine guns, bomb shells, mortar and similar things. Some of the modern weapons are such as to make us shudder to think of. But here also there is lesson for us. In the fight of the Kingdom of God also old, out-moded instruments simply will not do. We must find out new weapons, new methods and new tactics and strategy. Of course, there are no substitutes for factors such as truth, righteousness, salvation, faith, use of God's word and life of prayer. But the ways of using the weapons can be improved upon. There must be more grit, more strength and more depth. Prayer is Paul's closing item in the list of the whole armour. It is now quite common to think of prayer as a power which is more effective than atomic energy. One of the latest and most wonderful discoveries of the age in which we live is the power of the split atom. But prayer is still more powerful. The question is whether we will make up our minds, whether we will take the time to utilise that energy, to wield that weapon.

The Society depends upon your prayers more than anything else. And prayer is required now more than ever before. You might have noticed that the last Executive Committee has resolved, among other things, to replenish the work in Jagannath Puri, and to explore the possibilities of opening a new field of activity in Rajasthan. Both these things, to my mind, are extremely important. Puri scheme requires Rs. 12,500/- including recurring and non-recurring expenses. Rajasthan scheme will mean a few thousands. Over and obove these, there are our running expenses which come to four to five thousand each month. A still more pressing and problematic need is to get hold of the right sort of workers But the most important need is that our present workers should all be filled with spiritual power for this warfare. All these ought to challenge all of us to more intensive and expectant prayer. "More things are wrought

by prayer than this world dreams of." Let prayer which is truly and really more effective than atomic energy be going up from every Indian Christian who has dear to his heart the cause of this Society and what it stands for. And then, wonderful things, literally **wonderful** things, will happen.

Thanking you and holding you before the
Throne of Grace,
I remain,
Yours in the Power of the Saviour,
P. J. Thomas,
General Secretary.

Jawadhi Field News, November, 1962

We are now working in three centres namely, Veerapanur, Jamnamarathur and Kalyanamanthai.

Veerapanur being a big village, more people are now coming for medical aid. In Nov. 1962 our midwife Mrs. C. Aruldason treated 178 patients besides a few maternity cases The local leaders have begun to realise the value of our work and appreciate even our Christian messages. The adults coming to the night school are taught Bible stories and Christian songs. A few are really drawn to Christ in this short period of six weeks.

At Jamnamarathur, a few night school children have learnt the habit of praying to Christ before going to bed at night time and as soon as they rise from the bed in the morning. One day. a woman by name Kullu was brought in a serious state. No medicine could give her any relief. When everyone thought that she would expire, prayer in the name of Christ was answered and so she got well miraculously. Ever since she and her husband have real faith in the power of Christ. At another time two women possessed with evil spirits were brought to us. When the evil spirits were cast out, Christ's name was glorified Many villages in this centre had the opportunity of hearing the message of Salvation during the month of November. The truth is really revealed to many and thay are gradually losing all their faith in their gods and goddesses.

Kalyanamanthai catechumens are really witnessing boldly for Christ and are prepared to face any amount of persecution by embracing the Christian faith Now they are practising a few scenes to enact the birth of Christ during the Christmas week. We are making all preparations to celebrate the Christmas in a fitting manner so that all the people here on the hills may understand that Jesus Christ is the only Saviour of all mankind.

R. Gnanadikam.

Report for the month of December 1962
Chaukhutia Ganai

In this month the preaching work is being done on a large scale, the cause being that the new motor road is being constructed and hundreds of labourers are working on the road. I have therefore got an opportunity to work among the labourers. Many a time, people invite me and I recite my Christian poems in their functions.

The number of students is increasing in my school. They are being imparted religious eduction also. The readers of the report are requested to remember these small children. I meet all the necessary demands of the school myself. I have no extra funds to provide or present the students with Christmas prizes. The work of the library is going on as usual. The gentry take interest in reading Christian literature. I request that you will be kind enough to remember the small school children in your prayers.

Wilson Singh

Christmas Celebration in Ishapanthi Ashram, Puri.

On the 25th December we had sports and treat for the healthy children of leprosy patients numbering about 25 including the gardeners' children and on the 27th Dec. 1962 we had sports and treat for the Telugu children Our daughter-in-law who is a teacher in Baroda was here for the Christmas holidays and she, in addition to helping in the Telugu school, taught the children to act in a Tableau showing the birth of Christ. These children had games and sports and the winners were given prizes. Prizes were also given for regular attendance, intelligence, cleanliness and neat dressing. There were about 45 school children and about 30 outside poor

chidren; and they were all given Indian sweets and all the expenses were met from the generous contributions collected from members and well-wishers of the West Bengal Branch of the N.M.S., by Mr. N. K Bose to whom all our grateful thanks are due. A group photo of the school children and teachers was also taken on the occasion.

Hon. Organising Secretary for Madhya Pradesh.

We gladly announce that the Rev. Dr C. G. Samuel of the St. Thomas Evangelical Church of India is appointed Hon. Organising Secretary for Madhya Pradesh, and the Zion Family Fellowship of Mahasamund is affiliated to the N.M.S. During the short period he has contacted many individuals and institutions to make the message of the N. M. S., known in M. P. Through him we have received generous support from friends in the area. We fervently hope that with his co-operation, the N.M.S. work will grow from strength to strength in this area. He asks for your prayers.

To all Christian friends in Madhya Pradesh.

Our General Secretary Rev. P. J. Thomas and the Rev. Dr. C. G. Samuel, Hon. Organising Secretary, Mahasamund, M. P., are planning to visit the Churches in Madhya Pradesh between the last week of February and the middle of March 1963 to place the cause of the N M. S., before them and enlist their support. So, the Pastors of Churches and Christian leaders in M. P. are requested to welcome them and arrange for meetings; and also to kindly set apart one special Sunday collection for the N.M.S.

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Prayer is requested for the Gospel Team to be led by Mr. A. V Singh in February, 1–22, 1963.

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Award of Gold Medal

We rejoice to learn that Dr. George Zachariah, Chairman of the Standing Committee and Vice President of the N.M.S., was awarded a Gold Medal in recognition of his valuable services to the All India Ophthalmological Society. We convey our felicitations to him for the honour conferred.

OBITUARY

We regret to inform our readers the passing of Mr. G.M. Stephen, a Retired Engineer of Corperation of Rangoon settled in Madras. He was greatly interested in the N.M.S. and was a member of the Madras City Area Committee. His daughter Miss H. Stephen is the Secretary of the Madras Ladies' Auxiliary. We convey our deep sympathy to the members of the bereaved family.

The Registrar of the Serampore College writes:—

"The Theological Education Fund Committee has very kindly granted to the Senate of Serampore College a generous contribution for strengthening of staffs of all L. Th. Colleges which are in affiliation with it. According to this scheme, teachers in L. Th. Colleges can study for Master of Theology (M. Th.) degree course receiving from this Fund a scholarship for two years of study at any one of affiliated B. D. Colleges in India. The T. E. F. has granted 40 scholarships for those who intend to take up the study in the next 10 year period."

General Secretary's Quarters, N.M.S. House.

As the Standing Committee of the N.M S , has decided to pull down the old and dilapidated quarters of the General Secretary and put up a new building costing about Rs. 15,000/-, friends are requested to contribute liberally towards this project which is a long-felt need.

Contributions to the Society should be made payabale to

The Hon. Treasurer.
National Missionary Society,
N. M. S. House, Royapettah, Madras–14.

Life Members of the N. M. S.

Continued from the November 1962, issue.

54. Mrs Rachel Kunen, Dindigul.
55. Mr. A. P. Mangalam, Coimbatore.
56. Dr Mrs. K N. Kanthayya, Visakhapatnam.
57. Mr. J. R. Dawson, Madras-10.
58. Mrs. J. R. Dawson, Madras-10.

OUR NEW PRESIDENT

Our members and friends will be glad to hear that Bishop Rt. Rev. Dr. R. B. Manikam of the Tamil Evangelical Lutheran Church has consented to be President of the N.M.S. He is a person with various great responsibilites in the Church within India and abroad. It is very kind of him to have accepted the Presidentship of the Society. We fervently hope that with his able and wise guidance and leadership the Society will gain in gtrength and usefulness, in co-operation with the Church in India.

The Bishop's address is Tranquebar House, Tiruchirapally, S. India.

Editor.

TWO I. S. S. U. SUMMER SCHOOLS 1963

(Sunday School Training cum Youth Work)

First: April 25 – May 10

Second: May 15 – May 30

At St. Andrew Teacher Training Institution

Coonoor, Nilgiris, S. India

Ideal surroundings and an exhilerating climate at an elevation of 6,000 ft. Well furnished buildings, library and bookshop. The Course will combine study with fellowship and recreation – Christian Education, Youth Work, Methods of Teaching Scripture, Training in Worship, Sunday School Organization, Activity Programmes, Audio–Visual Aids etc. **Medium of instructions, English**. Accommodation limited to 30. Open to both men and women. Applications to reach not later than one month prior to each School. Prospectus, application form, etc., may be had from :—

Administrative Secretary

India Sunday School Union,

COONOOR, NILGIRIS.

N. M. S. OF INDIA

Receipts for August, September, October & November '62.

Uttar Pradesh

			Rs.	nP.	Rs.	nP.
Through Mr. J. D. Patial	Allahabad	...	54	73		
St. John's sunday school	Agra	...	10	00		
Methodist Church	Khatauli	...	40	00		
N. M. S Branch	Lucknow	...	450	72		
N. M. S Branch	Kanpur	...	100	00		
Dr. R. D. Joshi N.I. Conf.	Bareilly	...	66	58		
N. M. S. Branch	Muirabad	...	100	00		
N. M. S. Branch Gorakhpur thro. Miss. M.M Singh		...	16	00		
Thro. Mr. R. M. Viucent Br.	Allahabad	...	45	00		
Sat Tal Ashram Thro Mr. A.V. Singh		...	156	00		
Methodist Church Raniket	,, ,,	...	14	00		
St. Peter s Church ,,	,, ,,	...	12	05		
Through Mr. S.S. Simeon	Allahabad	...	173	48		
Bishop G. Sundaram	Lucknow	...	100	00		
Rani Maharaj Singh	,,	...	100	00		
Sale Proceeds though Mrs. M. Rajan	,,	...	330	00		
Mr. S. M. Mukerji	Allahabad	...	5	00		
Agra Conference	Roorkee	...	35	00		
B. M. Church	Allmora	...	90	00		
Through Mr. R. P. John	Saharanpur	...	25	00		
Miss. I. S. Dhar	Lucknow	...	100	00		
Miss. V. C. Dhar	,,	...	100	00		
Prof. I. S. Dhar	,,	...	100	00		
Mr. E M. Ishmael	Allahabad	...	5	00		
Through Mr. E. B. Smart	Gorakhpur	...	100	00		
Miss F Ubick	Etah	...	60	00		
Rev. E. S Washington, Conf.	Bijnor	...	77	00		
Rev A. J. Shaw - Conf.	Lucknow	...	79	00		
Methodist Church	Allahabad	...	13	70		
Methodist Church	Azamgarh	...	26	00		
					2584	26

Delhi

Gauge Girls H. S. School	Delhi	...	50	00		
Mr. S. R. S. Mani	,,	...	10	00		
					60	00

West Bengal

Baptist Church	Howrah	...	58	00		
Mr. B. C. Ghose	Durgapur	...	20	00		
Though Mr. N. K. Bose	Calcutta	..	138	00		
St. Saviours Tamil Church	,,	...	21	16		
					237	16

Bihar

Mr. W. Williamson	Muzaffarpur	...	20	00		
Rev. M. Das - Branch	Patna	...	7	00		
Through Mr. D. A. Sighamany	Jamshedpur	...	26	00		
Mr. A. N. Shaw Jasidih		...	5	00		
					58	00

Rajasthan

U. C. N. I. Church	Jaipur	...	...	...	10	00

Maharashtra

			Rs.	nP.	Rs.	nP.
Christian Fellowship	Bombay	...	50	00		
Mrs. J. L. Peters	Kolhapur	...	5	00		
Miss. Edna Vawson	Baramati	...	25	00		
Mr. Korula Jacob	Nagpur	...	10	00		
U. C. N. I. through Mr. Malelu	Bombay	...	40	00		
Mr. B. D. Sawarkar	Poona	...	5	00		
Dr. P. G Bhagwat	Poona	...	5	00		
B M. Sunday School	Bombay	...	2	26		
W. S. C. S. Kanada Church	,,	...	15	50		
Prayer Fellowship	,,	...	8	32		
B. M. Sunday School	Chembar	...	5	00		
Mr. H. P. Alva	Bombay	...	9	75		
Mr. T. Karkada	,,	...	44	00		
Vikhroli Prayer Meeting	,,	...	66	89		
N. M. S. Fellowship	,,	...	21	50		
Mr. A. C. Furtado	,,	...	22	00		
Mrs. A. J. Ashwal	,,	...	24	00		
Mr. J. Soans	,,	...	23	50		
Mr. P. S. Ashwal	,,	...	6	00		
Mr. J. P. Ashwal	,,	...	17	00		
Mr. H. P Soans	,,	...	8	00		
Mr. J. D. Doranna	,,	...	17	25		
Mr. P. Amanna	,,	...	35	00		
Mr. Edward Amanna	,,	...	10	25		
Mr. I. Bhagyan	,,	...	23	00		
Miss S. Salins	,,	...	78	00		
Kannada Badawara Saugh	,,	...	3	60		
					580	82

Madhya Pradesh

Miss A Browne	Mhow	...	5	00		
Through Mrs. S. P. Das, Church	Damoh	...	15	00		
Methodist Conferance	Madhya Pradesh	...	187	00		
Through Rev. Dr. C. G. Samuel	Mahasamund	...	147	00		
					354	00

Andhra Pradesh

Rev. B E. Devaraj A.U T.C	Dornakal	...	10	00		
Through Mr H. D. Teyarajarao	Visakhapatnam		75	00		
Mr. A. F. Thyagaraju	Gudivada	...	22	00		
Noble H. S. & Trg. School	Masulipatnam	...	17	39		
C.S.I. Sunday School	Palmanur	...	5	00		
Dr. T K. Narayanasamy	Mulapet	...	40	00		
St. Mary's Church	Masulipatnam	...	12	00		
L. M. Memorial Church	Visakhapatnam	...	15	00		
C. S. I. Church	Brucepettah	...	21	53		
N.M.S. Branch	Gooty	...	52	38		
Andhra Baptist Church	Visakhapatnam	...	24	00		
Mrs E. David	Hyderabad	...	10	00		
Union Chapel	Visakhapatnam	..	25	00		
					329	30

Kerala

Through Mrs M. Varugis	Calicut	...	85	00		
Mrs. G. Cheriyan	,,	...	50	00		
Mr. K. M. John	,	...	50	00		

		Rs.	nP.	Rs.	nP.
St. Mary's Church	Calicut ...	27	67		
Mr. C. K John	Pallam ...	10	00		
C. S. I. Church	Chani ...	17	53		
Baker Memorial Girls School	Kottayam ...	100	00		
Rev. C. E. Abraham	Tiruvalla ...	5	00		
Miss. Grace Moses	Palghat ...	1	00		
Mr. D Henry	Amaravilai ...	10	00		
St. Andrew's Chapel	Pallam ...	6	86		
Dr. Mrs. A. Thomas	Trichur ...	4	00		
M. M. Church	Trivandrum ...	59	76		
				426	82

Mysore

Mrs. J. L. Peters	Kolhapur ..	5	00
Mrs E. S. Dawson	Bangalore ...	6	00
Through Mr. T. V Bhagyan	Udipi ...	41	15
B. M. Sunday School	, ...	5	00
Dr. P. Phelder & sister B. Hadorn	,, ...	10	00
Through Mr. S. P. Sumitra	Kasaragod ...	30	00
Mr. N, Koil pillai	Bangalore ...	15	00
Mr. M. C. Amanna	Udipi ...	5	00
Rev B. R. Isaiah	Belgaum ...	58	00
Through Mr. J. Amoda			
Mr. W. B. Konery	Hubli ...	15	00
,, T. W. Kaunds	,, ...	10	00
Miss. S. Philipose	Dharwar ...	5	00
Mr. D. S. Ezra	,, ...	10	00
,, G Amanna	,, ...	5	00
,, C. G. Amanna	,, ...	5	00
,, P. Prakash	,, ...	5	00
Mrs. C J. Deodhar	,, ...	5	00
,, V. N. Ranbhese	,, ...	5	00
Miss S. S. Havalad	Dharwar ...	5	00
Mr. Mohan Halli	,, ...	5	00
,, R S. Bangera	,, ...	12	00
,, S. M. Hebbal	,, ...	5	00
Dr. V B Fredricks	Naregal ...	100	00
Dr. G. H. V. Fredricks	,, ...	10	00
Mrs. J. A. Konery	Gadag ...	5	00
Mr. A. P. Richards	,, ...	10	00
,, E. W. Frank	,, ...	2	00
,, J. D. Birnoor	Bijapur ...	5	00
,, D. Y. Hongal	,, ...	5	00
Mrs. S. Satyananda	,, ...	5	00
Prof. T. Reuben	,, ...	5	00
Mr. D. O. Gundi	,, ...	30	00
Mr. H. D. Walters	Bagalkot ...	5	00
Miss. E Philipose	,, ...	5	00
Mr. Bhasker Yesupriya	Dharwar ...	5	00
Miss. H. Uber	Hubli ...	5	00
Mr. B. A. Bhasne	,, ...	5	00
Miss. Janet Gundimi	,, ...	5	00
Mr A. D. Endigeri	,, ...	5	00
Collections from	Sumadhi ...	10	00
Collections from	Bagalkot	7	50
Collections from	Bijapur ...	13	00
Collections from	Gadag-Betgeri ...	21	25
Collections from	Dharwar ...	23	00
Mr. J. D. Niranjan	Hubli ...	5	00

			Rs.	nP.	Rs.	nP.
Mr. C. M. Pangler	Hubli	...	5	00		
Mr. C. S. Kirby	,,	...	5	00		
Mr. A. A. Kawal	,,	...	5	00		
Collections from	Hubli	...	8	00		
Dr. Rutgers	Bagalkot	...	5	00		
Mr. L. P. Stephen	Bangalore	...	25	00		
Mr. David Furtado	,,	...	3	00		
Miss M. Stephen	,,	...	5	00		
Mr. D. K. Egbert & Brother	,,	...	5	00		
Mr. A. G. Maben	,,	...	25	00		
Mr I. Bhagyan	,,	...	5	00		
Mrs. M. S. Salis	Tambaram	...	5	00		
Mr. O. Dawson Weltha	Mangalore	...	15	00		
Mr. Donald Karkada	Bangalore	...	5	00		
Mrs. M. S. Raju	,,	...	5	00		
Mr. Wilson Pearl	,,	...	10	00		
Mr. S. Kunder	,,	...	5	00		
Capt. S. S. Wesley	Bellary	...	10	00		
Collections from	Bangalore	...	25	00		
Collections from	Madras	...	3	00		
Mr. M. C. Maben	Mangalore	...	5	00		
Rev. R. Scheurmeier	,,	...	10	00		
Mr. E. D. Alfred	,,	...	6	00		
Mrs. Sanjivi Weltha	,,	...	6	00		
Dr. I. F. Devadatta	,,	...	5	00		
Mr. E. F. Furtado	,,	...	6	00		
N. M. S. Branch	Balmatta	...	29	00		
Mr. H. C. J. Vailsery	Mangalore	...	5	00		
N. M. S. Branch	Bockapatna	...	14	00		
Mr. Maungthin	Kasaragod	...	6	00		
Mrs. M. Fernandez	Br. ,,	...	6	50		
N. M. S. Branch	,,	...	5	75		
Miss Stella Kalyan	Basrur	...	5	00		
Mr. R. A. Kalyan	,,	...	15	00		
Mr. Gibson Bangera	,,	...	15	00		
Dist. Church Office	Balmatha	...	13	79		
Mrs. F. B. Kunders	Manjeshwar	...	10	00		
Miscellaneons Receipts	Mangalore	...	2	39		
House to house collections	Mangalore	...	3	00		
Rev. A. Veigel	,,	...	10	00		
Mr. T. A. Alfred	,,	...	5	00		
,, B. D. Phiip	E. Africa	...	25	00		
Miss. E. Attenhofer	Moolky	...	10	00		
K. M. H. E. School	,,	...	7	25		
Collections from	,,	...	13	00		
Mr. A. G. Soans	Moodhidri	...	10	00		
Collections from	,,	...	4	00		
Mr. Gibson Bangera	Basrur	...	5	00		
,, A. Abraham	Hubli	...	5	00		
Mrs. J Edward	Kilpauk	...	10	00		
N. M. S. Branch	Balmatta	...	16	50		
House to house collections	,,	...	5	25		
Misceilaneous receipts		...	6	39		
Dr. M. Kamble	Pandharpur	...	23	00		
Miss. M. G. M. Power	,,	...	5	00		
Collections from	,,	...	7	25		
Mrs. E. Kurien	Bombay	...	20	00		
,, L. Bangera	,,	...	5	00		
,, G. Periyan	,,	...	14	00		

		Rs.	nP.	Rs.	nP.
Mr. C. Immanuel	Bombay ...	5	00		
,, E. D. Williams	,, ...	10	00		
Mrs. J. P. Soans	,, ...	5	00		
Mr. H. L Simon	,, ...	10	00		
,, A. T. Salis	,, ...	10	00		
,, L. A. Watsa	,, ...	5	00		
Mrs. S. J. Airan	,, ...	5	00		
,, V. Sama Priya	,, ...	5	00		
,, M. Watse	,, ...	10	00		
A Well wisher	,, ...	5	00		
Mr. C. A. Aman	,, ...	10	00		
,, John Peari	,, ...	5	00		
Mrs. S. G. Paral	,, ...	5	00		
Miss. N. C. Fredricks	,, ...	5	00		
Mr. B. R. L. Sunita	,, ...	5	00		
,, S Anchan	,, ...	5	00		
,, J. E. B Aarons	,, ...	5	00		
,, Victor Kunder	,, ...	5	00		
,, C. S. Anson	,, ...	10	00		
,, P. K Bhasker	,, ...	5	00		
,, Stanley Sunita	,, ...	5	00		
,, Jawaharlal Maben	,, ...	8	00		
,, Thomas Barnabas	Ahmednagar ...	20	00		
Rev Dr. Joseph Barnabas	,, ...	5	00		
Dr. John Barnabas	,, ...	5	00		
Miss. Elioner Tiskins	,, ...	10	00		
Dr. T. C. Abraham	,, ...	5	00		
Mr Rajeev Bandelu	,, ...	5	00		
Dr. K. P. Bhagat	,, ...	5	00		
Mrs. R. Tholar	,, ...	50	00		
Mr. Santosh Tholar	,, ...	10	00		
Collections from	,, ...	11	00		
Mr V. Thyle	Bombay ...	10	00		
Mrs. K. S. Aman	,, ...	10	00		
,, M. G. Karat	,, ...	5	00		
Mr. John Kundert	,, ...	5	00		
,, I. K. Bernhardt	,, ...	10	00		
,, H D. Pengal	,, ...	5	00		
Collections from	Bombay ...	25	00		
Miss. Satyavrata Airan	Dahanu Road ...	7	00		
,, K. Kirisofer	Ummalah ...	5	00		
Mr, S C. Aiman	Dahanu Road ...	25	00		
,, Charles Winfred	Bombay ...	5	00		
,, B. G. Suvarua	,, ...	5	00		
,, J W Jathanna	,, ...	6	00		
,, G. S. Kotian	Udyavara ...	10	00		
,, E. C. Kunder	Bombay ...	5	00		
Mrs. M. Michael	,, ...	5	00		
Mr. Sydney Paul	,, ...	5	00		
,, M. G. Suchita	,, ...	5	00		
Mrs. V. J. Jesudian	,, ...	5	00		
Mr Augustine Peter	,, ...	10	00		
,, B. Fredicks	,, ...	10	00		
,, L. S. Shilabhadra	,, ...	10	00		
Collections from	Dahanu ...	8	00		
Collections from	Bombay ...	17	00		
Miss Samathi Satyavrata	,, ...	5	00		
M/S S. Soans & V. G. Soans	,, ...	8	00		

			Rs.	nP.	Rs.	nP.
Mr. S. T. Bangera	Bombay	...	10	00		
,, A. Arangaden	,,	...	5	00		
,, V. Moses	,,	...	5	00		
,, H. Christian	,,	...	5	00		
,, I. H. Ananda	,,	...	5	00		
,, Colin Satyavrata	,,	...	10	00		
Collections from	Bombay	...	23	00		
Mr. J. S. D. David	,,	...	25	00		
,, R. Winston	Poona	...	10	00		
Mrs. C. Andrews	Bombay	...	5	00		
Mr. C. K. Wilson	Poona	...	10	00		
Dr. S. W. V. Fredricks	,,	...	50	00		
Baby Dorothy Benedict	,,	...	5	00		
Mrs Rosa Thomas	,,	...	10	00		
Mr. John Victor	,,	...	6	00		
,, G. Samuel	,,	...	5	00		
Dr. S. D. Arawattigi	Miraj	...	50	00		
Dr. N. G. Khabade	,,	...	5	00		
Mr. J. S. Manikott	Belgaum	...	5	00		
,, Fredrick Maben	,,	...	5	00		
,, A. Arlikatti	,,	...	5	00		
Rev. E. C. Reddy	,,	...	5	00		
Mr. S. S. Patil	,,	...	5	00		
M/S W. Maben & L. Karkada	,,	...	5	00		
Mrs. R. B. Tatpati	,,	...	5	00		
Mr. Charles Maben	,,	...	10	00		
Miss. N. U. Swarnalatha Karat	,,	...	100	00		
Collections from	Kirkee	...	8	00		
Mr. S. M. Koti	Hubli	...	5	00		
Collections from	Belgaum	...	22	25		
					2032	22

Madras City

Mr. G. Victor Solomon	Madras	...	80	00		
,, C. J. Lucas	Vepery	...	12	00		
Mrs. G. V. James	Kilpauk	...	30	00		
Mr. J. A. Devasahayam	,,	...	15	00		
Through Mr. A. Timoty	Royapuram	...	48	25		
,, ,, J. Samuel	Thondiarpet	...	10	25		
,, ,, M. O. John	Vepery	...	22	00		
Dewan Behadur D. Ananda Rao.	Madras-6	...	18	00		
Mr. R. S. Hensman	Egmore	...	20	00		
,, C. Arulanantham	Tambaram	...	25	00		
Through Dr. J. E. K. David	Aynavaram	...	5	50		
,, Mr. J. Elias Devasahayam	,,	...	9	75		
,, K. S. Francis	,,	...	16	50		
George Town Area Collections	Madras	...	52	50		
Kodambakam Area	,,	...	79	00		
Saidapet Area	,,	...	18	00		
Monthly Subscription from	Madras City	...	1069	92		
			1531	67		
Madras City Ladies Auxiliary		...	3291	28		
					4822	95

North Tamil Area

		Rs.	nP.	Rs.	nP.
N. M. S. Branch	Kancheepuram ...	52	75		
N. M. S. Branch	Coimbatore ...	150	00		
Mr. J. S. Aiman	Vellore ...	16	81		
Dr. E. F. Paton	Tirupattoor ...	4	00		
Rev. Canon Paul Manickam	Villupuram ...	10	00		
Union Trg. School	Virdampet ...	8	00		
Mr. S. D. Collison	Vellore ...	10	00		
Miss. E. L. Joshua	Kancheepuram ...	12	00		
Rev. A. Arulappan	Vellore ...	5	00		
Mrs. T. Moses	Komarapalayam ...	3	00		
Womens' Fellowship	Chinglepat ...	15	00		
C. S. I. Church	Katpadi ...	50	00		
				336	56

South Tamil Area

Mr. J. R. John	Irungalur ...	15	00		
Mr. John Samuel	Palamkottah ...	10	00		
,, A. A. Jothi Raj	Agasteeswaram ...	5	00		
,, James Dorai Raj	Kuttalam ...	5	00		
Through Mr. A. D. Ignatius	Tanjore ...	65	00		
,, Rev. A. S. Rajendram	Trichy ...	15	00		
,, Mrs. R. Kurien	Dindigul ...	200	00		
,, Mr. V. Germaney	Madurai ...	30	00		
,, Mrs. M. P. Stanley	,, ...	38	00		
Dr. K. Kurien	Dindigul ...	25	00		
C. S. I. Church	Muhilancudy ...	40	00		
Dr. R. A. D. Graham	Tanjore ...	30	00		
Mrs. Jayce Moses	Puthalam ...	40	00		
Through Mrs. Maisic Lewis	Nagercoil ...	60	00		
St. Johns' Church	Madurai ...	20	00		
C. S. I. Maduri Ramnad Disocese	,, ...	100	00		
Mrs. M. D. Senapathy	,, ...	25	00		
Home Church	Neyyoor	45	05		
N. M. S. Branch	Munnar ...	720	00		
N. M. S. Branch	Trichy ...	200	00		
Mr. S. Paul Raj	Kariyapatty ...	95	75		
				1783	80

Birthday Gifts :

Mr. J. Kennett	Royapettah ...	1	00		
,, S. P. Solomon	Nagercoil ...	2	00		
Rev. K. E. Eapen	Parkal ...	1	00		
Mr. A. Timoty	Royapettah ...	1	00		
,, J. Kanagraj	Parikkal ...	0	50		
,, T. Robert	Royapettah ...	3	00		
Dr. J. C. Williams	Nagercoil ...	10	00		
Mrs. S. James	Madras ...	2	00		
,, Gabriel Doraj	Palni ...	2	00		
,, Glory Samuel	Parruti	2	00		
Miss. J. Appadurai	Kancheepuram ...	5	00		
Mrs. K. Vedaraj	Tambaram ...	5	00		
Miss. D. Moses	Vepery ...	3	00		
Mrs. S. G. Charlu	Tiruvannamalai ...	3	00		
				40	50

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N. M. I. & Deepikai

		Rs.	nP.	Rs.	nP.
Rev. S. D. Jogal	Bombay ...	1	00		
Mr. S. P. Solomon	Nagercoil ...	1	00		
Rev. K. E. Eapen	Parkal ...	1	00		
Mrs. P. Kohloff	Poona ...	1	00		
Mr. Ruben Biswas	Calcutta ...	2	00		
,, A. D. Dhanaraj	Trichy ...	1	00		
Pastor J. Williams	Amjikari ...	1	00		
Mr. A. N. Shaw	Jasidih ...	5	00		
,, J. G. Johnson	Sirkali ...	1	00		
,, Gera Jacob	Sattenpalle ...	1	00		
Rev. A. Arulappan	Vellore ...	1	00		
Dr. Mrs. A. Thomas	Trichur ...	1	00		
Mrs. T. Moses	Komarapalayam ...	2	00		
Mr. P. Purushottam	Secundrabaed ...	2	00		
				21	00

Nepal work.

S. I. Bible Institute	Bangarpet ...	75	00		
Dr. G. Zachariah	Madras ...	100	00		
Mr. R. Y. Samuel	S. P. Puram ...	32	00		
,, R. A. Kalyan	Basrur ...	15	00		
				222	00

Jawadhi Hill work

N. M. S. Branch	Trivandrum ...	400	00		
Through Mrs. Maisie Lewis	Nagercoil ...	48	00		
Mr. V. B. Kunder	Bahrain ...	360	00		
				808	00

Puri Ashram work

Comdr. T. J. Kunnenkeril	Bombay ...			100	00

Chaukutia work

Mrs. V. Rane	Lashkee ...			300	00

Miscellaneous

Rev. S. Dorasamy	Arkonam ...	3	50		
Mr. G. Jacob	Madurai ...	22	00		
Miss M. M. Singh	Lucknow ...	30	00		
Dr. G. Zachariah	Madras ...	247	50		
				303	00

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The National Missionary Intelligencer

(News Sheet)

Vol LVI] MARCH 1963 [No XI

RELIGION

' Lo, I am with you alway, even unto the end of the world '.

WORLD COUNCIL OF CHURCHES

A Prayer for the Hungry

(This prayer is to be used in connection with the Freedom from Hunger Week to be observed in March. Sunday March 17 has been suggested as a special day of intercession for the Hungry It is estimated that more than half the population of the world is under-fed. This prayer will help to stir our consciences on behalf of the Hungry.)

"Almighty God, whose blessed Son had compassion on the multitudes when they were hungry and gave them to eat and who has promised thy blessing upon those who give food to the least of thy children, hear our prayers this day for the hungry in the world of our times.

We are mindful that all men can only live—as we do—through thy grace and if they are granted the daily bread for which our Lord Jesus Christ has taught us to pray. In penitence we confess that enjoying thy bounty and grace we think too often of ourselves and forget the multitude that have nothing and starve.

So we pray that thy love may awaken in us the response of love and charity that we may recognise him who is hungry as being thyself seeking our devotion. Teach us that, even in plenty and abundance, we are poor without thee and that as we owe our life to thee we cannot live it without sharing with them who are in need.

Help us, therefore, to a sacrifice of service. Bless the plans and operations of the Food and Agricultural Organisation and the Freedom from Hunger Campaign and the Churches' co-operation in it, lead men into constructive

brotherhood and give to thy children that new earth in which men shall hunger no more.

Through Jesus Christ, Our Lord, Amen."

(Prepared by Dr. Martin Niemoller)

A MESSAGE FROM OUR PRESIDENT

My dear Friends,

I write this letter to you as the new President of the N. M. S. of India. I hesitated for some months to accept the very kind invitation extended to me to become the President of the N. M. S. My hesitation was not due to any lack of interest in the work of the N. M. S. or my unwillingness to shoulder the new responsibility. It was entirely due to my views on how missionary work in this country should be done. On January 22nd, I met the members of the Standing Committee at Madras and exchanged views with them. There was a full and frank discussion at the end of which a great many of my doubts were cleared, and I felt compelled to accept the Presidentship as it seemed to be a call of God. I, therefore, take up the Presidentship of the N. M. S. with a due sense of vocation and with prayerful consecration of myself for the missionary task awaiting us in India.

In this day and generation, missionary societies which had been till now independent of Churches are becoming integrated with Churches. That was why the International Missionary Council has been integrated with the World Council of Churches, since Mission and Church are not two independent entities, but are intimately inter-related. A church cannot be a Church, unlesss it is a "mission" to the world, and Mission cannot exist by itself without being rooted in the Church. Every member of the Church is at the same time a missionary to the world.

If this be the philosophy of the missionary enterprise in this new day, is there a place for a society like the N. M. S. independent of the Church in India? Has the time come for us to wind up the N. M. S.? These are some honest doubts in the minds of some of our Church leaders. I, for one, believe that the N. M. S. has still a definite task to perform in India. The death-knell has not been rung. In a country where only two to three per cent are Christians, there is an immense task of evangelism for the Churches to under-take.

The call of the N. M. S. is to the Indian Christian's consience and heart. But the N. M. S must become more and more rooted in the Churches. It must even impress upon the churches the call to witness to India and not to exist for themselves. It must do its level best to challenge the Churches with their missionary task in India. The N. M. S. is not a Church but only a Society with a set purpose. Its missionaries do not establish an N. M. S. Church. But the Church in the neighbourhood sponsors the new congregation. It will become more and more the task of the N. M. S. to survey the missionary opportunities in India, to inspire Churches to respond to the call to witness, and to review missionary policies. There should come about a closer relationship between the N. C. C. of India and the N. M. S. of India. I contend that our N. C. C. is not a foreign body in our country. It is an indigenous organisation. It is a "national" body, as its name implies. Its members are missionaries are mostly members of the Churches which they serve and which appoint them. The N. M. S must not be swallowed up by the N. C. C., but must be an autonomous body. However, it most be closely related to the N. C. C. so that it becomes the missionary arm of the Churches in India.

The task that faces our Churches is herculean in dimensions. But we have a God who has inexhaustible resources. Relying on His strength, we must press onward and never rest until India is won for Christ. It is in that hope and determination, I undertake the Presidentship of the N. M. S. and solicit your earnest prayers, financial support and hearty cooperation.

Yours in His Service,
R. B. Manikam,
(Bishop)
President, N. M. S., India.

"Tranquebar House,"
Tiruchirappalli-1,
February 6, 1963.

GENERAL SECRETARY'S LETTER

An Evangelistic Tour to Jawadhi Hills

My first visit to an N. M. S. Field after I joined as General Secretary, took place on January 14-18; and the place chosen was Jawadhi Hills, the nearest to the Headquarters. It was not merely an official visit but a real

evangelistic tour; the missionary and one or more of the four evangelists were with me. I am happy to say that it was a most encouraging trip. The very first person to whom I was introduced was a young man of 22 who was a Mussalman till two years ago and now a baptized Christian. His conversion was due to our missionary Rev. R. Gnanadikam. We took him also on our evangelistic tour. He gave his testimony in one or two places. Now he is undergoing training in motor mechanism as a means of livelihood. He is disowned by his mother and is in need of our prayers. His name is Dawood Solomon.

Another cheering phenomenon was the group of some twenty energetic youngsters who come to our evangelist's house rather to the shed in front of the house every evening for singing, for study and for prayer. Certainly, they are a hopeful lot. Most of them are above 20 and some 12 young men are asking for baptism. The workers are afraid that if they are baptized now, their marriage may become a problem. But it is God's will that must be adhered to, not man's fears or calculations. Therefore, what is required is more ardent prayers for them. One remarkable thing about this group is that they do not follow the Christian worker looking for some material gain; they have got the means to sustain themselves by their agricultural produce. It appears also that the grown-ups in the village are not completely opposed to the new pursuits of the youngsters. What is wanted is prayer and effort to win the entire village to Christ. The village is called Kalyanamanthai.

The work in the Jawadhi Hills needs development. Almost all the workers are using prayer (for healing) and medicines as well as the message of salvation as means to draw people to Christ. There have been some clear cases of healing from diseases and freeing from evil spirits. More tangible measures to improve the health of the people are a pressing need.

Our Munnar Branch has ear-marked an amount for medical work in Jawadhi Hills. But much bigger amounts will be required for the purpose as well as the proper personnel Places of worship is a need in two or three places. There are said to be over 200 villages in the whole area. In one place, there are some good Christian officers who are a help to the evangelists.

On this trip, I paid a visit to our old fields of Puram, Chandrapuram and Katteri. The Christian families and the Christian teachers in these places and also in our old congregation in Jyotimangalam were happy to note that the N. M S. has not completely forgotten them. They did not seem to be properly taken care of by the Diocesan authorities to whom they have been handedover. It is fervently hoped that those scattered sheep will be provided with a faithful shephered in the near future.

P. J. Thomas.

Appeal for funds to reconstruct the residential quarters.

The last meeting of the Standing Committee decided to reiterate the appeal fully confident that God will touch the hearts of the friends and members of the Society to come forward. There was some response to past appeals; but the need is big and the work awaits the helping hand of you all. The residential quarters of the N.M S., are a vital and urgent necessity. Ear-marked contributions are called for and earnest prayer requested *Editor.*

A GOSPEL TEAM TO MALAYA

Two good friends of the Society Mr. G. Solomon and Mr . Rajah Swamidoss have agreed to go to Malaya as a Gospel Team on behalf of the N.M.S. Their visits are scheduled for six weeks beginning with 8th March 1963. Great deal of prayer is needed in order that this new venture may mean much for the places and Churches visited and for the Society itself in various ways.

LETTER FROM NEPAL

In a letter received from our Missionary in Butwal, Nepal, we read as follows :—

"Our Book-stall is progressing nicely. But the trouble is that it takes a lot of our time. Sometimes I do not get time even for rest..... ..

By the grace of God we are doing fine. It is wonderful to see how the Lord is working in this place. When we are discouraged He is encouraging us in many ways. Mrs. Prem Predhan and children spent two three days with me on their way to Joansen .... I hear that some of the Christian at Pokhara are going back from their new found joy in sal-

vation because of fear. We need to pray for them. I heard that two Brahman girls at Gorkha were put in prison for two or three days because they went out and preached the Gospel of Jesus Christ. Later on they were sent free."

M. M. Mathai.

Butwal.

Coimbatore Branch—Sale—November 1962

The N.M.S. Prayer Week was observed by the Coimbatore branch and all the churches co-operated with us. We decided to have a sale and many friends enthusiastically helped us. A few sisters visited houses and collected vegetables, toys and clothes for the sale. A few helped in getting up short plays and entertainments. This occasion provided opportunity for every one to realise his or her part in the evangelisation of the country.

The sale was held on 17th November 1962 in the Union High School. The Rt. Rev. Samuel Joseph, Bishop in coimbatore and President of the branch gave his consent to open the sale, but he had to be away and could not be present with us. The Rt. Rev. Dr. A. J. Appasamy, former Bishop in Coimbatore was with us and spoke about the N.M.S. The Rev. S. Gnanasundaramani, Organising Secretary was also with us and spoke about the N.M S. The entertainment part of the programme was specially important in that the Challenge of the N.M.S. was very clearly placed before the audience.

The total income of Rs. 602·61, excluding expenses, was sent to the Head Office. The details are as follows.

Refreshment Stall	...	Rs.	292 00
Vegetable Stall	...	Rs.	47 90
Cloth Stall	...	Rs.	127 68
Entertainment	...	Rs.	169 50
Total	...	Rs.	637 08
Expenses	...	Rs.	34 47

A letter from the head office praising God and thanking us for the timely help was received. May the Lord use us for His glory.

Mrs. Arulanandam

Secretary.

Annual Get-together, Madras area Committee

The annual "Get-Together" of the members of the National Missionary Society of India, Madras Branch was held on 26th January — Republic Day — in the St. Andrew's Scotch Kirk Compound, Egmore The function started at 3 p.m. with Sports for children in the lawns of the compound. There was a large gathering of members and friends present. This was followed by Games for young men and women at which several people participated and great enthusiasm prevailed. There was Bible Quiz Competition in which several elder members took part. Through the generosity of some of the lady members tea was served to all those present and the music provided by Mr. Sam Mathews' party.

The Annual Meeting started at 6-30 with Mr. D. R. Vedamuthu, President of the Madras City Area Committee in the chair. Mr. Balasingam Satya opened the proceedings with prayer, and after Mr. Robert Dawson read a portion from the Scriptures, Mr. Rajah Swamidoss, Convener of the Get-Together welcomed the gathering and spoke about the achievements of the Madras Branch during the past year. Dr George Zechariah, Chairman of the Standing Committee of the N. M. S. gave away the prizes to the winners of the several competitions held that day. Mr. D. S. Inbaraj presented the annual report of the Madras Branch for the previous year which showed a vast improvement in membership, activities and financial help. Mr. D. R. Vedamuthu, the Chairman congratulated the Society for its good work and appealed for more support in the years to come. Mrs. Leela Rajaratnam, wife of Mr, Rajaratnam, Asst. State Prosecutor, Madras, delivered a very impressive and challenging message which was heard with rapt attention.

Mr. G. Solomon, Vice President of the Branch proposed a vote of thanks. With prayer and Benediction pronounced by the Rev. P. J. Thomas and the singing of the National Anthem, the meeting came to a close. Afterwards there was a Film Show through the courtesy of the Madras Tea Board.

Rajah Swamidoss.

REWA MISSION

In reviewing the work of the mission during the year 1962 we have great reason to be thankful for new developments in the field:

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In the new Uraon area three young men and one 18 year old girl received baptism at Christ Church, Kotma and also three Gonds of Karhani were baptized. But the more remarkable development was that there were twenty three baptisms of Hindu converts for the first time in the history of the Rewa Mission, one in the old area Murwahi, one at Kotma and 21 at Shahdol. Among the latter there were two Brahmin families regarding one of whom information had already been given in the N M.I. under the caption "A believing Brahmin family". Especially the Brahmin Compounder Shiv Prasad's wife Smt., Ram Rati Devi has been giving a great witness publicly for the past one year. This new development has been a source of great encouragement to our missionaries.

Also at Shahdol regular Sunday worship established on 3rd November has been a great witness among non-Christian patients and others who have come into contact with our staff at Shahdol, one of them being a Muslim Inspector of Fisheries.

The congregation of about 100 members has not a suitable place of worship and so the missionaries consider the erection of a chapel as the most urgent need and with money collected locally and with the gift of Rs. 500/- from Mr. & Mrs. P. D. Kumaresan, the foundation was completed last year and there was a formal function of thanksgiving at which the foundation stone was laid on November 4th when three of the members of the Rewa Mission Mr. John Nallathambi, Treasurer of the Rewa Mission, Rev. V. John, the then Vice-President, of the S. A. L. C. and myself were present. Prayers are requested so that this church may soon be completed not only for the upbuilding of the life and witness of the congregation but also for bringing the message of salvation to large numbers of a continual stream of patients and relatives of patients who join in the worship with much interest. The singing and the messages given are indeed a source of great inspiration both for Christians and non-Christians.

J. D Asirvadam.

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The National Missionary Intelligencer

HOLBROOK LIBRARY PACIFIC SCHOOL RELIGION

(News Sheet)

Vol LVII] APRIL 1963 [No I

"Lo, I am with you alway, even unto the end of the world".

General Secretary's letter.

This is the third month of my ministry in the N.M.S. I am happy about the response of friends so far. God's grace is very evident and we have every reason to go forward confidently expecting His help and guidance at every step.

I have just finished a tour which included five churches, two in Hubli and one each in Dharwar, Belgaum and Gadag. Although the meetings in each church had to be on a week-day evening, the attendance was quite encouraging and I am thankful to the organizers and the audiences. Some four or five hundred people listened to the message of the N. M. S. It will mean a great deal to the fortunes of the Society, if all those four or five hundred people make up their minds to remember the Society and its needs and its efforts in their daily prayers. From prayer, new workers and more financial aid will follow.

I will have completed my visit to the great Maramon convention and the Inter-Asram Conference at Courtallam by the time this issue of the N.M.I. is in your hands. I shall be writing about the two gatherings in the next number. Meanwhile, I just want to say that I am hoping to contact literally several thousands of people as the representative of the N.M.S. in the Maramon Convention. The Inter-Asram Conference is an occasion when the leaders of the various Asrams in India and in Ceylon will be considering the problems of Evangelism and village service, the presentation of the Gospel in the new frontiers and challenges that are opening at the present time.

The financial year is drawing to a close. The standing Committee is scheduled to take place before the end of the month. It is going to be the Budget session of the Committee. My hope is that the Committee will find its way to

include on the budget for the work that we are expecting to open in Rajasthan and for the worker who has been recommended for the now vacant field in Bageshwar. The property in Patpara which is offered to the N. M. S., for opening a Christian Sevagram has also to be taken up and manned with the proper personnel.

My attention was drawn to the existence of a good library of Christian books in the office here and of its being kept unused. Friends are welcome to make better use of the books which are on our shelves. There is a further suggestion that some more books, of a more practical usefulness, be added to the library. I hope there will be many friends who will be happy to contribute towards the expansion of our library. I am happy to announce that some promises have already come in.

The reconstruction of our .Residential quarters is another question that is engaging the attention of all of us. The work is expected to begin about the beginning of May. It is not merely a new house that is in view, but a set of buildings to occupy all the vacant space on the land to provide room for the future General Secretary and some other staff, to put up a book room, an evangelistic meeting place as well as rooms and flats to be given on rent. Prayers, suggestions and monetary support are solicited.

The affairs of the Society are moving apace. Friends are becoming more and more hopeful and enthusiastic as well as increasing in numbers. Two of our best friends Mr. G. Solomon and Mr. Rajah Swamidoss are just now going to Malaya on a Gospel Team. A note about them appears elsewhere in this issue The N.M.S. is really meeting a vital need in the hearts of many Indian Christians. More prayer, greater cooperation and sacrificial giving for the glory of God are the needs.

Yours in His service,
P. J. Thomas.

MY VISIT TO PURI AND CALCUTTA

As I have not stirred out from the Headquarters for a great length of time visiting the N.M.S. Fields, I was obliged to pay a visit to Calcutta whence I had a pressing and loving welcome from our N.M.S. stalwart and President of

W. Bengal Branch Mr. N. K. Bose. On my way, I broke journey at Puri where I was a guest of Mr. & Mrs. Sam John. I was able to stay two days at the Ashram which is a very quiet spot near the sea, but a little away from the temple town of Puri. Both Mr. Sam John and I visited the Baptist pastor Rev. K. Mahanty and a few church leaders and friends cooperating with the N.M.S. We have a small school just started at the Fishermen's Kuppam near the beach where there is great scope for social and educational work. The Reading Room is situated in a strategic centre near the temple along the pilgrim route. I had the pleasure of discussing with Mr. Sam John the problems facing the N.M.S. and the Ashram viz., the urgent need for devoted workers and even an Acharya to carry on the work in case the Sam Johns were wanting to retire.

Then I left for Calcutta where I was warmly welcomed by the Rev. S.C. Sircar, Secretary of the W. Bengal Branch and Mr. & Mrs. N.K. Bose who were good enough to give me loving hospitality for a week. Mr. Bose had arranged some meetings for me with the two lively Kerala groups-Mar Thoma and St. Thomas Evengelical Churches. The message of the N.M.S was given to the members of the St. Xaviour's Church who are greatly interested in the N.M.S, and I.M.S. work, Mr- C. A. Cornelius, a long-standing and devout friend of the N. M.S, and Rev. Mr. Siromani, the Pastor are deeply interested. Another independent group was also addressed.

The day previous to my departure, a Public Meeting was kindly arranged to meet me at which the Ven'ble Archdeacon, the President of the Halughat Mission Rev. Roy and Pastors of Churches and friends were present. It was really a pleasure to meet and give the N.M S. Message, especially in connection with the conduct of the Puri Ashram which is situated at a night's journey from Calcutta. Mr. Bose and the members of the Executive strongly feel that the work at Puri should be developed along the Ashram lines; as desired by the Rev. B. C. Sircar the Founder; and groups and individuals from Orissa and Bengal may be invited for Bible Study, Prayer and even Recreation to this quiet spot. The visitors themselves, it is hoped would be impelled to do evangelistic work in the town visited by thousands of pilgrims. The good work among the leper children could also be strengthened.

I had also the pleasure of visiting Serampore, the birth place of the Society and Henry Martyn's Pagoda, which is in a dilapidated condition. I have a feeling that the Diamond Jubilee of the Society in 1965 may be celebrated D. V. at Calcutta.

I cannot but be grateful to God for all His guidance and mercies and thankful to the devoted friends like Messrs. N. K. Bose, C. A. Cornelius, S.C. Sircar, to name only a very few. I am sure our God will guide the Standing Committee in rightly planning the future of Puri Ashram.

S. Deva Prasad,
Hon. Associate Gen. Secy.

A "Who is Who" of the Gospel Team to Malaya

As announced in our last issue and as has been under consideration for a long time, it is now possible for us to let our readers know that the N. M. S. Gospel team to Malaya and Singapore left in the first week of March. It is but natural at this time for all those who take the concerns of this Society to heart to wish to know something about these two good friends — Mr. G. Solomon and Mr. Rajah J. Swamidoss — who have volunteered for this onerous task and have been deputed by the Standing Committee to visit the Churches and individuals in Malaya to create interest in Evangelism and N. M. S.

Mr. Gnanamony Solomon, M A., the senior member of the Team is 72 years young! While still in college, as a young man of 24 he heard the clarion call of the Y.M.C.A., to serve the young recruits in World War I. He has had wide experience in service in Burmah, in the U.S.A., and here in India. He was the first Indian to be appointed General Secretary of the Madras Y.M.C.A., and has got to his credit several schemes of service for young and old in Madras and various institutions. He retired from the Y.M.C.A in 1950. It is the great good fortune of the N. M. S. of India that he is devoting all his time for its service, is organising branches (no less than two dozen in Madras alone) and working as the Vice President of the Madras Area Committee. The other member of the Gospel Team is Mr. Rajah J. Swamidoss, B.A., who, after graduating in 1927, joined the Government service in the Madras Secretariat, worked for 25 years and

retired as a Superintendent. He took an active part in Church affairs from very young days and attended conferences in connection with the Y.M.C.A., He went to Europe in 1955, as a representative of the Madras Y.M.C.A. He has been vitally connected with almost all Christian activities in the city and elsewhere. In him also the N. M. S. is fortunate in having a Champion of its cause and an able exponent of its ideals.

Although no longer young, in both these men we have very energetic erudite experienced stalwarts for the Society. Let us hold them up in prayer and follow them through the long programme of visits from 10th of March to 30th April in Singapore and Malaya.

CHRISTA SHANTI SANGH

KATHMANDU, NEPAL.

Extracts from News Letter No. 10.

Dear friends in Christ,

The high light of our work this year was the dedication of the church which took place in the first week of last October. The dedication service was conducted by our Missionary Bishop Rt. Rev. Thomas Mar Athenasius on Sunday the seventh. The climax of the function was the Thanks-giving service on Sunday afternoon. There were special evening services also in connection with this function. Our guest speaker Dr. Frank J. Kline, the principal of the Union Biblical Seminary, Yeotmal, India, was greatly used by God in imparting His messages in the evening meetings and specially in the Thanks-giving meeting. All these meetings were attended by large gatherings from all the Christian quarters of this valley.

This year we started an English Service besides the Nepali one. This helps in giving fellowship to the non-Nepali Christians in the city. As usual, there were special meetings arranged in connection with Christmas and Easter. These meetings were well attended. There were regular Bible and other classes too. The opportunities for personal work were not few.

The work at our Chistian Book stall is continued as before. Quite a number of people got opportunities to hear about Christ here. Our sales man, Mr. Bir Bahadur, a fine Christian from Kalimpong, takes much interest in personal work. By the help of our friends, we could increase the stock of books and we could distribute Christian literature in many parts of this country.

This year we sold more than seventeen hundred Rupees worth of Christian Literature alone. We ask your special prayers for this ministry. The translation of St. Mark's gospel into Newari is complete and is ready for the press. We hope that this will be available for distribution soon. This is made possible because of the help of the Bible Society of India, Burma and Ceylon.

Col. Nara Raj Shamshir is busy with the translation of the old Testament into Nepali under the Bible Society. He had come for the dedication programme and his presence itself was inspiring. The church at his home grows in the Spirit and we expect some fruit from there soon. Mr. Ram Bahadur is doing his second year at the Union Biblical Seminary at Yeotmal. All our other believers are fine.

The United Mission with its Hospitals, Clinics, and Schools, in different parts of Nepal continues to do an excellent work. Mr. Prem Predhan who is in prison is used much for the testimony of our Lord even in the bondage. The N. M. S. team at Butwol in western Nepal also continues its ministry for the Master. The leprosy hospital in the out skirt of this valley progresses under the leadership of Dr. P. J. Chandy. Now there are eight worship services at different places of this valley. This year we could come together for prayer and fellowship once a month and this helped us to feel our oneness in Christ. Please pray that our efforts in different capacities for the Lord may be fruitful.

Kathmandu,
21—12—62.

Yous in His Service,
Cherian Kurian
(for the Christa Shanti Sangh)

SENATE OF SERAMPORE COLLEGE

"This is to announce that an Essay Competition for Sadhu Sunder Singh Essay Prize will be held by the Senate of Serampore College in 1963 on the subject :

The Gospel answer to modern India's Quest for Fuller Life.

The Competition is open to all internal and external graduates of Serampore College (University). The prize amount is Rs. 200. Applications for registration should reach the undersigned before 15th August 1963 and the final copies of the Essay before March 15th 1964. The fee for rigistration is Rs. 5/-.

For furthcr information write to the Registrar, Serampore College, Serampore P. O. West Bengal.

Christu-Kula Ashram Rural Fellowship Camp—1963

The Rural Fellowship Camp for students will be held this summer from the 15th April to the 30th April at Christukula Ashram, Tirupattur, N.A. Students desiring to take part in this Camp are requested to apply before the 1st April and have their applications registered by sending Rs. 2/- to the Pradama-Sevak.

Rev. Paul Sandegren will be conducting the preparatory classes in Bible study and Rural evangelism during the preliminary days of the camp from the 15th to the 20th April.

Tirupattur, N.A.
March 63. } **RAJA SAVARIRAYAN.**

Appeal for funds to reconstruct the residential quarters.

The last meeting of the Standing Committee decided to reiterate the appeal fully confident that God will touch the hearts of the friends and members of the Society to come forward. There was some response to past appeals; but the need is big and the work awaits the helping hand of you all. The residential quarters of the N. M. S., are a vital and urgent necessity. Ear-marked contributions are called for and earnest prayer requested. *Editor.*

Correction

1. Prof. A. I. Dhar — Rs. 100 00
2. Miss F. Ulrick — Rs. 60 00

New life members:

60 Dr. K. C. Chakko, Bangalore.
61 Mr. John Peter, Cuddapah.
62 „ S. T. Bangera, Bombay.

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STATEMENT ABOUT OWNERTHIP AND OTHER PARTICULARS ABOUT NEWSPAPER

(The National Missionary Intelligencer)

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I, *S. Deva Prasad*, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 25–3–1963. Signature of (Sd.) **S. Deva Prasad.**
Publisher

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The National Missionary Intelligencer

(News Sheet)

Vol LVII] MAY 1963 [No II

LIBRARY

"Lo, I am with you alway, even unto the end of the world"

General Secretary's Letter

Dear Friends,

As I wrote in the last letter, I went over to Kerala for the Maramon Convention. But there was another Convention at Perumbavoor which also I got an opportunity to attend and present the N. M. S. message. The crowd at Maramon was very large, as usual, some 50,000 and I was given a few mtnutes in one of the most largely attended meetings to speak about the Society, its aims, ideals and needs. A few hundreds of Brochures were given away.

The next place which I visited was the Inter Asram Conference at Courtallam where some twenty leaders from ten different Asrams were present. As you know, Asrams are an important item on the Christian enterprise in India, with their experiments on indigenisation of worship and evangelisation as well as social service; and the N. M. S. of India is dear to the hearts of the Asramites as Asrams are dear to the N. M. S. There is plenty of scope for mutual helpfulness.

From Courtallam I went to Trivandrum. Although it was not a pre-planned programme, the reception given to me by the N. M. S. Branch in that metropolis of Kerala was really heartening. There was also candid expression on the part of friends of having some of their doubts and misgivings cleared. They have agreed to increase their contributions to the Society. Three months quota was paid then and there. It was also a matter for pleasure and profit to have visited our former General Secretary, Mr. Mark Sunder Rao. Three churches in Trivandrum provided me opportunity to present the cause of the N. M. S. Sincere prayers for the Society were offered during the services.

The Budget session of the Standing Committee is over. We found from the experience of the past one year that we

cannot go in for any new work during 1963-64. Let us hope and pray that the receipts of the coming year will be such as to enable us to go forward to new fields later on. It is hoped that friends will not lose heart because no external increase of activity is in view for the next year.

The Executive Committee is scheduled to meet on October 1 and 2 in Madras, and if financial affairs show a marked improvement by that time, the question of new work and workers may be taken up on that occasion. I do hope it is going to be possible. Meanwhile, a good programme of visits to churches is being planned and prayer is requested for all these subjects.

Another visit to our Jawadhi Hill work is just concluded. Dr. Paton and I took a retreat for our workers. There are some new and encouraging developments to be placed on record. The youngsters who used to come for study and fellowship in Kalyanamandai are now accompanied by their grown-ups also. Let us pray that a good number of whole families will come forward for baptism. At Veerapanur, a very wonderful conversion has taken place of one Pavada Achari, and due to his testimony, others are coming to hear the Gospel and for spiritual fellowship. Let us be remembering those people and all our workers, very specially these days.

Yours in the Service of the
Kingdom.

P. J. Thomas.

A Short Biography of the Late Mr. N. K. Bose of calcutta

Mr. Noba Kumar Bose was the youngest Son of the Late Rev. B. M. Bose of Dehra Dun. He was born on the 21st Sept. 1892 aud spent his childhood in Dehra Dun where he received his school education. He passed his Intermediate Examination from the Ewing Christian College, Allahabad where Prof. N. C. Mukerjee, one of the founder members of the N. M. S., was then a lecturer. Then he came down to Calcutta to take his B.Sc. degree from the Scottish Church College. After graduation, he went to Glasgow University and took the B.E, Degree. He also became an Associate Member of the Institute of Mechanical Engineers.

While still in Britain. he was appinted an Assistant officer in the then East Indian Railway after undergoing some training in one of the British Railways. There was

something unique in the appointment as in those days very few Indians held class I covenented posts in the Railways. He continued in the East Indian Railways for all his official career and eventually retired as Chief Mechanical Engineer there, being the first Indian Officer to hold that post.

Although a high Railway official, his heart was in church and Mission work. Wherever he went, he kept close to the Church and Mission work. Though a Presbyterian himself by conviction and tradition, he was at home with all Anglicans, Methodists, Baptists etc. He was a man of simple habits with a great heart of abounding love and charity for his fellowmen. He was always out to help the poor and needy. As a young officer, his first duty after getting his salary was to write out a number of Money Orders for those whom he wanted to help. On one occasion, he wanted to set up a poor Christian in the shoe trade. He financed him and got him customers, even to the extent of taking the measurement of the feet of a prospective buyer.

He took keen and active interest in various christian organisations and Institutions, such as N. M. S., Bible Society of India aud Ceylon, Y.M.C.A. etc. He was President of the first two organisations at the time of his death and for a long time was a member of the Board of Directors of the Calcutta Y.M.C.A. and for sometime helped the National Council of the Y.M.C.A. as an Honorary Secretary. But perhaps, the National Missionary Society of India was closest to his heart and he devoted his time, talents and money freely for its expansion and promotion in India. He was connected with the N.M.S. since 1909 and with his indomitable energy and steadfastness, rebuilt the N.M S. work in West Bengal during the last decade. Under his inspring leadership and guidance, the N.M S. celebrated its Golden Jubilee in Calcutta in the year 1955 to mark the auspicious occasion when the N.M.S. was first established in 1905 at Serampore, few miles away from Calcutta.

There is no doubt whatever that people of West Bengal and other parts of India will gratefully remember the noble life and work of the late Mr. N. K. Bose for the spread of the message of our Lord Jesus Christ in India.

He passed away at the age of 70 on Friday 5th April '63 at his residence in Calcutta. The large number of people of different denominations who attended his funeral testified to his ecumenical interests. Three clergymen, one Pres-

byterian, another a Baptist and the third from the Assemblies of God Church, took part in the funeral service. The prayer of one of them at the graveside was for God to raise up youngmen like Mr. N. K. Bose to take their share in the work of the church and the propagation of His Gospel.

Mr. Bose has left behind his widow, 2 sons and a daughter and a host of relatives, and friends. May God grant his dear ones peace and consolation.

S. C. Sircar.

Report of N. M. S. Work for the month of March–Chaukhutiya Ganai

At present, hundreds of people of the labour class have come here to seek work. I, therefore, get plenty of opportunity to work among them. A military Seminar is also organized by the Government and hundreds of people have flocked here; and Ganai has become a very important place. An N. M. S. worker like me is getting a good opportunity to work among the different people at Ganai.

Mr. J. P. Ashwal, Secretary, Bombay N.M.S. Branch writes:

Herewith I am sending a Demand Draft on the Central Bank of India for Rs. 216–56 being monthly collections and a life membership fee (Rs. 100/-). Relating to this I have to say a few words. Two years back, firstly the daughter Miss Gitanjali by name became a life member of our Society, secondly the mother Mrs. S. Furtado became a Life member and thirdly Mr. Furtado himself became a Life member. So, the whole family has become life members. Now this good example, I am sure, will be followed by many families in our country — to love and help the Society. Mr. Furtado is one of our volunteers and chairman of our Branch Executive Committee.

Every Thursday we are conducting Prayer Fellowship Meetings in different places, and it is now extended to three more places. On first Tuesday of every month all N. M. S. Workers meet together for prayer.

We had our Executive Committee Meeting last Sunday (31—3—1963), and the meeting was adjourned as there were some items on the Agenda left over for consideration. Please pray for our work and our workers.

NEWS FROM NIRMAL FIELD
(Affiliated to the N. M. S)

During this season of Easter, our thoughts go to Nirmal, for every Easter we remember the Nirmal Mission. The year 1962 was a period of progress all round. New congregations, new Night Schools, and Sunday Schools have risen and grown. In a village about 20 miles from Nirmal, the inhabitants of the whole village joined the Christian Church and the Bishop's visit was a great joy to the humble people there.

A Night School at Gajulapet was started and 12 to 16 young men of different castes attend the school. Three new Sunday Schools were opened and their influence is being felt all round.

Regunta Yesuratnam who has been supported by the Nirmal Mission has now successfully completed his entrance examination to Bangalore Theological College. He is the first candidate to the ministry from the Nirmal Mission and he will join the U. T. C., Bangalore in June.

The report gives many interesting incidents in which God has worked in the Mission through His servants. In 1962 there were 180 baptisms including 38 caste men and women and 75 adults confirmed as full members. Some congregations have no worshipping places. In many villages we need spiritual revival. Specially the women are very backward. Heathen worship exists here and there. Most of them are like babes. We need your prayers.

The Missionary of the field is Rev. N. S. Matthew.

Extracts from a letter received from the Members of the Gospel Team to Malaya

"Two weeks have passed since we landed in Singapore where we spent one week before we left for the Federation of Malaya. We fulfilled a number of engagements in Singapore and had some helpful conferences with the Bishop of Singapore and with the representative Ministers of the Methodist and Mar Thoma Churches. Being the first week of our visit, we did not want to stress our appeal for life-membership, although we did visit a few individuals and got some promises.

However, we are faithfully going through the engagements arranged for us in each place by the Church representatives. So far, we have secured only about a dozen life members and the cash realised has already been sent to Canon Baboo in Singapore who is the contact person for us here. We have already visited Johore Baru, Kluwan. Mersing, Yong Peng, Pat Bhatu, Malacca and Serampan-Tomorrow we are leaving for Ipoh and then on to Penang, Alorstar and Kuala Lampur and back to Singapore.

We are both keeping well by the grace of God, though in some places we have to go through a heavy schedule. We are quite alive to the financial needs of our visit and we pray that we would succeed in reaching at least 50% of our target. Kindly remember us in your prayers and share this letter with some of our friends.

G. Solomon.
Raja Swamidoss.

JAWADHI FIELD

A gospel team consisting of Mr. & Mrs. A. D. Dhanaraj of Trichy and three young men of Nagercoil came to Jawadhi. They camped at Veerapanur from 6th to 10th March, preaching the gospel in remote villages. Their ministry was a real blessing to many.

The children attending our night school at Veerapanur for the past two months have learnt Christian songs and Bible texts. These youngsters really love Jesus and pray to Him in simple faith. Medical aid rendered by Mrs. A. Aruldason is much valued by the people and they are very grateful to the N. M. S. for opening a medical centre here in this big village. The local teacher, Mr. Palani, is interested in the uplift of these hill tribes and hence he cooperates with us whole-heartedly. In general, the forest contractors are very friendly with us. Here is a girl of eleven years, Krishnaveni, suffering from Infantile Paralysis. We are praying for her. Her father is a keen enquirer, reading the gospel portions earnestly. I am doing my best to get this sick girl admitted in some hospital.

For our Sunday worship at Jamnamarathur, the Christians employed in the Government Bee-keeping department and forest department schools come regularly. We are trying to purchase a piece of land here, as a Christian friend at Polur has promised to give us Rs. 1000/- to

develop our work on Jawadhi. In due course, we intend building a Jebalayam here to gather together all our converts, catechumens and keen enquirers. We need evangelists with a burning passion for the perishing souls of Jawadhi hills.

R. Gnanadikam.

OBITUARY

We regret to inform our readers of the passing of Mrs. D. Ananda Rao, wife of Dewan Bahadur D. Ananda Rao, Retired Director of Agriculture on 8th April 1963. She was a member of the Madras Ladies' Auxiliary for many years and was greatly interested in the Society's work. Mr. & Mrs. Ananda Rao have been regular supporters of our Society. We convey to Mr. Ananda Rao and members of the family our sympathy and condolence.

AN APPEAL

One of the volunteers in our Puri Ashram, a Bengali young man by name Anil Kumar Dhar who is studying the Word of God is very enthusiastic in His work. He is badly in need of a Bicycle as he is to go to our place of work, some three miles from the Ashram. Will any of our friends come forward to help this young man with a bicycle?

Appeal for funds to reconstruct the residential quarters.

We reiterate the appeal fully confident that God will touch the hearts of the friends and members of the Society to come forward. There was some response to past appeals; but the need is big and the work awaits the helping hand of you all. The residential quarters of the N. M. S., are a vital and urgent necessity. Ear-marked contributions are called for and earnest prayer requested.

Do we likewise *end* with the Holy Spirit? That means an openness, a looking forward. There is much hopeful talk at present of Christian unity and what was once the pursuit of the few has become the search of all. But unity *in the Holy Spirit* will undoubtedly demand sacrifices, as we venture into new paths chosen, not by us but by Him. It is the temptation of our churches (and one to which we often succumb) to become nostalgic: for the first century A.D., or the 12th, or the 16th—or even for the first fifty years of the Ecumenical Movement! St. Paul warns us to leave the things that are behind, and to press on to the goal of our calling. He does so, perhaps, knowing that even Christians can lose their nerve. But *not* to press on is serious, since it is the very negation of faith in the Holy Spirit, who always goes before us, eager to show us afresh the things of Christ.

Today we often tremble for the very foundations of Christian doctrine and Christian behaviour, we tremble for our churches and their place in many different communities. At least we do not need to tremble for the Spirit of God, Who never fails or grows old. This Pentecost we call upon you, as we call upon ourselves, not to tremble but to trust in Him whom we have together received and through whom we offer worship: love in action, fount of truth, the Lord and Giver of life.

The President of the World Council of Churches:

(*Archbishop*) Michael Cantuar—London
„ Iakovos—New York
(*Sir*) Francis Ibiam—Enugu
(*Principal*) David G. Moses—Nagpur
(*President*) Martin Niemoller Weisbaden,
J. H. Oldham,
St. Leonards-on-Sea,
Charles Parlin—New York.

General Secretary's Letter

Dear Friends,

The month of April was shared between Jawadhi Hills, already referred to in the last letter, Waltair, Mahasamund, Raipur, Bhilai, Rajnandgaon as well as the office here. It was a great joy to have been able to visit the good friends of the N. M. S., in all of the above mentioned places. Our Hon. Organising Secretary Dr. C. G. Samuel is doing good work for the Society in that area. I am planning to be in U. P. the whole of June.

The Gospel Team Returns

The happiest news this time is the conclusion of the tour of our friends **G. Solomon and Rajah Swamidoss** as an N.M.S. Gospel Team

in Singapore and Malaya. They have been able to enlist one hundred life members for the Society. We have very good reports from Malaya about the good messages they gave in the churches. The team members are very happy about the responses and the treatment they received in Malaya and Singapore. A detailed report will be coming out later. For the time being, let us thank God for the health and strength and grace vouchsafed to our friends in this tour.

NEWS AND NOTES

We have received an appeal signed by the Bishop in Mysore—Bishop N. C. Sargent—on behalf of the *Ecumenical centre* planned to be opened in Bangalore. It is addressed to all Church and Mission leaders. The Rev. M. A. Thomas is appointed as the Director for the next five years. His address is 20, Ramakrishnappa Road, Cox Town, Bangalore-5. Prayer is requested for the project which involves not less than Rs. 16 lakhs.

We are happy to read the report of the *United Mission to Nepal* and of the Nepali Isai Sahitya Sangha. We are thankful to God for the good progress made in the work. Let us remember their needs and plans regarding 85 missionaries and a budget of over five lakhs rupees and their new building project in our prayers.

A Conference of *Converts from Hinduism* was held in Bangalore under the auspices of the C. I. S. R. on May 2—5. Some seventeen converts participated. Useful studies and discussion took place regarding the essentials of the Gospel, the ways of approach to the Modern Hindu, new methods of Evangelism and other kindred subjects. There was also a feeling that the N. M. S. is the body which ought to give this kind of fellowship and forum for united thinking for the converts from other faiths.

Greetings to an old N. M. S. Honorary Worker

The Rev. J. D. Asirvadam completes 75 years of his life on June 17, 1963. His connection with our Society began in February 1906 when he was a second year student in Madras Christian College, and he served as Treasurer of the College N. M. S. Branch in 1907. In 1913 he represented his Church, and when Mr. P. O. Philip went as N. C. C. Secretary to Nagpur, he took over from him as General Secretary in May 1924 and served as Hon. General Secretary for a year. He was used of God to oraganise the Lutheran Branch of the N. M. S., and served as Secretary from Epiphany Day 1916 to the end of 1946, and as President from 1941 to 1954. Though elected President Emeritus, Rewa Mission, he continues to help to develop missionary activities in our Mid India Affiliated field.

We offer him our greetings on this occasion and request our friends to join in thanksgiving and prayer for his continued ministry.

P. J. Thomas,
General Secretary, N. M. S.

The late Mr. N. K. Bose—an appreciation.

I think I was specially privileged to know intimately our friend Mr. Bose with whom I stayed for about a week and who had poured on me lavishly his love and opened his heart to me in lengthy conversations about his early life, experience of our Lord and his sincere love for the future of the N. M. S., especially his pet project Ishapanthi Ashram, Puri. Now and then he would come out with his hints on his generosity towards the poor whether one was a Christian or a Hindu. He quoted an instance of a Hindu to whom, in early life, he had given away a portion of his land and helped him to build up a small business, not expecting any return of the generous sum. His generosity was towards all.

Though he had acted as Hon. General Secretary of the Bible Society for a time and taken active part in the Y. M. C. A., in many of its activities, his first love was the N. M. S. His generous help and whole-hearted hard work enabled the N. M. S., to have the Golden Jubilee in Calcutta in 1955. When I hinted to him that he should undertake the role of the host again in 1960, he took it as God send. He was instrumental in getting the Ishapanthy Ashram to the N. M. S. from the Y. M. C. A. and had an ambitious plan for its future. He felt very strongly that the institution should be run as an Ashram having a large guest house and amenities for individuals and church groups to spend some days for meditation, recreation and retreats, especially for people in Bengal and Orissa. He had already prepared plans for putting up cottage with three rooms with amenities on the Ashram premises in the name of the late B. C. Sircar, the Founder. He was greatly interested in the leper work started recently and wished that that kind of social work should improve in spite of many handicaps Alas, in the midst of his active life—he was 70—he was taken to the presence of his Lord and Master. He was so active in daily life, so full of love for the Master and especially the underdog, irrespective of caste or creed. I remember his trying to help one or two young people to fill in Railway Forms at a time when I was standing in a queue to book my berth at the Railway Station. His was a full life lived in the love of God and man. I knew very well he was so useful to his ailing wife to whom he was a doctor and helper in domestic matters. I specially felt the loss so much since I had very intimately known him for a brief period very recently. God takes away His servants but His work goes on.

S. Devaprasad.

The Added Blessings

For a long time I have been longing to share some of our blessings with the friends of the N. M. S. We had blessed hours of meditations on the Cross each evening in our Church and also we had a chain of prayer which began on Good Friday and ended by the next Saturday morning.

Another blessing which we have received from the Lord is the electrified church here in Kumta while we are truly thankful to the Lord for the Light of this world—Jesus Who has shone in our hearts. We had also to collect funds for this world's light which will of course help us to conduct regular prayer meetings at night.

The Lord has also graciously provided for us a Medical Clinic. The "Shushila Clinic" was declared open by a leading politician and a Doctor of Kumta and the function was presided over by our Missionary. We are very glad that the doctors are the members of our small congregation. This small town has a population of eighteen thousand people and there are about a dozen non-Christian doctors. Now Dr. P. Thomas and Dr. (Mrs.) R. Thomas have already earned the good-will of the public.

During the year 1962 I was often called upon to be solitary worker. Every now and then I was visiting congregations and villages alone. There were many non-Christian festivals and in the one at Hegede (a car festival) I could do a little personal evengelism and tract distribution. The hostels were visited and many young people heard about the Love of Christ. A beggar centre was visited once every week to tell about Christ.

Finally, let me request your earnest prayers on behalf of our Christian Endeavour for the Master. "They that sow in tears shall reap in joy."

Kumta, K. T. George
N. Kanara.

Jawadhi News

Recently we have sold six copies of Holy Bible and sixteen copies of New Testament. The craft Instructors in the Industrial School at Komutari have an open mind for the gospel. On Good Friday I spent the morning hours with them and in the afternoon the Christian group gathered together at Pabumudian village, spending three hours in meditation on the words of Jesus Christ, uttered hanging on the cross.

Now we see the work of the Holy Spirit at Veerapanur, Jamnamarathur and Kalyanamanthai.

A very sincere man by name Annamalai at Jamnamarathur was telling me two weeks ago, how he was fully convinced of the truth that Jesus Christ is the True God. I could see the work of the Holy Spirit in him.

On the 21st of April I visited Kalyanamanthai along with our evangelist, Mr. S. Aruldoss. I was praising God as I listened to the testimonies of some of the local leaders. **Battu** said that he looked up to Jesus for help when his wife was having delivery pains, as it appeared to be a complicated case. Jesus answered his prayers.

Raman and his grown up sister, while going in the interior parts of the forest, saw some strange figure frightening them. They could easily recognise it as evil spirit. When his sister got frightened, he pronounced the name of Jesus laying his hands on her head. Immediately the figure disappeared and his sister got over the fear. **Kuppan** was once very much worried when his little son was seriously ill, almost at the point of death. At that moment he thought of Jesus who alone could help him. When he prayed in the name of Jesus, his son wonderfully recovered.

Since our evangelist at Kalyanamanthai will be on leave during the month of May, we have organised daily worship in the centre of the village to be led by the Catechumens themselves. I am sure many more will be attending the worship and be drawn to our Lord. I intend visiting them twice in May in the absence of our evangelist. If God wills, the Catechumens will be receiving baptism in June. Let us hope and pray that, by the powerful working of the Holy Spirit a witnessing church may soon be established here.

R. Gnanadikam,
30-4-63.

Chaukutiya—Ganai Field report for April, 1963.

Religious plays have been enacted in different places. In the last four months I had the opportunity of preaching about Jesus Christ through Bajanas and songs. There was good response from people. In spite of Government schools being established in the area, our Christian school is functioning well. Children take great interest in listening to the Bible stories and songs. Kindly remember the work done in this field.

REWA MISSION

Triennial Report

On January 4th the 18 page printed report for 1960-62 was presented to the Council of the Rewa Mission and later to the Triennial

Conference of the Lutheran Federation that met at Guntur on January 4-6. The two outstanding events are the acquisition of a two acre property wherein an adequate hospital structure has been built and also the baptism of 23 Hindus for the first time in the history of the Rewa Mission. All earlier converts were Adibasis.

Our Doctor: Dr. (Mrs) Ramabai Rao, who was granted two months leave, was away from March 18th to April 23rd at Vellore. She had taken three patients with her. She could spend two days in the home of Dr. & Mrs. Nallathambi, our former missionaries and she gave missionary messages at the mid-week service of the congreation, the hospital staff and the High School staff and pupils. On her return she addressed the AELC congregation on Maundy Thursday at the Fabricius High School and spoke to the Tambaram congregation at the Easter morning service at 6 A. M. and a crowded congregation the same evening at the largest Lutheran Church in Madras. Individuals, groups and congregations she could meet were much inspired by contacts with her.

Samuel Khalkho: After finishing two years' training at Govindpur, he was posted as evangelist at Taliamar, one mile away from **Pasan** (Pendra area), the headquarters of the Block Development area. He conducts Sunday services for Christians including the doctor, midwife, and gram sevika. Thomas Kujur of Karhani joins him for evangelistic tours in this area.

Tabitha Khalkho: Tabitha, baptized on Pentecost Day 1962 at Kotma, was sent for preparatory studies at Tabitha School for Pracharinis at Govindpur, Ranchi District. We are happy that after seven months intensive coaching, she was admitted to the regular course for pracharinis in January. On May 1st she joined her parents at Arbhar for her summer vacation of two months.

Prayers are requested for our devoted workers, for the new converts and also for those who are being drawn to faith in Christ.

J. D. Asirvadam.

Tambaram : : 15-5-1963.

AN APPEAL

One of the volunteers in our Puri Ashram, a Bengali young man by name Anil Kumar Dhar who is studying the Word of God is very enthusiastic in His work. He is badly in need of a Bicycle as he is to go to our place of work, some three miles from the Ashram. Will any of our friends come forward to help this young man with a bicycle?

Appeal for funds to reconstruct the residential quarters.

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SERAMPORE COLLEGE (Teaching)

Department of Theology

Refresher Course : October 2-11, 1963

1. Former students of Serampore College and holders of the L. Th. Diploma or the B. D, degree of Serampore College (University) are cordially invited to attend a **Refresher Course** at the College for the period October 2-11, 1963.

2. Board and Lodging will be provided and travel expenses (III class Mail train plus 20% for incidentals) will be paid for those who come from the following territories :

Assam, Bihar, Orissa, Andhra Pradesh (north of Waltair) and West Bengal.

A contribution towards travel expenses will be given to any who come from further afield.

6. Intending participants are requested to write and send the Registration fee of Rs. 5/- **not later than August 31, 1963** to the Secretary for Theology, Serampore College, Serampore, West Bengal.

N. M. S. OF INDIA

Receipts for December '62 to March '63

		Rs.	nP.	Rs.	nP.
Punjab. Through Rev. J. B. Wade Amritsar.				37	30
Uttar Pradesh.					
N. M. S. Branch (Mr. J. Das), Kanpur	...	325	0		
Morrison Memorial Church, Dehra Dun	...	73	85		
N. M. S. Branch, Lucknow	...	366	15		
Rev. Uday Singh, Allahabad	...	10	0		
Methodist Church, Khatauli	...	40	0		
University Area Branch, Allahabad	...	83	0		
Jaunpur Church, Jaunpur	...	20	0		
Through Mr. S. S. Simeon, Allahabad	...	105	99		
N. M. S. Branch, Muirabad	...	150	0		
Through Mr. J. D. Patial, Allahabad	...	63	0		
N. M. S. Ladies Auxiliary ,,	...	1000	0		
St. John's Church, Sikandra	...	15	0		
Through Miss J. Drummond, Lukergunj	...	206	33		
Dr. Mrs. M. C. Singh, Gorakhpur	...	5	0		
N. M. S. Branch, ,,	...	100	0		
Dr. Mrs. Ranson, Allahabad	...	5	0		
Miss W. Singha ,,	...	9	0		
Through Dr. R. D. Joshi, Bareilly	...	51	10		
				2628	42
Delhi.					
Mr. S. R. S. Mani, Delhi	...	10	0		
Mr. E. Joseph, ,,	...	2	0		
				12	0
Calcutta.					
St. Mary's Church, Calcutta	...	25	0		
Mr. B. C. Ghose, Durgapur	...	25	0		
Johnnagore Baptist Church, Serampur	...	54	75		
Through Mr. N. K. Bose	...	118	0		
				222	75
Bihar.					
Through Mr. D. A. Sighamany, Jamshedpur.		65	0		
Methodist Church, Gamoh	...	12	0		
Mr. W. Williamson, Muzaffarpur	...	5	0		
Miss S. L. Sengupta, Patna 7	...	30	0		
Mr. D. Sighamany, Jamshedpur	...	9	0		
				121	0

		Rs.	nP.	Rs.	nP.
Rajasthan.					
Dr. Tara Martin, Nasirabad	...			8	0
Maharashta.					
Meeting Collections, Bombay	...	46	43		
B. M. Prayer Service, Kurla	...	4	09		
Baby Sugata Anchan, Bombay	...	0	50		
B. M. Prayer Service ,,	...	5	0		
B. M. Sunday School, Vikhroli	...	3	75		
B. M. Sunday School, Ghatkopar	...	1	25		
Kannada B. Saugh, Bombay	...	20	0		
Dr. S. F. Benjamin, Ratnagiri	...	100	0		
Mothers Union All Saints Church, Nagpur.		20	0		
Christ Church, Poona	...	30	0		
Miss Sheela Paul, Bombay	...	12	0		
Sushanti Church, Bombay	...	234	77		
Mrs. M. Krishnayya, Poona	...	150	0		
Dr. Miss D. Baker ,,	...	5	0		
Mr. Godfrey Devadatta, Bombay	...	2	75		
Mrs. L. Peter, Kolhapur	...	5	0		
The Dorcas Society, Kolhapur	...	10	0		
,, A. David, Bombay	...	10	0		
,, Godwin J. Karkada, Bombay	...	10	50		
,, S. Walter Karkada, ,,	...	8	25		
,, H. Alva, ,,	...	4	0		
,, P. Amanna, ,,	...	51	25		
,, J. Bhagyan, ,,	...	65	0		
,, J. Soans, ,,	...	38	50		
,, J. P. Ashwal, ,,	...	18	0		
,, H. P. Soans, ,,	...	8	0		
,, M. Soans, ,,	...	5	50		
,, T. Karkada, ,,	...	55	75		
Miss S. Salins, ,,	...	68	50		
Mr. I. D. Doranna, ,,	...	34	25		
Vikhroli Prayer Meeting, ,,	...	62	75		
N. M. S. Fellowship, ,,	...	23	35		
Mr. A. C. Furtado, ,,	...	18	25		
Mrs. A. J. Ashwal, ,,	...	103	24		
Mr. H. Amanna, ,,	...	21	25		
,, P. S. D. Ashwal, ,,	...	8	0		
,, Bethuvel Maben, ,,	...	13	0		
Mrs. R. C. Anna Gill through American Express co.	...	35	0		
				1312	88
Gujerath.					
Through Rev. I. V. Master, Nadiad	...			80	0

	Rs.	nP.	Rs.	nP.
Madhya Pradesh.				
Mr. John Jacob, Katni ...	9	0		
Thro' Rev. Dr. C. G. Samuel, Mahasmund...	170	0		
Masihi Mandir, Indore ...	22	61		
Miss A. Browne, Mhow ...	5	0		
Christian Fellowship Hosp., Rajnandgaon ...	300	0		
Masihi Mahila Sabha, Kharua ...	10	0		
Disciples of Christ Church, Bilaspur ...	20	0		
First Church, Kharua ...	10	0		
Community Church, Bhillai ...	25	0		
			571	61
Andhra Pradesh.				
Mothers Union, Nandyal ...	5	0		
Zion Church, Bapatla ...	10	50		
C. S. I. Diocese, Medak ...	20	0		
St. Andrews Church, Masulipatnam ...	50	0		
Dr. S. Masihcharan, Hyderguda ...	100	0		
Mr. A. F. Thyagaraju, Gudivada ...	11	0		
Through Mr. John Venkataramayya, Musulipatnam ...	20	0		
Mr. G. Manohar Rao, Hyderabad ...	25	0		
Through Mr. H. D. Jayaraja Rao, Vizag ...	25	0		
St. Luke's Church C.S.I., Arogyavaram ...	50	0		
			316	50
Kerala.				
Through Mrs. M. Varugis, Calicut ...	129	0		
Miss D. Vimala, Trivandrum ...	5	0		
Mrs. A. Solomon ,, ...	5	0		
L. M. Embroidary, Parasala ...	20	0		
C. S. I. South Kerala Diocese, Trivandrum.	20	1		
,, N. Kerala Diocese, Shornur ...	4	85		
Mr. K. I. Varghese, Alleppy ...	5	0		
,, K. C. Abraham, Ayroor ...	10	0		
Miss A Thomas, Calicut ...	50	0		
Rt. Rev. Thomas Mar Athanasius, Chengannoor ...	20	0		
			268	86
Madras City.				
Mr. G. Victor Solomon, R. A. Puram ...	80	0		
Miss N. Nathaniel, Vepery ...	5	0		
Mr. D. Samuel, Royapettah ...	5	0		
,, V. S. Rajagopal, Royapettah ...	5	0		
St. Thomes Tamil Church, Mylapore ...	10	0		
Mrs. T. C. Charles, Kilpauk ...	4	0		
Anonymous, Madras ...	80	0		

	Rs.	nP.	Rs.	nP.
Dewan Behadur D. Ananda Rao, Madras ...	36	0		
Northwick Girl's High School, „ 13.	30	0		
C. S. I. Presparatory School, Kilpauk ...	10	0		
Through Mr. D. A. Timothy, Madras 13 ...	27	0		
Rev. D. Thumbusamy, Madras 16 ...	25	0		
Rev. C. J. Das, Egmore ...	2	0		
C. S. I. Christ Church, Washermenpet ...	5	0		
Dr. George Zechariah. Egmore ...	240	0		
Mr. J. R. Dawson, Kilpauk ...	500	0		
Mr. Solomn, Y. M. C. A. Boys Town ...	10	0		
„ Appavoo „ „ ...	2	50		
Through Mr. E. S. George, Washermenpet.	5	75		
Mr. Paul Victor, Chromepet ...	36	0		
Dr. E. Somasekhar, Madras 6 ...	50	0		
Dr. H. Ebenezer, Guindy ...	10	0		
Mrs. K. M. Eapen, Madras 6 ...	12	0		
Mr. J. E. Nelson Isaac, Esplanade ...	10	0		
M/S. A. Y. Moses and Adams, Vepery ...	2	0		
Mr. J. A. Bennett, Ayanavaram ...	27	0		
Through Dr. E. J. K. David ...	5	00		
Mr. G. Zachariah, Chetpet ...	25	0		
Mrs. Alice Sadanandan, Muthialpet ...	10	0		
Mr. C. Theodore Jasper, Alandoor ...	10	0		
Y. M. C. A. Boys Town, Madras ...	10	50		
Collections from, Royapettah ...	126	25		
„ „ Shenoynagar ...	36	0		
„ „ Mylapore ...	71	50		
„ „ San Thome ...	85	50		
„ „ T. Nagar ...	46	0		
„ „ Kodambakkam ...	107	0		
„ „ Saidapet ...	19	0		
„ „ George Town ...	52	50		
„ „ Chetput—Nungambakam.	89	52		
„ „ Egmore ...	55	50		
„ „ Vepery ...	483	75		
„ „ Kilpauk ...	133	0		
„ „ Chintadripet ...	45	75		
„ „ Adayar ...	133	50		
Thro' Mr. K. S. Francis, Aynavaram ...	69	50		
„ „ Elias Devasahayam, Aynavaram.	8	75		
			2847	75
North Tamil Area.				
Through Mrs. J. Samuel, Coimbatore ...	25	0		
„ „ J. Davidoss, Chinglepet ...	25	0		
N. M. S. Branch, Coimbatore ...	672	61		
„ „ Marikuppam ...	100	0		

		Rs.	nP.	Rs.	nP.
C. M. C. Hospital Chapel, Vellore	...	200	0		
Mrs. P. Siromani, Ootacamund	...	10	0		
Dr. R. Aiman, Vellore	...	500	0		
Christ Church, Salem	...	10	0		
C. S. I. Bethal Church, Vellore	...	20	0		
Mr. S. R. Kanagamani, Tirunavalur	...	5	0		
Miss P. Punnen, Vellore	...	30	0		
N. M. S. March, Kancheepuram	...	52	08		
				1649	69
South Tamil Area.					
Mr. J. Daniel, Udayarpalaym	...	5	0		
,, Visvasam Paul, Nagercoil	...	2	0		
Dr. E. N. Thumby, ,,	...	3	0		
Miss Sornam Chinniah, Silkuvarpatty	...	25	0		
Mr. Y. A. Ratnasamy, Madurai	...	20	0		
,, S. Jeevamany, Nagapatnam	...	5	0		
C. S. I. Kanyakumari Diocese, Nagercoil	...	44	44		
St. Patric Mother Union, Tuticorin	...	10	0		
L. M. S. Girl's High School, Neyyoor	...	110	0		
Mrs. Joyce Moses, Puthalam	...	20	0		
Mr. T. James, Neyyoor	...	10	0		
Women Fellowship, Neyyoor	...	40	0		
Mr. M. R. Ponniah, Sivalingapuram	...	10	0		
Dr. D. M. D. Ratnasamy, Rajapalayam	...	50	0		
Mr. A. Thyagaraj, Madurai	...	4	0		
Mrs. R. S. Pandian, Tanjore	...	2	0		
N. M. S. Branch, Dindigul	...	50	0		
Duthie Boarding Home, Nagercoil	...	100	0		
Mrs. C. Anthony, Madurai	...	25	0		
Mr. K. P. S. Dharmaraj, Sankarankoil	...	10	0		
Through Mrs. Mercy Pandian, Tanjore	...	205	0		
N. M. S. Branch, Madurai	...	550	0		
Dr. G. A. Kennett, ,,	...	250	0		
Thro' M. V. Germany, Madurai	...	20	0		
,, Mrs. M. P. Stanly ,,	...	28	0		
Mr. S. Paul Raj, Kariyapatty	...	62	0		
				1660	44
Mysore.					
Memorial Church, Bangalore	...	10	0		
Mr. N. Koilpillai, ,,	...	30	0		
St. Mark's Cathedral, ,,	...	50	0		
Rev. P. J. Thomas, Honavar	...	10	0		
Mr. S. R. Malekar, Dharwar	...	5	0		
Miss M. Thomas, ,,	...	5	0		
Mr. & Mrs. Dr. Devadason, Bangalore	...	50	0		

	Rs.	nP.	Rs.	nP.
Rice Memorial Church, Bangalore ...	10	50		
St. Andrews Church, „ ...	50	0		
Wesley English Church, „ ...	15	0		
St. Barnabas Church „ ...	4	0		
Cox Town Pastorate, „ ...	5	0		
N. M. S. Branch, „ ...	575	0		
„ „ Kasaragod ...	20	0		
„ „ Udipi ...	28	0		
Through Mr. J. Amoda—Collections				
Mr. M. C. Patil, Gadag-Betgeri ...	5	0		
„ James Clare, Gadag ...	5	0		
Mrs. H. D. Walters, Bagalkot ...	5	0		
Mr. E. A. Shatananda, Mysore ...	5	0		
Miss P. Maduram, „ ...	5	0		
Mrs. Dharmaraj, „ ...	5	0		
Miss V. Barnabas & Mrs. G. Soans, Mysore.	7	0		
Collections from, Mysore ...	15	0		
„ „ Nileshwar ...	6	0		
Mr. W. P. Kaunds, Kanghanad ...	5	0		
Collections from, Hosdrug ...	6	50		
Mr. D. P. Settian, Puthur ...	5	0		
Collections from „ ...	3	0		
Mrs. R. Amanna, Brahmavar ...	50	0		
Collections from „ ...	1	0		
Mr. R. S. Amanna, Coondapur ...	5	0		
Miss Anna Karat, „ ...	6	0		
Mr. Prakash Soans, „ ...	10	0		
Mrs. Solomon Soans, „ ...	10	0		
„ G. Elisha, „ ...	5	0		
Mr. Theodore Soans, „ ...	10	0		
Miss Madhura Tholar, „ ...	8	0		
Mr. Prasanath Tholar, „ ...	8	0		
Collections from, „ ...	22	0		
Collections from Ganguli ...	1	0		
Mr. R. A. Kalyan, Basrur ...	5	0		
Collection from „ ...	3	0		
Mrs. M. J. Williams, Baindoor ...	5	0		
Collections from „ ...	5	50		
Mrs. E. S. Paul, Shimoga ...	5	0		
Mr. George Samuel „ ...	15	0		
„ E. E. Soans „ ...	5	0		
„ A. D. Doss „ ...	10	0		
„ Harsha Kotian „ ...	10	0		
Collection from „ ...	16	0		
Mrs. Irene Bhaskara Chikmagalur ...	5	0		
Mr. V. Edwin „ ...	12	0		

		Rs.	nP.	Rs.	nP.
Mr. M. D. Mathew	,, ...	10	0		
Rev. S. Ernest	,, ...	5	0		
Mr. S. E. Furtado,	Mangalore ...	6	0		
M/s S. Weltha & P. Weltha,	Balmatta ...	9	0		
Baby S. Dorin	,, ...	5	0		
Mr. Edwin Kaundinya	Mangalore ...	6	0		
Miss Noren Meryil	,, ...	3	12		
Mr. R. E. Neethi	,, ...	5	0		
Mrs. D. Roberts	,, ...	5	0		
,, Mercy Airan	,, ...	17	0		
,, E. B. Soans	,, ...	18	47		
House to house collections	Balmatta ...	5	0		
Miscellaneous	,, ...	3	49		
Mr. Gibson Bangera,	Basrur ...	10	0		
Anonymous,	Belgaum ...	100	0		
Dist. Church Office,	Hubli ...	154	09		
Mr. A. T. Alfred,	Mangalore ...	10	0		
Dr. K. C. Jacob	,, ...	36	0		
Mr. T. C. Welmore	,, ...	4	0		
,, E. J. Amanna	,, ...	5	0		
Mrs. Norah Sumitra,	Mangalore ...	5	0		
Mr. J. C. Karkada	,, ...	25	0		
Miss Kamala Watsa,	Mysore City ...	5	0		
Mr. H. C. J. Vailshery,	Mangalore ...	5	0		
Miscellaneous receipts	,, ...	6	44		
Mr. R. A. Kalyan,	Basrur ...	10	0		
Mrs G. Karkada,	Udipi ...	10	0		
Mrs. J. Joshua	,, ...	5	0		
,, M. T. Abraham	,, ...	5	0		
,, A. G. Soans,	Moodbidri ...	15	0		
Mrs. N. Watson & G. Jathanna	,, ...	4	0		
Collection from	,, ...	10	0		
Mrs. S. S. Aaron	Pappinasseti ...	5	0		
,, J L. Pavamani	,, ...	5	0		
Baby Salim	Bandup ...	5	0		
Mrs. C. J. Soans,	Mangalore ...	12	0		
Mr. E. Alfred	,, ...	5	0		
Mrs. Martha Bangera	,, ...	5	0		
Miscellaneous receipts	,, ...	4	71		
Miss Janet Heri	Omanjoor ...	5	0		
Mr. H. D. Pengal	Bombay ...	5	0		
,, Silas Anchan	,, ...	5	0		
,, D. D. Andrews	,, ...	5	0		
,, John J. Karat	,, ...	5	0		
,, E. V. Aarons	,, ...	100	0		
,, P. Ramanath	,, ...	5	0		

		Rs.	nP.	Rs.	nP.
Mr. L. T. Furtado, Bombay	...	5	0		
Mrs. B. G. Suvarna ,,	...	5	0		
Mr. T. R. Babu ,,	...	10	0		
,, G. Salins ,,	...	100	0		
Mrs. J. P. Soans ,,	...	5	0		
Collections from ,,	...	4	0		
Mr. F. O Soans ,,	...	5	0		
,, E. C. Pearl ,,	...	5	0		
,, V. Thyle ,,	...	10	0		
Bishop Mangal Singh ,,	...	10	0		
Mrs. E. Kurien ,,	...	20	0		
,, L. Bangera ,,	...	5	0		
Mr. John Amanna, ,,	...	20	0		
,, Albert Jeremiah ,,	...	5	0		
,, J. E. B. Aarons ,,	...	5	0		
,, G. B. Soans ,,	...	5	0		
,, P. Sumitra ,,	...	10	0		
Karmataka Church ,,	...	30	0		
Mr. T. W. Menezes ,,	...	12	0		
Mrs. C. Andrews ,,	...	5	0		
Mr. M. B. A. Koneri ,,	...	10	0		
Mr. J. C. Weltha & Mr. S. Satyavrata	...	8	0		
Miss Mabel Watse ,,	...	5	0		
Mr. A. T. Salis ,,	...	5	0		
,, W. Aman ,,	...	10	0		
,, D. W. Soans ,,	...	5	0		
Mrs. S. G. Parab ,,	...	10	0		
Mr. Lazar Salins ,,	...	5	0		
,, Hoskar Suvarna ,,	...	10	0		
M/s A. N. George & A. C. Clare	...	6	0		
Mr. H. I. Fredricks ,,	...	10	0		
,, Theodore Melville ,,	...	5	0		
Mrs. S. Anchen ,,	...	5	0		
Mr. V. Periyan ,,	...	10	0		
,, W. R. Kunder ,,	...	5	0		
Mrs. P. Simon ,,	...	10	0		
Mr. P. Emmanuel ,,	...	5	0		
,, E. J. Emmanuel ,,	...	50	0		
Miss Jacobina Azariah ,,	...	10	0		
Mr. Lucas Bunyan ,,	...	5	0		
,, L. J. Soans ,,	...	7	0		
Mrs. J. P. Anson ,,	...	10	0		
Mr. A. R. Clare ,,	...	5	0		
Mr. B. T, Fredricks ,,	...	10	0		
Mrs. Y. B. Fredricks ,,	...	5	0		
Collections from ,,	...	21	0		

			Rs.	nP.	Rs.	nP.
Mr. J. Theophil	Bombay	...	5	0		
„ H. J. Soans	„	...	5	0		
„ J. Satyavrara	„	...	10	0		
„ T. L. Soans	„	...	5	0		
Miss Leela Markose	„	...	5	0		
Mr. J. B. Kaunds	„	...	5	0		
Mrs. G. B. Karat	„	..	5	0		
Mr. C. Benedict	„	...	5	0		
„ D. P. Melville	„	...	20	0		
„ S. T. Amanna	„	...	5	0		
„ C. S. Anson	„	...	10	0		
„ E. M. Anchan	„	...	5	0		
Mr. R. J. Wilfred,	„	...	5	0		
„ E. Theophil	„	...	5	0		
„ G. I. V. Pengle	„	...	5	0		
„ A. Ben	„	...	5	0		
Dr. A. C. Kundert	„	...	5	0		
„ U. Solomon	„	...	100	0		
Mr. John Kundert	„	...	5	0		
„ S. John	„	...	10	0		
„ David Soans	„	...	200	0		
Collections from	„	...	30	0		
Mr. D. D. Jesudoss	G. Betgeri	...	2	0		
Mrs. D. Roberts	Bombay	...	5	0		
„ V. J. Jesudian	„	...	5	0		
Mr. John Pearl	„	...	5	0		
Mr. Samuel James	„	...	10	0		
„ G. E. Suchitta	„	...	5	0		
„ Samuel P.Suchitta	„	...	5	0		
„ Charles wilfred	„	...	5	0		
„ N. H. Kaval	„	...	5	0		
„ B. A. Furtado	„	...	5	0		
„ G. Furtado	„	...	5	0		
„ B. Williams	„	...	5	0		
„ D. C. Wesley	„	...	5	0		
„ E. J. Clare	„	...	5	0		
„ T. D. Kunder	„	...	5	0		
„ K. H. Prabhakar	„	...	10	0		
„ Austin D. Salins	„	...	5	0		
„ I. K. Bernhardt	„	...	10	0		
M/s E. Cecil & R. A. Ephraim		...	8	0		
Collections from	„	...	53	0		
N. M. S. Branch,	Moolky	...	3	0		
N. M. S. Branch,	Balmatta	...	56	0		
N. M. S. Branch,	Bockapatna	...	21	0		

		Rs.	nP.	Rs.	nP.
Birthday Gift.					
Mr. G. Solomn, Vepery	...	2	0		
Miss Baby Saroja, Kulasekaram	...	5	0		
Mr. S. Abel, Munnar	...	2	0		
„ D. R. Coilpillai, Pannaivillai	...	2	0		
„ T. T. Balraj, Tuticorin	...	5	0		
Mrs. Dora James, Madurai	...	5	0		
„ S. James, Madras	...	4	0		
Mr. D. A. Timothy, Madras	...	2	0		
Mrs. S. K. Natchatram, Mannargudi	...	2	0		
Mr. A. Jacob Justus, Nagarcoil	...	5	0		
Dr. J. C. Williams, „	...	10	0		
„ Z. T. Pandidurai, Madurai	...	5	0		
Mr. M. J. Sargunam, Coimbatore	...	10	0		
„ J. Kennett, Royapettah	...	1	0		
Dr. G. A. Kennett, Madurai	...	15	0		
Mr. J. Baliah, Melur	...	1	0		
„ S. R. Canagamani, Tirunavalur	...	1	0		
Mrs. M. S. Naddar, Alwarpet	...	5	0		
Miss Gloria Emmanuel, Coimbatore	...	2	0		
				84	0
N. M. I. & Deepikai.					
Mr. N. Koilpillai, Bangalore	...	1	0		
„ B. C. Ghose, Durgapur	...	1	0		
Librarian U. C. College, Alwaye	...	1	0		
Mr. John Jacob, Katni	...	1	0		
Rev. S. Gnanabernam, Pendra	...	1	0		
Mr. C. J. Samuel, Ranipet	...	1	0		
Mrs. A. Hiwale, Jaunpur	...	2	0		
Mr. G. V. Detta, Madras	...	2	0		
„ K. Stephen, Chombala	...	1	0		
„ N. Solaimuthu, Tirumangalam	...	1	0		
„ Theophilus Joseph, Tirvandrum	...	1	0		
Rev. M. Delishon, Shillong	...	1	0		
Mr. G. D. Rhenius, Gudalur	...	4	0		
Rev. P. J. Thomas, Honavar	...	1	0		
„ S. Jogal, Hubli	...	1	0		
„ S. I Sadamal, Dharwar	...	1	0		
Mr. S. Goodwin, Kanpur	...	2	0		
„ K. S. Rehoboam, Secundrabad	...	2	0		
Rev. Hanuq Lal, Isagarh	...	1	0		
Dr. Mrs. E. M. Devadason, Bangalore	...	2	0		
Mr. K. S. Manuel, Palghat	...	1	0		
Rev. P. J. Jacob, Puthencave	...	1	0		
„ P. T. George, Pathanamthitta	...	1	0		

		Rs.	nP.	Rs.	nP.
Dr. C. E. Abraham, Tiruvella	...	2	0		
Rev. T. N. Koshy, Maramon	...	1	0		
Miss W. Singha, Allahabad	...	1	0		
Dr. Ruth Dewaji, Junagadh	...	1	0		
				36	0
For Nepal work.					
Mr. R. Y. Samuel, S. P. Puram	...	32	0		
B. C. H. Mission, Dhond	...	53	29		
				85	29
For Jawadhi Hills.					
Through Mrs. Maisie Lewis, Nagercoil	...	48	0		
Mr. I. K. Bernhardt, Bombay	...	25	0		
Miss Geeta Furtado ,,	...	10	0		
Mr. M. S. David, Rajapalayam	...	25	0		
,, V. B. Kunder, Bahrain	...	726	25		
N. M. S. Branch, Trivandrum	...	300	0		
				1134	25
For Puri Astram.					
Mr. Brian Minty, Assam	...	10	0		
Mrs. J. C. Hart, Cuttack	...	5	0		
Prof. M. L. Sircar, Calcutta	...	2	0		
Thro' Mr. N. K. Bose ,,	...	66	30		
Rev. Simon Sahu, Puri	...	5	0		
Dr. Miss S. Sahu, ,,	...	5	0		
Mr. Sam John, ,,	..	12	0		
Miss R. Das, ,,	...	12	0		
,, F. P. Joshua, ,,	...	12	0		
Mr. S. Jona, ,,	...	5	50		
,, Balsunder Singh, ,,	...	1	0		
,, Kulmony Mahanty, ,,	...	8	50		
,, G. A. Daniel, ,,	...	15	0		
				160	30
For Chaukutiya.					
Mrs. V. Rane, Lasker	...			300	0
				3093	28

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The National Missionary Intelligencer

(News Sheet)

Vol. LVII] JULY 1963 [No. IV

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

"Lo, I am with you alway, even unto the end of the world".

General Secretary's Letter

Dear Friends,

I am particularly happy to write this month's letter for the N. M. I., because I am writing from the Sat Tal Asram. As a preliminary to my U. P. tour, arranged by the U. P. Area Committee, I was advised to spend some ten days here and then start the tour programme. Our Organising Secretary for N. India (Mr. A. V. Singh) and one of our Nepal workers (Mr. M. M. Mathai) are here in the same cottage with me. We are having a very happy and useful fellowship with the fifty and odd Asramites under the leadership of Dr. Stanley Jones.

By coming here, I am having a long-felt desire of mine satisfied. The Sat Tal Asram has been haunting my imagination for years. I have reason to be thankful for this opportunity. This is doing a valuable service in its own way. There is a remarkably comprehensive cross section of humanity here at the moment—Indian, American, European, Christian workers and seekers after the faith, old converts and new ones, men and women, young and old. Christ and Christ alone is being presented to each one as the solution for all problems and the uniquely satisfying fact of life. This time, the happriest news was announced, namely that ways and means and personnel have been found to keep the Asram running throughout the year, instead of merely during summer as at present. Three Europeans have already dedicated themselves and another two or three—Indians—are being sought for or rather prayed for. The N. M. S. is being kindly received in these circles and I would like all the N.M.S. friends to remember this great Christian enterprise in their prayers.

Sitting at the feet of Dr. Jones—(he is adamant that he is not the Guru, but Christ is the Guru of this Asram; but all look to the 79 years old, completely grey-haired "Brother Stanley" as a Guru), we are able to learn a lot about Christ, the real Guru and also about the progress being made by the Gospel in various other parts of the world, and even about affairs in the political field. It may

interest the readers to know that Dr. Jones' name has again been recommended for Nobel Peace Prize. Last year his name came, but was surpassed because no Peace Price was to be allotted on account of the Cuban Crisis.

There are so many things to write about from Sat Tal, includlng the mountain scenery and the quiet and the surrounding grandeur. But it will take too much space. I leave it to the readers' imagination or better a trip as soon as possible to this Spiritaul Power House!

Before coming to U. P., I spent a week-end in Bombay, speaking in three gatherings. The friends in Bombay are going strong, but a good deal of potential remains untapped.

Leaving Sat Tal on the 14th, we have plans to visit Nainital, Raniketh, Dwarahat, Almora, Bareilly and Rajpur. The last mentioned place is going to be visited for a conference on "Church as Community" under the auspices of the Christian Study Centre. Various are the chances and opportunities that are offered to me. The problems connected with our fields are never out of my mind. Let us all hold one another and our concerns in prayer with patience.

Yours in the Saviour's

Service,

P. J. Thomas.

N. M. S. Branch, Lucknow, U. P.

The Annual General Meeting of the local Branch of the National Missionary Society of India was held on April 26th at the Central Church when the meeting was attended by a large number of friends and members. The following officers for 1963-64 were elected :—

President : Rev. Theodore Tewari, Priest in charge, Chirst Church, Lucknow.

Vice-Presidents: 1. Dr. Mrs. W. Cornelius &

2. Mr. William Movie Singh.

Secretary : Mr. A. H. Khan, Nai Basti, Victoria Building, Lucknow.

Treasurer : Mr. S. Egbert.

President's Speech

The N. M. S. in Lucknow has completed one more year of its history. On reviewing this period, among the merits that have characterised our year's work, I would like to mention the continued support we have had from our last year's President, the Rev. Theodore Tewari. Often it happens that when a person goes out of office, his interest in the work declines, and consequently his attendance at the meetings. It is good to have persons who prove themselves exceptions to this general trend.

The next person I would commend at this occasion is the Secretary, Mr. A. H. Khan who has served the N. M. S. with his continued service through the years. It is chiefly due to his efforts that the N. M. S. Branch in this city has been kept in a flourishing state. Our treasurer Mr. Egbert deserves our thanks.

The year under review saw the setting up of the Ladies' Auxiliary of the Lucknow N. M. S. Miss M. M. Singh was so keen on starting this branch of N. M. S. work that she personally visited the ladies concerned to obtain their active cooperation in this matter. The Executive Committee was then set up with Mrs. Rajan as President, Miss H. Roy as Vice-President and Mrs. Roy as Secretary. These officers and others organised a sale followed by a United Service in which pastors of various denominations participated . The guest speaker on this occasion, the Rev. Paul Das, gave an inspiring message. The sale proceeds and other contributions realised by the Ladies' Auxiliary helped to add to the N. M. S. funds.

Last year we aimed at giving greater publicity in Lucknow to the work of the N. M. S. At the Isabella Thoburn College, Mrs. Rajan, Mr. Khan and I jointly conducted a devotional programme inclusive of Indian Sacred music which centred around a talk on the work of the N. M. S. in India. Following this programme, we were able to collect from the college the funds that we needed for expenses during the week of prayer.

Mr. A. M. David has kindly agreed to plan for getting together the artistes required from the different churches and in drawing up a good programme of sacred music, and other devotional items in which the clergy from the various Churches were to have participated. It would be exceedingly worthwhile to have this programme after the summer vacation.

During the last four years, there has been growing up in Lucknow a local Branch of the Bible Society. It is needless for me to tell you how much common ground there is between the Bible Society and the

N. M. S. Nevertheless, the organisations have not come together. Efforts have been made to invite the Executive of the Bible Society to attend this Annual function. May we hope that this intitial contact will develop into close cooperation between the two organizations that will promote the Christian enterprise.

The N. M. S., as we all know, is a cause deserving our best efforts. We Christians in India are a small minority. Those who have not accepted Christ as their personal saviour comprise a large majority. There is, hence, a tremendous need for evangelistic work through the N. M. S. As Christians, it is our privilege and duty to support the N. M. S.

Furthermore, the N. M. S. which enlists its members from all denominations is a valuable movement for laying the foundation for Church union at the level of local churches. The N. M. S. also offers a great field of activity to all lay persons and invites them in a special way to dedicate themselves to Christian Service on the ground that every layman is a missionary for the Lord Jesus. The N. M. S. derives its further significance from its close association with, and loyalty to, the Church. Proceeding forth with the blessing of the Church, the N. M. S. wants to bring many souls to the Church in India, and in even neighbouring countries as for example, Nepal.

Dr. (Miss) V. Paranjoti,

President,

N. M. S., Lucknow.

Ishapanthi Ashram, Puri (Orissa).

Mr. Balasunder was baptised on Easter Sunday at 4. p. m. by Mr. K. Mahanty, the local Pastor. On Sunday, the 19th of May Mr. Anil Kumar Dhas was baptised by Brother D. D. Mani of Cuttack when 23 people including the Baptist Church members were present. Brother Mani is a christian leader who has been holding a number of Conventions and being a Telugu man has promised to help in our work among the Telugu fishermen. .Mr. & Mrs. Koteswar were also baptised along with Mr. Anli Kumar.

Prayers are kindly asked on behalf of all these newly baptised persons.

Bangalore News

My usual annual visit to Bangalore gave me an opportunity to contact N. M. S. friends and acquaint them with the latest developments in our work. The enthusiastic Secretary, Mrs. Satya Raj is as keen as ever that Bangalore should develop along the Madras Area Committee lines in having several Branches meeting together for prayer and fellowship. A Branch meeting was convened at her house when Rev. S. Gnanasundaramani, Organising Secretary for S. India gave a message. Mr. Mani was at Bangalore at the invitation of the Memorial Church for a week's Convention Meetings. I had the pleasure of meeting Dr. & Mrs. Muliyil, Miss John, the Treasurer and some Pastors. Two Tamil congregations were addressed by me on a Sunday. It is a pity that Mrs. Muliyil, the able President has been advised a complete rest for a period due to over-strain. She is making good progress and we hope and pray that she would be restored to normal health before long. It is fervently hoped that visits of our representatives will keep the interest of the Society without flagging.

Our grateful thanks to all those who support us by their prayers and gifts though our contacts have been occasional.

S. D.

———

Let us thank God

For the good work of the Gospel Team to Malaya and the response to the Gospel Message and the appeal made by them.

God's people everywhere who are interested in missionary work and their support by their prayers and gifts.

Let us pray :

For the extensive tours undertaken by the General Secretary Rev. P. J. Thomas in the North which may prove to be useful and fruitful.

That God may give the necessary health and strength to the General Secretary & Mr. A. V. Singh to undertake such arduous tours during this hot weather;

That God may lead us to open a field in Rajasthan as early as possible with the help of Rev. Mangalwadi and the Christian leaders in Rajasthan;

For the ensuing Annual Sale of the Madras Ladies' Auxilary in August this year;

For the N.M.S. Executive Committee meeting in October;

That God may bless the Prayer Meetings held in the different areas in Madras and in other parts of India, especially by those Branches contacted by our General Secretary.

A Message from Dr. Stanley Jones, Sat Tal June 8, 1963

"Lay Evangelism is the supreme need and the supreme opportunity in India and the world. God bless the N. M. S. as it inspires lay Evangelism."

85th Birth Day of Mrs. Paul Appasamy of Madras

We rejoice to learn that the 85th Birth Day of Mrs. Paul Appasamy was celebrated on Sunday, the 23rd June, 1963 at 5 p.m. at her home in Madras. Some of the N.M.S. friends and others known to her attended the function. We thank God for her Christian life and all her varied activities and services rendered by her, especially to the N.M.S. She was President of the Madras Ladies' Auxiliary for many years and travelled widely in Singapore and Malaya in connection with the Society. She was also taking a leading part in its Annual Sale in Madras. She was assisting Pandita Ramabai in Poona. She is one of the senior Indian Christian ladies of Madras and the Founder of the popular Institution, Vidhyodaya.

We pray that God may give her health and strength peace and happiness in the remaining period of her life.

Gospel Team to Malaya & Singapore from March to May 1963

The Standing Committee of the National Missionary Society which met in January 1963 decided to depute me and Mr. G. Solomon as a Gospel team to Malaya & Singapore in March 1963. We were expected to visit the Indian Christians and especially Tamilians in Malaya & Singapore as congregations, prayer groups, families and as

individuals to pass on the N.M.S. message to them, and form N.M.S. branches and to explore the possibilities of opening a field for evangelistic activity with the help of the Malayan Christians. In pursuance of this resolution, Mr. Solomon and I made the necessary preparations to go as a gospel team. Since our visit was at the direct call of God, He saw to it that all the obstacles were surmounted. I began corresponding with several men in high places in Malaya and Singapore and received very encouraging letters and invitations from over there. The saintly Bishop of Singapore, the Rt. Rev. Kenneth Sansbury, to whom we were commended by the Rt. Rev. Dr. David Chellappa, Bishop in Madras, sent us a very warm invitation, not only to preach in all the Churches in Malaya and Singapore but also to help the Christians there in celebrating this year as the year of evangelism in Malaya. My daughter and son-in-law, who are in Singapore, promised to provide the nececcssary hospitality during our stay there. Thus, feeling the will of God in this, our endeavour, we were given a moving farewell on the 5th of March 1963, by all the members of the area committee and the conveners. My daughter and son-in-law introduced me to the prominent leaders of the Christian Community of Singapore, who had planned to utilise our services during our stay there.

On Sunday the 10th Mr. Solomon was taken to the Anglican Christ Church, where he took the pulpit that morning, while, I spoke at the Methodist Episcopal Tamil Church, Singapore, these being our first addresses in our campaign. People at both these churches were very much interested to hear about the evangelistic work of the N.M.S., and several stayed after the services and wanted to know more about the Society. From that time, we had to address congregations in several churches and school assemblies together with smaller groups in individual homes. On Tuesday the 12th March, we were asked to be present at a retreat of the Anglican clergy at the St. Andrews Cathedral, Singapore. After a holy communion service which we attended, we were given a hearty breakfast at the Cathedral Hall and a meeting of the clergy that followed. I was asked to speak about the work and the scope of the N.M.S, in India. I felt so small in the presence of the ecclesiastical giants present at the retreat. But God spoke to me and every one of the clergymen at the close of the meeting promised full support for the N.M.S. and one Rev. Mathew, the Chaplain incharge of the University of Singapore, pulled out his purse and gave his first contribution of sh. 10.00, The next morning we were invited by His Lordship, the Bishop of Singapore to his residence for a private audience. We met His Lordship and had a most profitable hour's discussion on the need for Malayan support to the N.M.S. work in India. We were able to clear all the doubts that were troubling him; and at the end, he took us to his private chapel, where he prayed fervently for our Misssion and blessed us in a very touching way. Thereafter, the Bishop undertook to

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plan our programme for our tour throughout the Malayan Peninsula in consultation with Rev. Canon Samuel Baboo, the much loved and respected clergyman of Singapore, who is the chairman of the Tamil mission work in Singapore and Malaya. While he was drawing the programme for our tour, Mr. Solomon and I spoke at several meetings and called on Christian leaders. We were privileged to address Scripture Union meetings, Marthoma meetings, Syrian Christian Mothers Union etc. Thus we spent one week in Singapore, making use of every opportunity that was given to us. In this great undertaking we had three great difficulties. The first was that prior to our visit, there had been several Indians visiting Malaya and Singapore soliciting monetary help for various causes, thus having fleeced the Malayan Christians. The second was, that some of the people who had thus collected money had not accounted for the collection made creating in the minds of the people suspicions about the causes represented by them. Thirdly, a doubt as to why they should sponsor a cause in India. We were able to satisfy the christian public by refusing to accept any monetary grant from them insisting upon such contributions being sent to the N.M.S. headquarters in India through Rev. Canon Baboo, who had very kindly undertaken to be the N.M.S. Banker in Malaya. We also said that every cent collected in Malaya would, with the approval of the N.M.S. executive earmarked for one particular project in the N.M.S. undertakings in India to be known as the ' Malayan Project '.

Raja J. Swamidoss.

(To be continued)

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The National Missionary Intelligencer

(News Sheet)

Vol. LVIII] AUGUST 1963 [No. IV

"Lo, I am with you alway, even unto the end of the world".

General Secretary's Letter

Dear Friends,

The days spent in Sat Tal Asram were very happy and enriching in every way. There was a session given to the N. M. S. Gospel team (consisting of Mr. A. V. Singh, Mr. Arthur Singh, Mr. M. M. Mathai and myself) to present the N. M. S. Message before the Asramites. The opportunity to preach at the Holy communion Service on Sunday, 9th July was also utilised to bring out the message of the duty of proclaiming the Gospel. Has not St. Paul said "As often as ye eat this bread and drink this cup ye *proclaim* the Lord's death until He come?" A modern writer has declared "If one does not participate in the "Mission" of Jesus, one cannot be said to participate in Jesus at all." Dr. Stanley Jones' message for the N. M. S., Lay Evangelism is the supreme need and the supreme opportunity for India and for the world. God bless the N. M. S. as it inspires lay evangelism", provided a pole to fly aloft the N.M.S. message on this entire tour.

From Sat Tal we went on to Naini Tal where we got three gatherings to address and to enthuse. One was in the Y. M. C. A., and the second in the Methodist Church and the 3rd in the Union Church—all strategic centres on that strategic spot of U. P.

The next place was Ranikhet where it was the Mission Intermediate College that provided us the asylum and the forum. Mr. Mathai left us for Nepal at Naini Tal. The group, though small, was quite representative in Ranikhet and we have an enthusiastic Secretary in Mr. Massey.

From Ranikhet we made our way to Dwarahat where again the Intermediate College and the Principal joined hands with the pastor to provide for us comforts as well as opportunities. Dwarahat

is a sort of base for our field in Chaukutiya, 12 miles off. We walked up the distance, spent a night with our Evangelist and his sons, visited his tiny village school the next morning and walked back to Dwarahat. We were also able to make some good contacts of non-Christians on the way and in Dwarahat itself during our visit. The Evangelist Wilson Singh, though in his late sixties is full of vim and vigour and showed his enthusiasm in composing and singing as well as befriending the non-Christians all around. He requires a helper or helpers. Chaukutiya is an important and a growing place with all the pilgrim centres like Badrinath. The newly constructed road (expedited because of our Chinese friends!) will be opened for Motor traffic in a month or two. It is expected that "the church which is in Dwarahat" will then take a still greater interest in our Chaukutiya work.

Almora was the next place on our programme. It is the Distrtict Head Quarters. There were two occasions for addressing and several individuals were visited. Rev. & Mrs. Khiyalie are enthusiastic friends of the N. M. S. and we have reason to look forward to still greater assistance in the cause of the N. M. S., from Almora as a whole. A visit to Bageswar was prevented by threatening monsoon. Some are of the conviction that it is not Bageswar that ought to be the field for the N. M. S., but Kapkot or Berenag. Whichever place the committee may select finally, the greatest need is for workers. Much prayer is needed for that.

The last place on the Team's itinerary was Bareilly. By that time Mr. Arthur Singh and his musical instruments which were such an attraction for the tour and our meetings, had to take leave of us. A. V. Singh and myself found it possible to pay a visit to the Jyothiniketan Asram of Rev. Murray Rogers and two sisters (an unforgettable visit) and their wonderful identification with the villagers. In the Mission House at Bareilly, we had a very representative gathering of the various Church leaders and an N. M. S. Branch was organised on sound basis. Dr. R. D. Joshi, the District Suprentendent is keenly interested in the N. M. S.

For me personally, there was yet another item to see through, viz., the Study Consultation on Church as Community under the auspices of the C. I. S. R. at Rajpur near Dehra Dun. Thus the programme which began with the spiritual refreshing at Sat Tal terminated with the heavy intellectual treat of Study Centre. Each has its own place and importance and one feels thankful to God and to the various friends who made these different opportunities available. At Rajpur also the N. M. S. found mention and received promise of help and cooperation.

Yours in His Service,
P. J. Thomas

The First Baptism Service on Jawadhi Hills

At Kalyanamanthai village, the first batch of *seven adults* has come forward to confess Christ openly as their personal Saviour. Raman, the leader of the group, aged thirty-five, in all earnestness expressed "the name of Yesuparamathma is the most powerful one." From his experience he has found out the evil spirits really tremble at the very mention of the name 'Yesu' and the prayers offered in the name of Jesus are answered.

All of them testified that Jesus Christ has liberated them from the bondage of sin. The change in their lives has been noticed already by their relatives and friends. On the *29th of June 1963, they were baptised by immersion* in a pool close to their village. The Holy Spirit empowered them for destroying the works of the devil and to establish the Kingdom of Christ all over Jawadhi hills. They made a solemn oath to be the soldiers of the Cross putting on the whole armour of God.

Another set of catechumens is getting ready for baptism in the month of July. We do praise God for having established a witnessing church here and we do hope the Lord will add many more to the church, month by month.

R. Gnanadikam,
Missionary.

The Officers of the N.M.S. Bareilly Branch

President :

Mrs. F. Daniel,
Station Road, Near Bareilly Hostel
Civil Lines, Bareilly.

Vice-President :

Brig. Fazal Masih,
Salvation Army, Behind Bareilly Hotel,
Civil Lines,
Bareilly.

Secretary :

Mrs. A. V. David,
c/o Methodist Church Compound,
Barielly.

Treasurer :

Mr. C. E. Hakeem,
Chaupla, Civil Lines,
Bareilly.

Rewa Mission

The Rev. C. B. Rao came to Vellore on his two months leave from June 14. He and Miss. Agnes S. Gopal who has taken leave for a month after having served as Nursing Superintendent at Shahdol Hospital since April 1962 surprised those who had gathered at Arulagam on Sunday the 16th on the eve of my 75th Anniversary. The gathering including Bishop J. S. Samuel of Coimbatore, Rev. B. F. Tiliandir and Rev. Paul Sandegren of the Swedish Mission. Dr. S. Jesudasen of the Tirupothur Ashram and other friends and relatives were very happy for this surprise visit from the field and the inspiring message he could give along with others who brought personal greetings at that thanks-giving meeting.

The Rev. R. Martin has reported that Sangani Tabitha Bai our first Uroan woman convert now in training at Govindpur Taluk School spent her summer holidays with her parents at Arabhar, and her witness has strengthened recent converts as they are meeting persecution. Abraham Lakra of Patharehola has been asked to leave the village by his own people, as the village has excommunicated his people. So also Pyeralal–younger son of our friend village headman Gopal Rao was asked by his father to leave his home. But his eldest brother and mother would not let him go. But later news has come that as he came along to Kotma, Rev. R. Martin has put him in work at Annuppur. The prayers of our people are requested.

Our first Shahdol convert the Brahmin Compounder Shenprasad now at Karkeli was invited to a wedding in a village near Sihora, Jabalpur Dt. When his relative knew he was a Christian, he was asked to leave the place. He pleaded with his uncle that as he had responded to his invitation and brought gifts to the bride he would leave after witnessing the marriage and they could serve him food outside the house. As a Christian, he would accept this humiliation. But some of his young relatives said they would not eat if Shenprasad was not at the wedding party meals. So his humility and courage brought him a victory for the glory of Christ.

J. D. A.

The Late Mrs. Paul Appasamy

In the last issue of the N. M. I., a brief report of the 85th Birth Day Celebration of Mrs. Paul Appasamy appeared. But two days after the event, we heard of the sad news of her passing away, after her 85th Birth Day. A memorial Meeting for her was convened by the N. M. S. on Sunday the 14th July at the C. S. I. Church, Vepery, Madras under the presidency of Dr. G. Zachariah. Dr. S.

Jesudason, Fr. P. S. Kadambavanam and Mr. G. Solomon who had known Mrs. Appasamy and her family intimately spoke of her deep interest in the N.M.S., being President of the Ladies' Auxiliary and one of the Vice-Presidents of the Society for some years and her varied activities in the cause of education among women. They all expressed their sincere appreciation of her life and work. The N.M.S conveys to the members of the family its deep sympathy and condolence in their bereavement.

Here is short account of her life :

She was the wife of the late Mr. Paul Appasamy, a City Civil Court Judge at Madras. She took great interest in educational and religious activities. For two years she worked as a teacher in Pandita Rambai's Orphanage at Mukti and later wrote a biography of the Pandita. After her marriage, she served on the Madras Y. W. C. A. Committee and organised health work in the slums. She was for a period the Organizing Secretary of the National Missionary Society of India and was President of the Madras Ladies' Auxiliary of the Society for many years and travelled widely in Singapore and Malaya in connection with the Society. She will be remembered specially by what she did in the cause of education. She founded the Vidyodya Girls' School in 1924, at the head of which she remained many years.

Gospel Team Tour in Malaya (II instalment)

On Saturday the 16th March, we left Singapore for the Federation of Malaya, the mainland. We were taken by Rev. Koshy of the Marthoma Church, in his car. On our way I addressed the Marthoma Women's Fellowship Meeting in Singapore at which all the leading Marthoma ladies were present. They promised their full snpport to the N. M. S. Crossing the causeway we went into Johore Bahru, the first Malayan station to visit. The same night Mr. G. Solomon addressed a combined service in the Presbyterian church. The next morning, Sunday, I preached in the (Anglican English) St. Christ Church. At the same time Mr. G. Solomon preached in the Marthoma Church. At 9-30 a.m. that day I preached again to the Methodist Episcopal Tamil congregation. After the services we were entertained to dinner in the home of Rev. A. P. Daniel who sponsored our visit to Johore Bahru, and who had made excellent arrangements for our visit. I was put up with Rev. Stephen, Principal of the Methodist Episcopal High School there and Mr. Solomon with Mr. P. E. Thomas. That evening, both of us addressed a combined service in the St. Christ Church which was very well attended. After the service we met several leading

personages who expressed their desire to become supporters of the N. M. S., and some signed up their names for life membership, promising to pay a subscription of 100 dollars equivalent to Rs. 155/-. Our first life members in our whole tour was Mrs. Stephen, wife of the Principal, and Mrs. Ellen Luther, who was for sometime on the staff of the Northwick Girls' High School, Madras.

The next morning, I addressed an assembly in the Union High School, at which over a thousand students were present. The students most of whom were Chinese boys and girls, listened with rapt attention. After that we were taken by our kind host, Rev. A. P. Daniel, in his car to Klaang. We left Johore Bahru at 10-30 a. m. and arrived Kluang at 2 p.m. Here we met Dr. Sabarathanam of the local hospital, a nephew of the late Mr. C. J. Lucas of Madras, and Mr. Thomas Verghese, President of the Indian Congress in Kluang. These two good gentlemen had arranged for our hospitality in a local hotel. That evening we addressed a combined service for all churches of that locality in the beautiful newly constructed Marthoma Church. We were surprised at the spontaneous interest shown by the local Christians in the N.M.S. work. Early next morning Rev. A. P. Daniel, who stayed with us at Kluang took us in his car right across the peninsula to Mersing, a beautiful seaside town, on the eastern shores of Malaya, 74 miles from Kluang. We reached that place at 12 noon, and Dr. Mahadevan, a leading citizen of that place, welcomed us. He and his wife readily became life members, each paying 100 dollars. We returned to Kluang at 3 p. m., and were entertained to a very good South Indian dinner by Dr. Sabaratnam. Immediately after lunch we were again taken by Rev. A. P. Daniel, in his car to LyangLyang, 40 miles away, where we arrived at 4-45 p.m. There, through the kind courtesy of Dr. Arokiaswamy of the Palm Oil Company, we spoke at a combined service for all Christians of that locality in the estate Anglican Church. We both addressed the service after which several people showed their great interest in the N. M. S. work. Leaving LyangLyang at 6-15 p.m. we again drove to Batu Pahat which place we reached at 8–15 p.m. The people of this locality had been waiting for us from 6 p.m. in the local hall. I preached to the gathering and after the service which was over by 10 p.m. several people stayed over and made enquiries about the N.M.S. work and promised support. We stayed in a hotel there and met some of the leading Christians who became members. That afternoon we left Batu Pahat at 3-30 p m. and Rev. A. P. Daniel took us in his car to Yong Peng which place we reached at 5 p.m. After meeting a few people there, we drove on straight to Malacca, a historical sea-side port in the western side of the Peninsula at 7-30 p.m,. fully tired out. We met Rev. Luke Ooi, a very talented young Chinese Anglican Clergyman, full of energy and enthusiasm. He very kindly arranged for our hospitality in the home of Rev.

McGraw; the Methodist Episcopal Superintending missonary. It was very unfortunate that during our visit Malacca was experiencing the worst draught without water even for drinking purposes. We had the pleasure of meeting Rev. V. A. Subramanyam, a Senior Methodist minister who gave us good Non-Vegetarian Indian dinner. The next day we met a number of leading Tamilian friends in this historic place. We also saw the historical ruins of the Bastion of Santiago. In the noon both of us were entertained to a good dinner by Mr. P. D. Isaac, a leading business man of that place from Tinnevelly. He became a life member, and promised further support also. In the afternoon we were invited to speak at a meeting of the Malayan Christian Council, held in the home of the Marthoma priest, Rev. V. A. George. Both of us spoke at this momentous meeting, at the end of which the members promised us complete support and help. That evening I spoke at a combined service for all Christians of Malacca at the newly constructed Methodist Church. After the service, the leading Christians of the place stayed back and had talks with us about the N.M.S. work.

The next morning I attended a Communion Service in the ancient and historical Anglican Church. The service was conducted by a Rev. Luke Ooi after which I had a round of visits. At 11-15 a.m. Mr. G. Solomon and I went to the Anglican St. David High School and addressed the most orderly School Assembly, the boys and staff hearing us in rapt attention. The Principal Mr. P. V. Jacob became a life member of the N.M.S.

In the noon we were entertained to a sumptuous Chinese dinner by Rev. Wong, the district superintendent of Malacca. In the evening there was another United Service in the Methodist Church at which Mr. Solomon spoke. After the service several people stayed back and had talks with us about N.M.S. work and promised support. The next morning we were fortunate in getting the life membership of Rev. P. A. Subramanyam and Mr. Rajaram, a leading teacher of that place. At about 10 a.m. Rev. V. C. George, the Marthoma priest of Malacca, drove us in his car, in the sweltering heat to Seremban which place we reached at noon. Here we were the guests of Rev. & Mrs. Charles Samuel, Vicar of the Anglican Church in Seremban. Immediately on arrival we were met by Rev. J. A. P. Oswald the district superintendent of the Methodist Episcopal Mission in Seremban and the Principal of the local Chinese High School. Seremban, in the capital of the state of Negri Sembilan. Rev. & Mrs. Samuel are South Indians and Rev. Ooswald is from Jaffna.

—Rajah J. Swamidoss.

(To be continued)

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An appeal for funds to reconstruct the residential quarters

We reiterate the appeal fully confident that God will touch the hearts of the friends and members of the Society to come forward. There was some response to past appeals; but the need is big and the work awaits the helping hand of you all. The residential quarters of the N. M. S., are a vital and urgent necessity. Ear-marked contributions are called for and earnest prayer requested.

Ganai-Chaukutiya Field —June 1963.

In June I visited some distant places where I contacted many people and sold some Gospel and Bible portions and Tracts. I was quite pleased to meet our General Secretary from Madras and the Organising Secretary, N. India who were much impressed to hear the school children reciting songs in English and in their local language. I request your prayers for my work.

Wilson Singh

World Sunday School Day, Sunday, November 3, 1963.

This Day will be observed by numereous Sunday Schools all over the country as a day of Prayer and Thanksgiving for the Christian nurture of the young.

N. M. S. Madras Ladies' Auxiliary Annual Sale 1963.

on Saturday, 3rd August, 1963.
Miss. G. R. Samuel
(Principal, St. Christopher's Training College, Madras)
opens the Sale

Life members of the N. M. S. continued from the April 1963, issue

62.	Mr. A. C. Furtado	...	Bombay
63.	Mr. N. G. Nath	...	Nasirabad
64.	Rev. C. S. Khiyalie	...	Almora

Receipts for N. M. S. Residential quarters

1.	Miss. W. Singha	...	Allahabad	25-00
2.	Capt. N. R. Thomas	..	Pennadam	25-00
3.	N. M. S. Branch	...	Gooty	20-00
4.	Dr. K. C. Chakko	..	Bangalore	100-00
5.	Mrs. J. Aruliah	...	Woriur	20-00
6.	Mrs. A. Henry	...	Madras	25-00
7.	Comdr. T. J. Kunnenkeril	...	Bombay	50-00
8.	Mr. K. R. Lynch	...	Calcutta	25-00

Total Rs. 290-00

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The National Missionary Intelligencer

(NEWS SHEET)

PACIFIC SCHOOL OF RELIGION

Vol. LVII] SEPTEMBER [No. III

"Lo, I am with you alway, even unto the end of the world".

The Call to Prayer for
National Missionary Society of India

(by the Rt. Rev. J. AMRITANAND, Bishop of Lucknow)

N. M S. WEEK OF PRAYER Oct. 6th to 13th, 1963.
Day of Prayer—13th Oct 1963.

"He appointed twelve as his companions, whom he would send out to proclaim the Gospel .. .."(N.E.B.)

The above verse is worth pondering.

"He appointed twelve as his Companions" — this suggests, that Jesus, on the human side of His nature, felt the need of human fellowship and sympathy.

The Gospels are full of lonely people, the Virgin Mary the friendless lepers, the man at the pool of Bethesda, Judas Pilate, and many others; but in a sense the loneliest figure of all on the Gospel page is the Christ Himself.

Often when the world outside had been showing itself hostile and contemptuous, often when the day had brought Him sneers that stung, He would turn back at nightfall with a great relief to these twelve men who, for all their faults and bungling, did love Him and did believe in Him. As Jesus Himself expressed in these words. Luke 22: 28, "You are the men who have stood firmly by me in times of trial..." (NEB)

And still today the love and trust of ordinary people mean more to Jesus than we might ever guess. Jesus is saying even in our days: "If any man opens the door, I will come in".

It was not only that the Saviour felt the need of human companionship, love and sympathy, it was also His purpose to train these men by fellowship with Himself.

Living with Him every day, watching Him in all kinds of situations, listening to His private talk, being admitted to His dreams, aspirations and hopes, they would end by sharing His very Spirt, would gradually come to see things with His eyes and be fired with His zeal to proclaim the good news.

In short, the fellowship would make them real men of God—true disciples.

Intimacy with Jesus is the best of all teachers.

"Whom he would send out to proclaim the Gospel"

Jesus saw that the work in Galilee was growing rapidly, that the opportunity was great, and the need of perishing souls so desperate that he could not keep the work of evangelisation in His own hands. So He chose twelve men and called them "Apostles" to carry and pass on the torch that He had kindled. Today Jesus depends upon us: That is one reason why we call the Church "the Body of Christ"

For Christ has no hands but our hands to do His work,
He has no feet but our feet to lead men in His way,
He has no tongue but our tongues to tell men how He died,
He has no help but our help to bring them to his side.

The word "apostle means" one who is sent forth;" and no man can be a true "disciple" who is not prepared to be an "apostle" too. Jesus counts on you to be His disciple and apostle.

Some nineteen hundred and sixty years ago a group of young people under Christ changed the world. He is counting on young men and women of today to do it again. "Let no man" said Martin Luther, "lose the faith that God willeth to do a great work through him." Also let us not be afraid that the task in our age is too big and too difficult.

"Each can do but little
But if each would do that little
All would be done."

N. M. S. House,
Royapettah, Madras.
1-8-1963.

G. Zachariah,
Chairman.
P. J. Thomas,
General Secretary.
S. W. Kanagaraj,
Hon. Treasurer.

Topics for Praise & Prayer

Let us thank God:

For individuals and groups for their support through Prayers and gift to the N. M. S.

For the noble life, and work of the late Mr. N. K. Bose and Mrs. Paul Appasamy for the spread of the message of our Lord Jesus Christ in India.

For the manifestation and the signs of missionary activity in the Church in our country and for response to the Gospel from educated people.

For the growth of union and oneness among the Church in India.

For all God's mercies during the past years, especially during this year.

For young men and women who are hearing the Call of their Saviour to be His disciples and messengers.

Let us pray:

That God may strengthen the work of the Isapanthi Ashram, Puri, Butwal Fellowship and Jawadhi Hills, and the Evangelists in Chaukuitya and Pachperwa,

That new fields in Rajasthan and Bageswar be opened this Year and consecrated evangelists be available,

That the Christian Youth may get the vision of the Church and respond to the Call of the Master.

That the N. M. S, Branches and Committees may be revitalised and Branches established in new areas.

That God may grant courage, strength and faith to all who work for the N. M. S.

That the N. M. S. may have the help and support from all churches in the country.

O LORD, who hast warned us that thou wilt require much of those to whom much is given: Grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly, by prayer, almsgiving, and fasting, and by all other appointed means, to extend to those

who know thee not what we so richly enjoy : and as we have entered into the labours of others, so to labour that others may enter into ours, to the fulfilment of thy holy will, and the salvation of all mankind; through Jesus Christ our Lord.

Amen.

General Secretary' s letter

Dear Friends

The month of July was spent partly in the office, partly in Rajpur, Kerala and N. Kanara.

This is the time when the N. M. S Call to Prayer is got ready and made to reach our friends and prayer helpers. The Call prepared by Bishop Amritanand is issued elsewhere in this issue and it is hoped that there will be a great response from all quarters. This matter is of supreme importance.

Prayer is a wonderful weapon entrusted to the Christian, reinforced with so many promises and assurances and examples throughout the Bible. But the most reassuring are the example and precept of our Lord Himself. One or two may suffice for our present purpose :—

" If you abide in me and my words abide in you, ask *whatever* you will and it shall be done for you " (Jn. 15. 7). " The harvest is plentiful, but the labourers are few; pray ye therefore to the Lord of the harvest to send out labourers into his harvest. " (Mt. 10. 37. 38,).

It is my hope and prayer that this year' s prayer Call will stir many a friend, new and old, to give themselves to prayer so that this year may witness wonderful developments for the Society.

It is marvellous yet true that all those who laboured in the Lord' s vineyard have depended very much on the prayer help of their friends. Paul, Peter, John and the author of Hebrews all request the prayers of their readers. How much more do our workers and our Committees and our Secretaries need your prayers.

Yours in the Lord' s service,

P. J. Thomas.

NEWS, NOTES AND APPEALS

N. M. I. to be improved

Our readers and friends will be glad to hear that the Standiug Committee has decided to increase the number of pages of the N. M. I. from next issue onwards. There will be four additional pages in the form of a coloured cover. We shall be happy to have news relating to missionary work and articles on Missionary problems as well as advertisements to be put into the Journal which goes to no less than two thousand pepole all over our country. This should bring us some income too. The attention of our friends is invited to this matter.

Reconstruction of the General Secretary's Quarters

The long looked for reconstruction is going to materialise at last. The old quarters have to be demolished and the materials sold. The ground floor of the new building is to be put up. The estimated cost is Rupees thirty thousand. We have got nearly twenty thousand in hand. Now that the actual work of construction is starting, it is hoped that contributions towards the required ten thousand rupees will be coming in.

Nepal a Hindu State

Special and most earnest prayer is requested for our workers and those of the other Missions in Nepal, in view of the passing of the new law declaring Nepal a Hindu State, and making any attempt to convert people from Hinduism a highly punishable action involving imprisonment from two to six years. Much grace is required for the Evangelists who in spite of the obstacles should go on with their life of living, befriending and serving the dear people for whom also Christ died.

Editor.

N. M. S. Ladies' Auxiliary Sale Madras.

The Annual sale of the Ladies' Auxiliary of the N. M. S. took place on Saturday, 3rd August 1963 at the St. Andrew' s Church Hall, Egmore, Madras at 3.30 p. m. For some months the members had been planning for the Sale with the co-operation of some of the members of the Madras Area Committee.

A short preliminary meeting under the Chairmanship of the Rev. P. J. Thomas was convened at which the Secretary Mrs. M. M. Nathaniel read the report followed by a talk on the evangelistic work on Jawadhi Hills by the Rev. R. Gnanadikam who had been specially invited. Miss G. R. Samuel, Principal, St. Christopher' s College spoke a few words in appreciation of the work and referred to the 3 R's of Evangelism—Rejoicing, Responsibility and Resolution and declared the Sale open. The Sale was well patronised by the Christian public, and as usual, the collection amounted to above Rs. 3,000/- which will go towards evangelistic and social work on the Jawadhi Hills.

Our grateful thanks are due to Dr. Mrs. S. Thambiah, the President, Mrs. M. M. Nathaniel, Secretary, Mrs. Gladstone Abraham, Vice President, the stall holders, and a number of others who had spared no pains to make the function enjoyable and successful. We also thank all the donors for their generous gifts in cash and kind for the Sale.

Madras Area Committee

Rev. G. Gnanadikam, Missionary in charge of Jawadhi work was specially got to address some meetings by the Madras Area Committee to give first-hand information of the work on the hills. During his stay in Madras, between the 24th July and 4th August, he addressed many meetings with the help of pictures of the different areas and also preached to four Christian congregations on the pioneering work done and the need for more workers. One of the results of his talk was that some Area Committee members are eager to visit Jawadhi. We thank Mr. Gnanadikam for his inspiring addresses.

N. M. S. Kannada Branch, Bombay.

15th Annual Report (1962-63)

Annual General Meeting and Executive Committee. The Executive Committee elected at the General body Meeting on 10-6-1962, met twice in the year under review and chalked out plans to carry on the activities of the branch. Three members of the Executive Committee were nominated to assist the Secretary which proved useful in the discharge of his duties.

Volunteers and the extension of their activities:- Eleven volunteers were added to our strength last year, some of them have joined of their own accord offering their services. The increased efforts by their enthusiasm brought better results. A total sum of Rs. 1163.27 from 245 contributors was received last year. These goodwill contributions are a sure indication of keen interest and responsibilities shown by the Christian friends in the work of evangelism. In all, 27 volunteers are responsible for collecting monthly contributions in their respective areas. Some of them take active part in our prayer fellowship and other evangelistic works.

The Branch shouldered new responsibilities by tapping new areas at Trombay, Chandivali, Bhandup Ghatkopar, P. W. D. Kurla and Sakinaka, which bring to a total of 16.

Prayer Fellowpship Centre: On the first Tuesday of every month, volunteers gather together and spend sometime in prayer. On Tuesdays and Thursdays, arrangements are made through the area leaders to invite the nearby people, at the appoined hours for prayer meeting. The centres are old Kurla, Ghatkopar Bhandup, Chiragnagar, Jerimiri, Marole, Kolwada, Chembur.

N. M. S. Day Celebration: Every year celebration of the N.M.S. Day of Prayer in the month of October assumes great importance. As usual, Kannada congregation, Christian institutions, Sunday schools, were requested to observe this Day of Prayer and the response was satisfactory. The Branch had also arranged for the celebration of the N.M.S. Day of Prayer at Bandhup, Trombay and Subhasnagar. Our thanks are due to Christian families who co-operated with us on this occasion. We are also grateful to local pastors, office-bearers of Christian Institutions and Sunday School teachers for their hearty cooperation.

Gospel Meeting: A special Gospel Meeting was arranged, each at Chembur, Kurla, Ghatkopar, Kolwada for the N.M.S Gospel team members who came down to Bombay during the Executive Committee Meeting in the month of October, last year. A social gathering also was arranged for the Gospel Team. Rev. Paul Das, Mr. Devaprasad, Mr. A.V.Singh, Rev. P J. Thomas, Rev. J.D. Ashirvadam and Mr. J. Amoda were present. We shall also not fail to thank Dr J. Bangera of Vikhrolli, Mr. Gideon Maben of Dock Yard Colony,

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Powai and Mr. C. V. Anchan of Ghatkopar for their hospitality in providing lunch and refreshments to the Gospel team and Volunteers.

Our Road Ahead: Some plans are in the offing outside of our church activities during the coming year. The plans for an effective witness outside the church is a subject for our constant prayer. It is our desire that the Lord may enable us to pin point an evangelising centre amongst the non-Christians in a slum area. Another plan was discussed with the society's delegates, viz maintenance of a new N.MS. centre by the collections raised by our branch.

Thanksgiving: We offer our thanks to all who strengthened our hands and rendered their services in diffiicult times. To all Volunteers who served this society our thanks are due.

J. P. Ashwal
Secretary.
N. M. S. Kannada Branch, Bombay.

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Editor: Mr. S. Deva Prasad, N.M.S. House, Royapettah, Madras-14.

The National Missionary Intelligencer

Vol. LVII] OCTOBER [No. IV

"Lo, I am with you alway, even unto the end of the world".

N. M. S. FIELDS

Bareilly: Edwin D. Ram, W. Masih, Arun Banerjee, S. M. Hillon (3rd class) R. L. Mclaran (2nd Class).

Cherrapunji: Heodingwell, C. Ronginga, Beiseia, M. Dorngal (2nd Class), U. G. Leroy, Wahlang (3rd class).

Dornakal: M. Devdas, K J Joseph (2nd class), C. Devdas, B. Swamidas, P. J. Christopher (3rd class).

Kottayam: T. J. Verghese, V. Philip Verughese (2nd Class).

Poona: Nikalje, Akhade, Powar, Badwanay, Dhotekar, Jadhav, Lad, Ramlal Salvi, Gaikwad (2nd class), Miss Choudhury (3rd class).

Ranchi: B. Toppo (2nd class) Massey, Rey Masih, Rahmat Masih (3rd class).

Tirumaraiyur: Balraj, Kesari David, Dhanaraj, Paranjothi (2nd class): Russeliah, Jesudian, Jeremiah and Sunder Singh (3rd class).

Kakinada: Apparao, Naidu, Simon (3rd class).

Trivandrum: P. V. John, K. V. Mathai, Samuel, D. Jesudas, D. K. Rajaiah, R. G. Allen, B Devanesan, Stephen, E. J. Victor (2nd class) I. Moses, K. M. George, Y. James (3rd class).

B. D. Degree.

Serampore: Charles Lance, C. A. B. Tirkey, Thanchungnunga (3rd class), M. J. Joseph. Stephen, H Kie, P. S. Momin (2nd class).

Bangalore: R. Pantraj. P. O. Ninan (3rd class), S. S. Dhanwale, G. Christadas (2nd class).

Calcutta: T. E. Immanuel (3rd class).

Jabalpur: John Cherian, R. W. Bowie, K John, P. K. Mathew, V. Thomas (2nd class) P. D. Dyes, P. B. Kamble, N. Din, M. V. Thomas, Miss A. Mathew, N. S. Masih, J. A. Balasingh, Thang Chuoils, T. S. John, A. A. Santineer, A. A. Pitchai, Y. S. Manika Rao, D. P. Shettian (3rd class).

—REGISTRAR, SERAMPORE.

Applications are invited by November, 15, 1963 from suitable candidates for admission as internal students for the session which will open on July 1st 1964 Details on request. A few scholarships are available.

—PRINCIPAL, SERAMPORE.

Mr. Rajah Swamidoss' 3rd. instalment of Report on Malayan tour arrived late. It will appear in our next issue.

(Editor)

Regd. No. M. 1747.

Supplement to The National Missionary Intelligencer

REWA MISSION

REPORT FOR 1960 — 62.

WITH NEWS UP TO AUGUST 1963

Relation with the F. E. L. C.

The Council of the Rewa Mission consisting mainly of the Indian Presidents of the F. E. L. C. Churches and other responsible representatives has always maintained a double relationship. Constitutionally it had in the past to act under the direction of the N. M. S. Executive, but as the joint missionary enterprise of all the Lutheran Chruches in India we have had the closest relationship with the All India Lutheran Conference till December 1926, and since then with the F. E. L. C. At the Triennial Conferences of the F. E. L. C. reports were presented and considered and acted on. But from 1960 the Rewa Mission has come under the constitutional control of the F.E.L.C. which has now become officially responsible for the growth and development of the work of the Rewa Mission. The Rewa Mission presents its report, its budget and its needs through the Board of Missions to the F. E. L. C. which passes the budget and takes official action in regard to questions concerning the Rewa Mission.

New Property at the Field Headquarters

Since the medical work was started in October 1957, Shahdol has become the most important centre of our work. It has the largest congregation and the largest staff. It is indeed God's grace and mercy to us that He has given us right in the heart of the town an excellent two acre property on the Trunk Road running from Rewa Town passing Shahdol, Burhar etc. The property was registered on November 8, 1960, and when the owner left at the end of March, his old dilapidated residence was pulled down and a hospital building was erected adequate for our present needs. There are also eight small houses, three of which forming a separate block have been set apart for the Nursing Staff. In the other block of five houses we have the common rooms, as well as the residence of the missionary couple, and one house for an evangelistic single missionary, now allotted to Miss Emily S. Vedanayakam.

For roofing the hospital and the eight houses on our site, only old material had to be used. A great deal of dust falls into the rooms. During the mansoon the roof is not rain proof. Also, there are other urgent capital needs to be attended to, and the Federation Conference of January 1963, and the Federation executive that met in June 1963 have appealed to the churches to provide the needed funds by a special collection through Rewa Mission Special Offering envelopes to be distributed in all the houses of every congregation, urban and rural, literate and illiterate in all the constituent Churches of the Federation.

Shahdol

(a) *Medical work*: This small hospital with its poor equipment is doing a marvellous piece of service. Often the doctor and the staff are on their knees pleading with the Lord for the life and health of the patient. As a result 21 Hindus were baptized in the Shahdol area in 1962 and 8 persons in 1963. The testimony of Shiv Ram, now named *Yesudas*, a Nair young man of 25 years, who found deliverance and health in Jesus's Name, and who was baptized on July 14, 1963 and the testimony of the Brahmin compounder and his wife of how miraculously their dying child was saved three years ago are cases in point. The work is often too much for a single doctor and we are asking the Lord to give us a second doctor to lighten the doctor's burden.

(b) *Congregations.* The congregations at *Shahdal* and *Nowrozabad* were established in 1957. In 1962 a well organised congregation at *Dhanpuri*, four miles away, invited the Rev. C. B. Rao. to provide soul care. Shahdal has most attractive services and one of its remarkable features is that about 25 per cent of the worshippers are non-Christians. These have mostly been in-patients or out-patients who have listened to evangelistic messages evary morning and have shared in the evening worship for the staff and the in-patients. The congregation is now worshipping in a narrow verandah of the hospital, and the members took the initiative to build up the foundations upto its plinth. Contributions of members were augmented by a gift of Rs. 500 from Mr. & Mrs. P. D. Kumaresan of the T.E.L.C.

(c) *Baptisms.* For the first time in the history of the Mission two Brahmin families and other Hindus, altogether 21 persons were baptized in 1962. (The earlier converts were of the old Murwahi Field and all of them were Adibasis).

Kotma and Murwahi

At Kotma of the Shahdol District there is a small congregation and Rev. Raymond Martin has been in charge since 1955. Since January 1959 he has been in charge also of the work in the Murwahi Field. There have been two remarkable developments in this area:

1. *Uraon Work*: We took over a small area near Pendra from the Disciples Mission in 1959. In 1960 *Samuel Khalkho* was baptized and he was sent for training to Govindpur, and he is now evangelist in charge of *Teliamar*, one mile away from *Pasan*, the Community Development Area headquarters. Recently he brought to Christ the leader of *Village Lokhara* and his wife, *Abraham and Sarah Toppo*, and they were baptized on July 7, 1963 in their own village surrounded by all the other ten Uraon families. Even more recently on August 11, a young Uraon of Teliamar was baptized at Kotma. Before these three were baptized in 1963, he was able to lead four Uraons to Christ—the first one was his first cousin, *Sanjani Tabitha Bai* baptized on 10th June 1962 (Pentecost Day), along with a relative, *Abraham Lakra*. Later *Yusuf Pyarelal* and *Yacub Pani Prasad*, both of Ganganaitola were baptized on 7th Oct. 1962. All these seven are Uraon converts.

2. *Gond and Hindu Converts*: Four Gond young men of Karhani were baptized at Christ Church, Kotma, in 1961—62. *Dadhuram, Zachariah Angath, Samara* and *Samuel Hira Singh*. A Gond woman *Budhi Mariam* was baptized from the Pendra area on June 28, 1961. She was a woman of strong faith, but she died suddenly while working in her field.

At Kotma our first Hindu convert of Shahdel District, Rewa, *Daniel Mansari Chandrabansi* of Danoli village was baptized on June 24, 1962, and earlier another Hindu of the Pendra area, *Stephen Kushal Prasad Madhare*, a clerk in the Postal Department was baptized at Kotma on April 8, 1962.

The work in the Uraon Field is progressing steadily among the scattered families who are being contacted by our Uraon Evangelists. But in South Shahdol along the Amarkantak Range, 3500 feet above

sea level, and the hilly areas to the north, we have a very large concentration of Adibasis of Gond and various other tribes. Already in 1957 a visit to this area brought home to responsible persons in the Rewa Mission the need for organising this work as speedily as possible, and one of the main reasons in inviting the Rev. C. B. Rao to take up his residence at Shahdol as evangelistic missionary was not only to strengthen the evangelistic contacts made through the hospital, but also to organise the Adibasi work in the southern part of the district. But as up till now our energies had to be devoted solely to the development of the medical and evangelistic work in Shahdol itself, no budget provision could be made even for a proper survey of the possibilities in this tribal area. This is a task which cannot be delayed any longer. In this tribal area, we have as large an Adibasi population as in Surguja, where efforts initiated by the Rewa Mission through Rev. B. J. Krupadanam in June 1951 with the cooperation of the Gossner Church, and later carried on by the Rev. B. Ananda Rao since 1955 have resulted in the formation of a very large and steadily progressing Christian Church of about 4000 converts. To ensure such a development in the Adibasi area of South Shahdol would demand greater sacrifices on the part of our supporting Churches. Missionary C. B. Rao is eager to develop this work with a view to bring more and more of the responsive Adibasis into the fellowship of the Christian Church.

The Rewa Mission wishes to appeal for the prayers of our people not only for the work already initiated by our missionaries but also in the very important extensive Adibasi work that lies ahead of us in South Shahdol.

The harvest is plentiful but the labourers are few. Pray ye therefore to the Lord of the harvest to send forth labourers into the harvest.

J. D. ASIRVADAM,
President Emeritus.

G. DEVASAHAYAM,
President.

E. RAMAN,
Vice-President.

G. THOMAS EDWARD,
Secretary,

JOHN NALLATHAMBI,
Treasurer.

SHANTI PRINTERS, TAMBARAM

The National Missionary Intelligencer

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EDITORIAL NOTES

About Ourselves

The N. M. I. is being raised to a twelve page Journal including a coloured cover. It is hoped that we shall be able to publish more news and views regarding missionary topics within India and abroad. This is an age when a good deal of new thinking is called for on the burning question of evangelism and missionary service. The N.M.S. stands for the evangelisation of the unevangelised areas in India and in the adjacent countries and for the greater awakening of missionary enthusiasm in the Indian Church. All these have a close and vital bearing on spiritual life and experience. So, articles and comments and other literary contributions are invited from all those who are interested in the above questions. News and Notes and queries on the matter appearing in the paper are welcome. Above all, the faithful prayer of all friends and readers is earnestly solicited. With the help and co-operation of our friends we can make this journal serve a useful purpose for our churches and our workers and others. The work of the Society can legitimately be pursued not only by our missionaries and our Committees, our Branches and our organizers but also through the pages of this Journal.

The Month of October.

This month is significant for us in more ways than one The Executive Committee is meeting on the 1st and 2nd of October. This is a time when our Committee members from the different parts of India will be coming and conferring and deciding about the affairs of the Society for the coming one year. Our new President Bishop Dr. R. B. Manikam will be presiding over the meetings for the first time. There will be devotional addresses by Rev. Sam Kamalesan and two public addresses by our friends who went to Malaya and Singapore, on a Gospel Team. It is very kind

of the authorities of the Monahan Girls High School to have consented to have our meetings in their premises.

As usual, our N. M. S. Week and Day of Prayer (N.M.S. Sunday) fall on this month (October). "More things are wrought by prayer than this world dreams of". Miracles can happen in response to faithful and whole-hearted prayer.

World Literature Sunday

By a happy coincidence, the same day as the N. M. S. Sunday is being observed all the world over as Literature Sunday. The Secretary of the Evangelical Literature Fellowship of India writes as follows :—

The day has a fourfold purpose :

(1) To impart full information on the literature need and opportunity.

(2) To challenge God's people to pray for this ministry.

(3) To promote intelligent and increased giving to literature projects; and

(4) To make a determined effort to encourage a larger use of Christian literature by individuals, Sunday Schools, Bible Classes, Youth Camps and Churches.

Many lives are being transformed by evangelism, but it is increasingly apparent that unless there is adequate follow-up with Christian reading material, the greatest victories will not be achieved.

And what can you do? Whether you are a Pastor, missionary or layman, encourage your Church to observe World Literature Sunday. See that this opportunity to acquaint each Christian with Christian literature is not lost. Further information and publicity material on this subject may be obtained on request.

The N. M. I. and the N. M. S. as an organisation do fully accord with the above sentiments and join the Secretary of the E. L. F. I. to commend this worthy cause to the Christian public.

General Secretary's letter

It was most unusual that I spent one whole month in Madras and in the N. M. S. Office. There was only one visit to Bangalore to participate in the Karnataka Christian Council Executive.

In Madras, I was able to participate in the N. M. S. Sale under the auspices of the Ladies' Auxiliary. It was

most encouraging to see the keenness and enthusiasm of the sisters. There were also chances for taking part in the Prayer Meetings held by some of the N. M. S. Branches in the city. We had a special Thanks-giving Service on National Independence Day (15th August). The Standing Committee had its meeting on the 14th in which some important decisions have been taken. Two new workers have been added to the rolls of the N. M. S. Mr. P. Moses, 30, Corporation Colony, Rangarajapuram, Madras as Organising Secretary for Andhra Pradesh and Mr. Chacko Varughese, M. A, as additional worker for our field in Pachperwa. The question of opening the new field in Rajasthan is being looked into and it is hoped that the Executive Committee which meets on October 1 & 2 will be able to come to some decision.

The Standing Committee has decided to proceed with the pulling down of the old residential quarters and putting up the ground floor of the new at a cost of thirty thousand rupees. Besides the twenty thousand which is available, we will be requiring at least ten thousand. All our friends and well-wishers are earnestly requested to lend a helping hand. May I take this opportunity to thank all those who have already contributed toward this important need of the Society.

The months ahead are given for Maharashtra, Mysore and Delhi. Visits to our Pachaperwa and Nepal Fields are also in view. Prayers are requested for all these humble efforts.

Yours in His Service,
P. J. Thomas.

DEVOTIONAL

God was in Christ reconciling the world to Himself..... and entrusting to us the message of reconciliation (2 Cor. 5 19 R. S. V.)

These are days when in connection with the banning of Atomic Tests we hear a lot about the after-effects of nuclear explosions in the atmosphere, in outer space and in water. There could be damage to animals and plants and even to unborn babes. This information may take our thoughts to the wonderful good effects of an act wrought by God, the Creator and Sustainer of the universe. The Divine act was that He (God) was in Christ, reconciling the world to himself. When Christ was born and when He lived and

worked and taught in this world, and most of all when He voluntarily suffered and died on the Cross, something deep and lasting happened and the world is not and cannot be the same again. The most remarkable thing is that it was an act of Reconciliation that God fulfilled in the world. The fact that it was the *world* that was reconciled to God ought to be taken to heart. "God so loved the "*world*" that He gave His only begotten "Son".

It is said of Cicero that he used to find fault with the Greek Gods that they did not *do* anything. The Christian Gospel is about God's action, an action the effects of which are inexhaustible.

The great Jewish scholar Claude Montifiori is said to have made a special effort to find out what there is in the words and works of Christ which is absent from the words and works of other prophets and Rabbis in the history of Jewish nation. He discovered that the picture of the Divine Shepherd coming in search of the lost sheep and of God inviting and receiving the wandering sinner is the special feature of the Gospel. God not only came down and became man but also did the work of reconciliating the world.

Still, the other part of the text remains. He has entrusted to us the message of reconciliation. Although God has done His work perfectly, many a man has not known it: many have not accepted the truth much less entered into it. The Church is entrusted with the message of the ministry of reconciliation. It has to be done by all those who have known Christ's work of reconciliation. It is the Christian's duty and privilege and joyful responsibility. The N. M. S. stands before the Indian Church and pleads 'Please pass on the message of reconciliation to the brethren all around, the brethren "for whom Christ died." We are living at a time of national emergency. Thousands of young men are offering their services to the nation. Is the call of the kingdom which has sure foundations, any the less urgent? Pray ye the Lord of the harvest and give ye yourselves for the work of the Lord.

P. J. T.

Gems from Dr. Pierce

When considering the needs of Missions, don't fail to do something, just because you can't do everything!

If I had a thousand lives. I would want to give them all to Jesus Christ and be a revelation of the things He came to do for men.

NEWS AND NOTES

Jawadhi Hills

Rev. R. Gnanadikam has retired from Jawadhi work and Mr. R S Victor of Christu-kula Asram has been temporarily appointed as Missionary for the field.

There were two baptismal services in Kalyanamanthai village, in Jawadhi recently. Eight people have accepted Baptism Some more (mostly the family people of those who have been baptised already) are going to be baptised on September 21st (Saturday) evening. Prayer is requested for these A chapel is going to be constructed there.

Baptist Churches in Spain

Two *Baptist* Churches in Madrid (the capital of Spain) which have been closed for nearly a century, have now been re opened by Government permission. It may perhaps be taken as a sign of change in the attitude of the Government.

Christian Youth in E. Germany.

Communist Government in East Germany is holding some kind of Confirmation Service for young people But it is reported that there is a larger number who come for Confirmation in the Churches. Let us pray God with thankful hearts for the Youth who take this bold stand for Christ in such a difficult circumstance.

Revision of Sinhalese Bible

The Bible Society of Ceylon has announced that Protestant and Roman Catholic scholars will be cooperating in the new revision of the Sinhalese Bible.

East Asia Christian Council

It is announced that the next General Assembly of the East Asia Christian Council will be held in the month of February 1964 in Rangoon.

Seventy-fifth Anniversary.

The Marthoma Evangelistic Association is celebrating its 75th Anniversary in October - December of this year. There is a long programme of Missionary Institutes, Seminars and special prayers and thanks-giving services. One of the aims is to recruit 75 new workers for the Evangelistic enterprise of the Church.

17th. Anniversary of Indian Independence.

Under the auspices of the National Missionaary Society of India Area Committee of Madras, a united service of thanks-giving and dedication for the 17th Anniversary of Indian Independence was held at Andrew's Church, Egmore. A representative gathering of Christians of the city and its neighbour-hood joined in the service, which was conducted by the Rev. D. M Samuel, Chaplain St. George's Cathedral. The Rev. R. L. Manson read the prophetic passage about the coming of a new day from Isaiah and Mr. Pandian read the epistle. Dr. V. Selvaraj (Assistant Director of Medical Services spoke of Christ's declared Gospel of peace for a troubled and changing world.

The service ended with prayer and Benediction by the Rev. D. M. Samuel.

D. S. INBARAJ
Hon. Secretary.

The Growth of the Church — Body of Christ.
(Dr. E. F. PATON, TIRUPATHUR)

"Thou hast prepared a body for "Me" (Heb. 10; 5.) For His work in the redemption of mankind Christ received a human body that He might make Himself one with sinful man. His body was the instrument of His ministry and on the Cross. He offered it as the perfect atonement so reconciling sinful man to the holy God. His bodily life on earth also provided for mankind the true image of God, a Person whom man could see and handle and with whom he could have understanding fellowship, a picture (or dharison) which drew him to love and trust God as his heavenly Father. Zaccheaus was a changed man because Christ came and ate in his house, and so was the woman at the well of Samaria and countless others who had no use for religion as it was then practised. Christ's body was the instrument of His wonderous love in word and act that drew men to God and gave them a vision of what God intended them to be. Before His ascension He told His disciples, "Now the world will see Me no more but you are to be My Body, a Body which will spread all over the earth, to be the instrument of the Holy Spirit and be the channel of the love of God in word and deed to draw men to the Father and to build up His Kingdom on earth. "As the Father hath sent Me even so send I you; and when He had said this He

breathed on them, and saith unto them 'Receive ye the Holy Ghost'." (John, 20; 21-22,). So Jesus sent out His disciples (and are we not also included?) to be His ambassadors and through the powers of the Holy Spirit to be His witnesses and to do His deeds; in His name casting out devils, speaking with new tongues, and laying their hands on the sick and healing them. That is our great lack—the power of His Spirit to do miraculous deeds so that people may see that the gospel consists not merely in word but also in deeds of love and power.

This then is Christ's great Commission to all His true followers, to follow Him bearing the cross joyfully, filled with His love to all men, and inspired and guided by His indwelling Spirit. This is *our high calling in Christ Jesus*, and only as we are faithful to it can we expect His Church to grow not only in numbers but also in grace and holiness.

What then are we to do that we may win India for Christ? First of all we must repent of our lack of faith in and dependence on the Holy Spirit, who is the Father's gift to us, and who alone can bring men to a conviction of their need and show them Christ as their Saviour. "We are His witnesses—and so is the Holy Ghost whom God hath given to them that obey Him." If we are not filled with Him how can we expect our converts to be so filled? "You are on the spiritual level, if only God's Spirit dwells within you; and if a man does not possess the Spirit of Christ, he is no Christian." (Rom. 8; 9, New English Bible So we have to remember Christ's command to "Wait for the promise of the Father, which ye have heard from Me", and which He is ever ready to give to those who ask Him. (Lk. 11; 13.) "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

A man who is filled with the Spirit will be showing the fruit of the Spirit in his daily life so that people will recognise him as having the characteristics of Christ; for example the Hindus referred to C. F. Andrews as Christ's faithful apostle. Especially he will be a channel of the love, peace and joy that Christ gives and have that mind of the shepherd who goes out after the lost until he finds it, and the Spirit will be guiding him to the needy ones. Non-Christians must not only hear the Gospel message, but they must also see its power in the lives of those proclaiming it. The Lord is working with His messengers and through them He will

show His love and power in driving out evil spirits, in the healing of the sick and in overcoming all the wiles (pilisooniam etc) of the evil one. These are ways in which unbelievers will be convinced of the truth of what we preach.

But individual witness is not enough, the whole body of Christ, that is His Church, the fellowship of His disciples, must be giving a *corporate witness* to the new life of love and unity for which Christ prayed, "Sanctify them through Thy truth, Thy word is truth; *that they all may be one;* as Thou, Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." "By this shall all men know that ye are My disciples, if ye have love one to another. "Is not this where we have most sadly failed, and instead of the Church being His witness on earth, it has too often brought shame on His Name and hindered those who sought to be His disciples? Oh, how greatly we have to repent, and to humbly pray that we may learn to be conformed to His will and be guided and empowered by His Holy Spirit. At Tanjore Bishop Daniel Wilson once preached from the text, "Walk in love, as Christ also loved us." There was a deep silence after the sermon, and then at the Bishop's request, the whole congregation repeated these words (in Tamil) "Lord give me a broken heart to receive the love of Christ and obey His commands." May that also be our prayer. I believe that we all have to unite in very earnest prayer, first of all for a very real spiritual revival in our churches, and then that God may call out really dedicated evangelists who will be able to reflect Christ in their lives, and be willing for true sacrificial service for His Kingdom. Only so will Christ's Body - the Church grow in spiritual strength and also in numbers.

A Hundred Indian Witnesses to Jesus Christ.

(By Christu Bhakta)

I. *Sadhu Sunder Singh* 1889 – 1929.

Various are the reasons for selecting the Sadhu to top the list of Indian witnesses to Jesus Christ. For one thing, he was the most well-known and the most widely travelled among Indian Christian Evangelists. Secondly, he was to all accounts the greatest of Indian Bhaktas of Jesus Christ. Further, his life is acknowledged to be the most Christ-like; with its simplicity, celebacy, self-sacrifice, parabolic

teaching. Yet, another reason is that he is typically Indian, a Sadhu in the long line of Sadhus and devotees of God, the only difference being that to him Christ was the unique and final revelation of God.

Sunder Singh hails, as the very name indicates, from among the Sikhs in the Punjab. But, as very many other Sikhs, the family of Sunder Singh had a great leaning towards Hinduism. His deeply devoted mother taught him the Bhagavat Gita and other sacred books; and brought him up as a God-fearing boy. While he was a pupil in a Mission School, he was given a copy of the New Testament which he burnt and turned to ashes, out of zeal for Indian religions. All the same, he was longing for a deeper vision of God and was unhappy because he did not have it. He was punctual in his daily devotional practices like prayer, meditation and fasting. One morning, after his usual bath at 4 O'clock, the young boy of fourteen was praying in his room. His heart hankered after a clear vision of God, He even vowed that if he did not get it that morning, he would place his head on the railway line and kill himself. He had a strong hope that God would vouchsafe to him a special "Darsan" that morning. But he was led to wonder whether it would be as Krishna or Rama or Muhamad or Nanak that God would come. He waited wide awake with a pang in his heart when a sudden light flashed in his room. He opened the door to see if anyone brought a light. But it was dark all around. He closed the room and was intent on what was happening. The light persisted, there was the figure of a Cross and the following words were heard "I have laid down my life for you too." He realised that it was Jesus Christ that granted him Darsan and surrendered his life to the Saviour.

The opposition and the persecution which he had to suffer from his own people and others is a long story. Christ the crucified Saviour was too real to him to sway him from the Christian path. With joy and sense of true divine companionship and overflowing peace, he started his life of witnessing to the saving power of Christ all over India and in European countries. In him India produced a second St. Paul.

Sunder Singh chose the life of a Sadhu, with saffron robes and roaming life, taking the message of salvation to thousands all over the world. He had wonderful visions of the Master and conversations with Him. He wrote books

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such as " At the Master's feet". " With and without Christ", "Cross is Heaven" His illustrations and allegories and parables are by the thousand Biographies of his life have been written by C. F. Andrews, Mrs. Parker, Dr. Appasamy and Canon Streeter and Heiler and many others in various languages.

The end of Sadhu's life is shrouded in mystery. He used to undertake many excursions as a preacher of the Gospel to the difficult Himalayan regions to Nepal and Tibet. Tibet was closest to his heart because that was quite out of reach for ordinary evangelists. By constant travel and hard work the Sadhu had developed a weak heart. But in 1929 he decided to undertake the ardent task of once again touring Tibet with the Gospel. His friends tried to dissuade him but he was adamant and started and nothing more is known of him. The Government of India sent searching parties and tried to ascertain what happened actually. But absolutely no trace could be found Is it impossible that one who was so closely and constantly with God and His Christ on earth was drawn to Him without death ?

But the Sadhu's memory lives and exerts influence on large numbers all the world over. His books, his stories and the pictures of his saintly face are exerting an influence far wider than we can imagine.

Once, while staying in England, he visited a friend in his house. He stood outside and knocked at the door. A little girl came and saw the Sadhu. She ran inside and told her mother " Mammy Jesus is standing there near our door." This taken in a spiritual sense is the message and the witness of Sadhu Sunder Singh.

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NOTICES

SE[illegible]MPORE COLLEGE

Results of Examinations 1963.

L. Th. Diploma — Successful Candidates.

Ahmedabad: B. S. Parmer, J. S. Solanki, S. C. Christi (2nd Class),

Countinued on Cover 2

Edited & Published by Mr. Deva Prasad, at N.M.S House, 103, Peters Road, Royapettah, Madras-14. and Printed by Mr. K. V Jacob at N.M.S. Press, Madras-14.

The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world".

N. M. S. FIELD

GOSPEL TEAM TO MALAYA
STATEMENT OF INCOME AND EXPENDITURE.

1.	Methodist Tamil Church	Ipoh	150	00
2.	Malayan Christian Council	Maleca Branch	165	00
3.	Mr. J. David Rajaram	Malacea	150	00
4.	Through Rev. Canon P.I.S. Baboo	Singapore	100	00
5.	Mr. C. John Thomas	,, Klang.	31	00
6.	Mr. C. George Verghese	,, ,,	155	00
7.	Dr. F. R. Bupalam	,, Petaing Jeya	155	00
8.	Mr. D.S. Dorai Raj	,, Trolok	155	00
9.	Dr. R.N Subramaniam	,, Kuala Kangsar	155	00
10.	Rev. J.A.P. Oswald	,, Seramban	155	00
11.	Mr. P.V. Samuel	,, Singapore	155	00
12.	Christ Church	,, ,,	175	00
13.	Dr. Mrs. S. Baboo	,, ,,	155	00
14.	Mr. K.K. Joseph	,, ,,	155	00
15.	Mr. C. Somasundram	,, Batu Pahat	155	00
16.	Mr. Thomas Verghese	,, Kluang	155	00
17.	Dr. J.S. Mahadevan	,, Mersing	155	00
18.	Mrs. J.S. Mahadevan	,, ,,	155	00
19.	Dr. A Manoharam	,, Petaling Jeya	155	00
20.	Mrs. E. Luther	,, Johore Bahru	155	00
21.	Dr. B.C. John	,, Singapore	155	00
22.	Mr. G. Abisheganaden	,, ,,	155	00
23.	Mr. D.A. Sabaratnam	,, Kluang	155	00
24.	Miss H. Padman	,, Parit Buntar	31	00
25.	Dr. Mrs. A S. George	,, Bakit Metrajam	155	00
26.	Mr. A.M. Cherian	,, Singapore	155	00
27.	Rev. T,R. Doraisamy	,, ,,	155	00
28.	Mr. T. Jayaraj David	,, ,,	155	00
			4057	00
29.	Donations received thro' Canon Baboo		1140	00
		Total	5197	00

Expenses

Return Plane fare	2546	00		
Miscellaneous for securing Pass-Port visa, Foreign exchange etc.	396	00		
Expenses in Malaya through Rev. Canon Baboo	198	00	3140	00
		Balance Rs.	2057	00

The National Missionary Intelligencer

Vol. LVII] NOVEMBER 1963 [No. V

"Lo, I am with you alway, even unto the end of the world".

EDITORIALS

Here is the news of the month:—

(1) Twelve more converts in Jawadhi Hills

As notified in these columns, the baptism of twelve people in the Kalyanamanthai village took place on Saturday, 21st of September. It was a happy and encouraging thing to have had with us some twenty friends from Kolar Gold Fields, Vellore and from Madras N. M. S. Branches. The baptismal service was conducted by Rev. Yesupatham of Katpadi. Not less than five ordained Ministers were present on the occasion. Now the total number of converts in that village is twenty.

(2) **Corner stone for a Chapel** has also been laid in a plot of land gifted by one of the villagers. It is on a slightly elevated spot, not far from the village. A meeting of the villagers and the visitors was held before the engraved cornerstone was laid in the name of and for the glory of the Triune God. The Chapel is estimated to cost Rs. 3,000/-

(3) **The N. M. S. Executive Committee** was held here in Madras in a hall of the Monahan Girls' High School with Bishop R. B. Manikam, the new President in the chair. Our thanks are due to the authorities of the school. The three devotional addresses given by Rev. Sam Kamalesan of the Methodist Church were very helpful. Among the important decisions taken are those regarding the construction of the new residential quarters, the next All India Council and Diamond Jubilee in the early part of 1965 in Vellore and the closer relationship between the National Christian Council and the N. M. S.

(4) **The N. C. C. Triennial Assembly** met here in the city of Madras on September 25—30. It is significant and encouraging that the offertory taken during the Holy Communion Service was donated to the N. M. S. by the

Assembly. The main message issued by the Assembly contains the following statement:—

"In this Jubilee Assembly of the National Christian Council Meeting in Madras we lift our hearts to God in thanksgiving for the ways in which He has used our fellowship in the Council during the past fifty years. As we look forward to the next period we reaffirm our conviction that God has called us into this fellowship. By giving Himself to us in Christ our Lord He has not only brought us out of darkness into His marvellous light but has also given us a commission to proclaim the good news to all people. To know that millions of our countrymen have not even heard the name of Jesus should awaken us to a fresh sense of urgency for proclaiming Him. The magnitude of human need in our country should also disturb us out of our sense of complacency and lead us to a fresh commitment to be instruments of Christ's compassion and love.

"The Commitment called for needs to be made by individual Church members and by entire congregations. We as members of this Assembly rededicate ourselves to Him who is our Head in responsible stewardship of our time, abilities and other resources.

"If we are the people of God we must recognize God's claim on the sons and daughters of our homes. We betray our faith and cripple theirs if we hold up before them the ideal of life which will bring social prestige and economic comfort. We have no right to shield their vision from a future to which God may be calling them in His service.

"It is important that we be sensitive to new needs which may call for pioneering service. The principle of mobility and adaptability for our institutions is particularly important in view of resources that may be needed for new forms of pioneering service, such as serving the uprooted people that are flooding into the fast-growing industrial areas, and the uncared for people in areas not yet touched by the new development plans. The fast growing numbers of new readers call for the production and distribution of Christian Literature of the highest quality. We need to discover and train new writers.

"We call our fellow-Christians to join with us in ceaseless prayer and renewal of dedication for more creative stewardship, in our homes, in our jobs and in the communi-

ties to which we belong. "Commit yourselves to God's purposes and you will know His power." These are sentiments which the N. M. S also endorses".

(5) **A letter from our Nepal Field :**

Mr. Mathai our worker in Butwal gives the following interesting pieces of information :

"Regarding the work over here I do see a lot of possibilities.....Let me give some facts: One of my students who is a teacher in the same school where Brother K. S Eapen is working is regularly studying the Bible for the last one month. He is very much interested in this and I am encouraged to teach him because he reads the Bible very well and brings the answers for the questions I put to him. When first he asked me to teach him the Bible, we had some discussion about the law of the country. His answer was "Why then is it that the Government has included the study of the Bible in the Colleges? Do pray for this young man. His name is Madhav Ram Shrest.

Another young man who is also teaching in a school wrote recently to me asking to arrange for him to go to a Bible School. I do not think he knows about Christianity enough for that I am keeping up correspondence with him.

One teacher who is going to appear for the Intermediate Examination came to our Book Stall two weeks ago. He told me he had to study from the Bible for his examination. But when I asked whether he had seen a Bible, he said 'No'. He quoted from passages about the Good Samaritan and the Prodigal Son with chapter and verse, but has not seen a Bible. I gave him a copy of the Bible and we had some reading from it together. This is the great advantage of having a Book Stall.

Two young men came and told me that they wanted to become Christians. As it was just two days after the promulgation of the new-law, I could not believe them. But I found that they were sincere though very ignorant. They want shelter in case they are put out of their houses as the result of becoming Christians. I told them that the way of Christ is the way of the Cross. They have received three books on "Sin", "Salvation" and "Thinking with God," in Hindi and in Nepali. God is working against all the fetters of Satan."

Mr. Mathai expresses the need of more Bibles and other books for the Book Stall.

(6) Mr. Wilson Singh of our Chaukutiya-Ganai Field reports that the work of Evangelism goes on and the people mostly Hindus and a few Muslims patiently hear the message and sometimes ask questions which is a promising sign.

NOTICES

1. Prayer is requested for the General Secretary who is planning to visit Delhi, Lucknow, Allahabad, Pachperwa and Butwal during November.

II. Bible Sunday, December 8, 1963,
God's Word for a new age

Membership of the Christian Churches throughout the world rises by 20 million a year, but most of these new Christians have no chance at preesnt of possessing a Bible of their own. There is now a world population of 3155 millions. The Society needs more than double its distribution by 1966 if we are to take our share in the world distribution campaign. The future depends on you and what you can do.

J. S. S. Malelu,
President.

A. E. Inbanathan,
General Secretary.

MESSAGE FROM AN UNBAPTIZED CHRISTIAN

The people of Trimulgherry, Christians and other communities, had the rare experience in September, of listening to a stirring sermon on Jesus Christ delivered by a person who is not a baptized member of any Church. He was Rao Sahib K. Subba Rao, B.A, B.T., retired Head-master, now residing in Munipalle village of Guntur district. He is well known to many as the Miracle Man of Munipalle.

For 20 years past he had been preaching and healing the sick in the Name of Jesus Christ, but denounced by the so-called Christians of that area for not being a Church member.

For the first time in his long Healing Ministry he was invited by Christians in Trimulgherry with the liberal

cooperation of the Rev. J. P. Cotelingam ; and was given an opportunity to preach and heal in the hall of the Garrison Wesley Church. He was also enabled to hold three meetings in a Christian residence and pray for the sick in three non-Christian homes.

The audiences included Hindus, Sikhs, Jews, Catholics and Protestants, among whom were Army Officers and Civilians of all ranks. The session in the Church hall commenced with community singing of English and Hindi hymns and anthems. Then Mr. Subba Rao was invited to speak. This is the substance of what he said :

"My dear brothers and sisters — It has made me and my wife very happy to be in your midst today as this is the first occasion in the past 20 years when I was welcomed by a group of friendly Christians and allowed to speak to them. I am not a Bible scholar or theologian. I can preach only about Jesus Christ, my Lord. I am only a lover of Jesus Christ, and had disliked being called a Christian because of the bad example of those who go by that name. I can tell you only about Jesus who made the Supreme Sacrifice on the Cross for me, a sinner, and for all of you. I have no religion ; it is an external form which divides the children of God. I have no doctrine but the Gospel of Christ. I do not like arguments which only confuse our thinking. I am prepared to discuss Christ, and Christ alone. Nothing else.

I belong to Christ and He belongs to me. I am His and He is mine. I am only obeying His command to His disciples to preach and heal. But later, by its emphasis on preaching, the Church lost its power of healing — the ministry of Love and Compassion. Jesus Christ has called me for this purpose. Christ is my only concern and I must serve Him, and Him alone. He dwells in me and each one of you though you may not be aware of it because you are so used to looking at the sinner in others more than the Christ in them. God is love. We must retain that Love and share it with others. We must love one another. Then we dwell in Him and He in us. This is what Jesus has taught: to love our neighbours and to love our enemies. If you cannot love your brothers whom you can see how can you become God-conscious ?

Merely calling yourselves Christians is useless, it is humbug. You must become Christ-like in your daily life.

Supposing I ask one of you to tell me the way to Hyderabad and you give me clear directions, If after that, I kneel down before you and constantly repeat: 'Thank you, Mister," will I ever reach Hyderabad? I must pick up my luggage and follow the directions given to me. Similarly, if you kneel down in Church every Sunday and keep repeating: 'Thank you, Jesus, for showing me the Way to Salvation" you will get nowhere. You must take up the Cross and proceed along the Way He has shown. You just thank, praise and flatter Jesus on Sundays and disgrace Him on weekdays. I hope my Christian friends will not feel offended. I must speak the truth. You must be prepared to live for Christ, and die for Christ Then alone can the Kingdom is within you. You are the temple of God. Therefore keep your body pure and holy, both externally and internally. Mere outward purification is of no use without inner holiness. Baptism truly means inner holiness. Mere worship and praise will get you nowhere. Try to be like Christ. Try to be in a position to say: 'I and Christ are one; I and my Father are one.' A textbook knowledge of Christ is not enough. Live the Christ-like way.

A lot of people attend my meetings to watch the 'tamasha'; some hope to be healed by chance. Only a few come with faith in Jesus Christ. If you are not healed, don't blame my Lord Jesus; don't call me a fraud. Search your hearts. Believe in Jesus Christ now and always to avoid disappointments. Of course, He loves all. He wants to heal all. One reason why non-Christians find more benefit in healing services is because their hearts and minds are free from doubts and doctrines.

The Church has neglected the Ministry of Healing—of Love and Compassion. I want to revive it. The harvest is plenty, but the labourers are few. I need a hundred volunteers to be trained and sent forth to work for Christ. They must renounce their worldly attachments — not desert their parents or families; but be free from physical, material and ceremonial attachments. Proceed like the disciples of Jesus Christ; Love Him more than families. Please pray for me that this hope may be fulfilled ".

When asked by a Christian why he was not baptized like Christ, Mr. Subba Rao answered: " Why are you not circumcised like Christ? Baptism by water is external purification by Christ." To a question by a Hindu why he

did not invoke the power of other Avatars like Krishna or Rama, instead of Jesus Christ for healing, he coolly replied: "If your child is weak in mathematics, do you engage a history teacher to coach him? Christ alone can lead to salvation through His Maha Yagna. There is none other name under heaven whereby we can be saved."

(Reported by **Mr. C. D. Airan***)*

GOSPEL TEAM TOUR IN MALAYA—*(Contd.)*

Seremban is a very delightful place. In the evening of our arrival in this place, Rev. Charles Samuel, drove us in his car around the town, and showed us all over. The next day, Sunday, Mr. Solomon was taken very early in the morning, to a place thirtyfive miles away, to speak in a Methodist Episcopal Church. I was taken to the local Anglican St. Mark's English Church, where I preached in the Holy Communion Service. The Church was full and most of them were Europeans. I was pleasurably surprised to see two European ladies, whom I had met in Madras. The Church is an ancient massive building built by the military in earlier days. After the Communion service, there was a Tamil service which was also well attended. I spoke in the Tamil service also. There were several Indians at this service, who had gone out from Madras and whom I had known Before this service ended, I was taken away to another part of the City, where at 10-30 A. M. I preached at a beautiful Methodist Episcopal Church Rev. Oswald was in charge of the service at this Church. Here I had to speak both in English and Tamil. After the service, I was taken to Rev. Oswald's house, where I met a few prominent members of this Church, and had breakfast with them. I explained the working of the National Missionary Society, and all of them promised to support the N. M. S. After the two services, I preached in the Anglican St. Mark's Church. Rev. Charles Samuel made a fervent appeal on behalf of the N. M. S.. and several promised support. Mr. G. Solomon, on his return to Seremban spoke at a Marthoma service in St. Mark's Church buildings at 11 A. M. We returned to St. Mark's vicarge for lunch. In the afternoon I was taken by Rev Oswald to Port Dickson, an interesting sea-port, thirty-two miles away from Seremban where I addressed a Methodist Episcopal Tamil Church Service, at 4-30 P. M.

Several had come from distant places to attend this service. We returned to Seremban at 7 P. M. and I was completely tired. Mr. Solomon preached in the St. Mark's English Church service that evening at 6 P. M. After the services, several persons stayed back and had talks with us about the N M. S. Several became Life-members and many others promised support. The next day I was asked to talk to the students in the Methodist Episcopal Secondary School. It was a very pleasant sight to see the students drawn up in the assembly hall in their small uniforms, and standing in attention. My message was received with rapt attention. These are to be the future leaders of this great land. At these public assemblies in Educational institutions, the Malay students withdraw when religious talks are given. In the afternoon we called on several prominent persons of this place and created interest in them about the N. M. S., invariably eliciting their support. We were on our feet practically the whole day, and consequently could not sleep well that day. We got up at 4 A. M. the next day, and Rev. Samuel took us to the Seremban station and put us in the train to Ipoh During our stay in Seremban Mr & Mrs. Charles Samuel were extremely hospitable to us. Mrs. Samuel, who was formerly on the staff of St. Ebbas Girls' High School, Madras, looked after all our comforts.

It was terribly hot in Ipoh when we arrived at the station. We were met by Rev. R.J. Timothy of the Methodist Episcopal Mission there, and Mr. Paulraj, brother of Dr. Thangaraj of the Madras Christian College, Tambaram. These two friends took us to the residence of Rev. Jambunathan, gave us a lot of information about the place and the persons there. After our lunch there, there was a heavy downpour of rain. In the evening Rev. Timothy took us both to visit the Tamil settlement in Ipoh, called Buntang. For the first time during our visit to this part of Asia, we saw crows and cattle. Nowhere else so far had we seen either crows, cattle or flies. Strangely enough, Buntang is exactly like any South Indian town with houses with compounds, cattle, poultry, etc. Everyone in this locality is Christian and from South India, and more so from the district of Tirunelveli. We were able to recognise most of the people there. Another interesting feature is that they are all very religious and good Churchmen. There are two churches in this settlement, one run by the Methodist Episcopal Mission,

and the other by the Anglican Communion. Strangely enough there is close co-operation between these two churches in all Christian activities. Rev. Jambunathan, a very staunch Anglican and Rev. Timothy, an equally strong Methodist, work as one man for the extension of the Kingdom of God there. They seem to see eye to eye in every Christian endeavour. It was heartening to see several prominent persons of this locality promising full support for the N. M. S. The next morning, Rev. Barker of the Anglican English Church there came over at 6 A M. and took me to the Church of the Holy Spirit, an Anglican Church for the Communion Service. Here I was able to meet some prominent Anglican friends. On return home, after the Communion Service, Rev. Timothy took us to the heart of the City and introduced us to several prominent Christians. We were particularly overjoyed to meet Rev. Thangamuthu (a talented lyrical preacher) and his family whom we had known in Madras. Though it was very painful to see Rev. Thangamuthu in a state of partial paralysis, yet we were glad to hear of a vast improvement in his health. He was overjoyed to see us. After lunch in Rev. Jambunathan's house, we again went out visiting Christian leaders. That evening I preached in the Anglican Church of the Holy Spirit. The Church was fully packed. After the service, we talked to a number of prominent members, who promised to form a branch of the N. M. S and several became life members. We were visibly moved by the great interest shown by friends here in evangelisation. It is no wonder God has richly blessed His people who are interested in His kingdom and its extension.

The next day, the 28th March, Rev. Jambunathan took us to several leading Christians, and we were delighted to go to the Ipoh, Y.M.C.A. which is built in a very beautiful surrounding. Just at that time, a Gospel Teenage Mission from America was staying there in connection with their work in Ipoh. At noon we lunched with Mrs. Pauliah. In the afternoon, after visiting a number of people, I spoke in the Buntang Tamil Settlement Methodist Church. This service also was very well attended. Here also we met several persons after the service and were able to get promise of their full support for the N. M. S. How can we sufficiently praise God for His wonderfnl ways. He was guiding us at every step.

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On the 29th March we were taken out early in the morning by Rev. Jambunathan to meet a number of people whom he thought would be interested in Evangelism. We were fortunate to meet three outstanding missionaries who are labouring for God, in Ipoh, the Rev. Lundy, District Superintendent of the Methodist Episcopal Mission, Rev. Barker of the Anglican Church, and Rev. Norton of the Chinese Church. Rev. Timothy relieved Rev. Jambunathan, and took us out for the rest of the morning visiting his parishioners, winding up the morning work with a good lunch in the home of Mr. Samuel, a prominent member of the Methodist Church. Rev. Timothy again took us out in the afternoon and we met some more people. It was very heartening to see the interest of these God's children in Evangelism. Ipoh was the place where Indians of all Malaya were given refuge and shelter during the Japanese occupation. There are still remnants of the blood bath which Malayans had during the troubled times. God had been mindful of our Christian friends there and has blessed them. Praise be His name. That evening at 6 P. M. I preached in the Methodist Episcopal English Church where Rev. Thangamuthu is in charge. After the service was over I was rushed away to the Methodist Tamil Church in Buntang at 7-30 P. M. where I again spoke. After the Service I was so tired that I was literally carried to the home of Rev. Jambunathan. Late that night we dined in the home of Mrs. Muthiah, a very prominent Christian leader of Ipoh, coming from Jaffna. She is the widow of Dr. Muthiah of Ipoh, who had rendered great service to the Christian Community. Her son Rev. Lionel Muthiah is the Presbyter of the Presbyterian Church in Ipoh and Telok Anson. Mrs. Muthiah became a life member and undertook to help the N. M. S. Cause in Ipoh.

Rajah J. Swamidoss

(To be Continued)

(Also see cover page 2)

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The National Missionary Intelligencer

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The National Missionary Intelligencer

Vol. LVII] DECEMBER 1963 [No. VI

"Lo, I am with you alway, even unto the end of the world".

MY DELHI LETTER

I wished very much to write before I left Delhi yesterday but I am writing from Gorakhpur where Mr. A.V. Singh and I have reached just now on our way to Butwal. This letter is all about Delhi and so I call it a Delhi-letter. I have to be brief.

The N M S. has been blessed with a congenial home in the Capital of our great motherland. The N.M.S. Branch is working happily and whole-heartedly. The energetic President Mr. A.S. Seymour, the cheerful, patient and hard working Secretary, Mr. Y. Santram, the generous-hearted Rev. Dr. Abner Nelson, the Chairman of the Reception Committee and the Treasurer Miss V. Thakurdas are devoting a lot of their time and talents for the N.M.S. Then there are the many friends and the family members who too were all out for the Fete in support of the Society. There was a Reception arranged in the Y.M.C.A., on Saturday, the 2nd at which Bishop Willis and several Pastors and some officers of the Central Government were present. The six Churches in which I spoke on the two Sundays (November 3 and 10) and the three Churches in which Mr. A. V. Singh presented the N.M.S. message, received the messages very heartily. The Churches are Free Church, Centenary Methodist Church, St. James Church, St. Stephen's Church, Marthoma Church, Christ Church, Military Church, Cantonment Church and the Dhakat Methodist Church. We are indebted to the Pastors and the people for the opportunities. Let us pray that the N.M S. Branch in Delhi may grow in strength and usefulness.

P. J. Thomas

General Secretary

Note: Except otherwise stated the writers of articles alone are responsible for opinions expressed.

The Significance of the N. M. S.

Over fifty years ago, the coming together of a group of less than twenty earnest and zealous Indian Christians for the purpose of promoting evangelism in our land on indigenous lines led to the formation of the N M. S. Various developments led to this Christian venture. The evangelistic work of Christian Missions from abroad had given rise to the Christian community. The carefully planned eduction of the converts by Christian Missions produced, in course of time the much-desired Indian Christian leadership. This long-term planning for building the Church in India on a permanent basis gave rise to enlightened Indian Christians capable of wielding responsibilities, and desirous of taking the lead themselves. The era of dependence on the foreign missionary yielded place gradually to Indian Christian initiative. The situation that emerged was that irrespective of the presence of the foreign missionary, the Indian Church became a lasting feature of missionary enterprise in India.

The N. M. S. came into being because of a greatly felt need for the same. The zeal to spread the Gospel throughout the land urged Christian nationals to consider the matter of evangelism in all its bearings. Continued dependence on foreign missions for this purpose would keep the Church weak. Furthermore, it would give occasion for non-Christians to sneer at the Church as being foreign-sponsored. Further, an indigenous approach in presenting the Gospel was essential in order to make the faith intelligible to prospective converts, and to facilitate the Church taking deep roots in new soil. The work of the N. M. S. was therefore to be an Indian Christian undertaking.

From its intial stages, the N. M. S. has also been an inter-denominational body. Its well-wishers, its members and workers are drawn from the churches of all denominations in India. The Society with its ideologies, aims and activities has cut across all denominational barriers in the course of realising its goals. As a side issue of its functioning in this manner, the N. M. S. has been effective in paving the way to a certain extent for church union and ecumenism.

Not all churches in our country can claim to be doing evangelistic work, for which there is great need as we Christians comprise but a small minority here. It is this

work of preaching the Gospel that is undertaken by the N. M. S. The work of evangelism, previously done mainly by foreign missionaries, is now the privileged undertaking of Christian nationals under the sponsorship of the N.M.S.

The work of propagating the Christian faith in our country has to confront a mighty challenge. India is a religious country, and its religious aspirations have been a potent influence in the lives of the people for untold ages. It is in this setting that the Indian disciples of the Nazarene have to preach the crucified Saviour as the Bread of Life, as the King of kings and Lord of lords. Through the grace of Him who overcame sin and death, devoted N M.S workers have proved equal to the challenge. With faith and courage, and with marching under the banner of Christ, they have taken in their stride places like Puri (Orissa State), a stronghold of Hinduism, and Butwol in Nepal, where state measures are taken to prevent people from embracing the faith which sincere souls find difficult to resist. Whether it is to learn a strange language in this multilingual country of ours and adjust to new surroundings, or whether it is to give up the comforts and amenities of urban life and work in semicivilised rural areas, our workers have whole-heartedly striven to advance the cause of our faith.

Much of the N.M.S. work has been for the benefit of the depressed and down-trodden who live, for the most part, in remote areas, where the benefits of civilisation are either scarce or non-existent. In seeking to minister to these unfortunate countrymen of ours, N. M. S. workers have striven to make available to them 'the abundant life' that our Master expounded with precept and practice. Education, libraries. film strips, medical aid, social work, economic uplift, visits of the gospel teams are some of the varied means by which light and life, peace and well-being have been brought to those in backward areas.

With the above-mentioned and many other commendable features characterising the work of the N.M.S., the Society is not as well known among Indian Christians as it richly deserves to be. This is a matter for deep regret. I would be most grateful if readers of the N. M. I. kindly let me know what you think are the reasons, why the N. M. S. is not known to every Christian national, and what you consider should be done to rectify this matter. On receiv-

ing your replies within the space of a month, I shall be glad to study your answers and make a consolidated report on this matter in the N.M.I. I give below my address for this purpose.

Dr. Violet Paranjoti,
Kismet, 3rd floor,
Colaba Road,
Bombay-5

GOSPEL TEAM TOUR IN MALAYA

On saturday, the 3rd March we got up very early and visited Rev. Timothy. Afterwards we were taken by Rev. Jambunathan to Mr. Sankey, a very influential retired judicial officer, who is very well respected both by the Christians and the non-Christians. He not only became a life-member, but promised to work for the N. M. S. In the noon we went out to meet the American Teen-Team, which is now in Madras. We had lunch with the members and were very much struck by their work among teen-agers In the after-noon, we visited a few prominent persons, and in the evening I preached in the United Youth Service at the Tamil Methodist Church. That night we dined with Mrs. & Mr. N. Paul, who had invited other friends to meet us.

The next day, Sunday, I preached in the Anglican Church of Holy Spirit at 7-30 a.m. Again at 8-30 a.m. I preached in the Methodist Episcopal Tamil Church. After that service, I was taken to the Anglican Chinese St. Peter's Church, where I spoke in English to a purely Chinese congregation, and my message was translated into Chinese by the Chaplain there, Rev. Norton. Mr. Solomon preached in the Anglican English Church in the morning and again at the Methodist Episcopal Tamil Church. In the afternoon, Rev. Jambunathan took us to the home of Rev. Lionel Muthiah, where we had the pleasure of meeting Rev. Grear, head of the Presbyterian Church in Malaya. Rev. Grear was very much interested to hear about the work of the N. M. S. in India. Rev. Muthiah took us in his car to a place called 'Telok Anson' which place we reached at 5-55 p.m. At 6 p.m. I preached at the Presbyterian English service in the Methodist English Church there and Mr. Solomon preached at the Anglican English Church. That night we stayed in the rest-house at Telok Anson, where we met several

prominent members of that place. Everyone evinced keen interest there. The next day we were taken out to meet several Christian leaders of that place by Rev. V.A. Chelliah, a seasoned Methodist Pastor and Christian leader of that place. After lunch we returned to Ipoh at 4-30 p.m., in time to attend a meeting of the Ipoh branch of the Malaya Christian Council. Mr. Solomon and I addressed the meeting on the work of the N. M. S., and the need for Christians in Malaya to support this work. All the members evinced great interest and some became life members. That night we were invited to the home of Mr. S. J. Doraiswamy, a leading grocery merchant, who became a life member and promised to work for the N. M. S. The next day Rev. Jambunathan took us in his car to Trolock Estate, a place about 75 miles from Ipoh. There we met Mr. Durairaj, a prominent political leader and Mr. John Abraham, Manager of the Estate, both of whom became life-members. Returning to Ipoh late in the evening we visited the home of Mr. Christie Mills, brother of Rev. I. S. Mills of Madras. That night we were invited to the home of Dr. Seevaratnam, where we met some prominent persons who were much interested to hear of the N.M S. work. Dr. Seevaratram became a life-member. On Wednesday the 3rd April, we got up early and went to the Church of the Holy Spirit, with Rev. & Mrs. Jambunathan, where we attended the Communion service and after that took leave of Rev. Timothy who, after his retirement in a few months, promised to come over to India, and work as a Missionary in some N M.S. field for the rest of his life. After breakfast, Rev. Jambunathan drove us in his car to Taiping, our next place of visit, and handed us over to Rev. Corea, Vicar of Taiping. In Ipoh we were able to start a N.M.S. branch.

We reached Taiping at 2 in the afternoon after a very strenuous drive in the hot summer noon. After staying with us for a few minutes, Rev. Jambunathan left us for Ipoh. Rev. Corea was formerly a Roman Catholic priest in Ceylon. He became a protestant and then entered the Anglican Ministry after an extensive theological study in England. The shortest stay in any place was in Taiping where we spent just 20 hours That evening there was a combined English service for Christians of all denominations in the local English Methodist Church. There was a good attendance of Chinese also. Mr. Solomon and I spoke in that service which produced great interest on behalf of the N.M.S. in the

minds of the congregation, for several stayed behind and wanted to know more of the N. M. S. work in India. Rev. Corea eulogised the work of the N. M. S. and asked the people to support the N.M.S. That night we dined in the home of Mr. Jeyamony, whose brother, Mr. N. Thomas is in Vepery. Several persons promised to support the N.M.S. We spent that night with the Coreas, and in the morning, after meeting a few prominent persons in the town, left for Penang in a taxi. We reached Butterworth, the Port from where one has to go to Penang, at 11 a.m. We immediately got into the launch and went across the waters to Penang in about 20 minutes.

(To be Continued)

Rajah J. Swamidoss

REWA MISSION.

Hindu Converts

The outstanding development in the work has been the baptism of 45 Hindus during 18 months (April 1962 to September 1963) comprising 3 Brahmin families, 1 Mahrati Kshetriya mid-wife, 3 Adi Andhras and other caste Hindus. Of these 42 belong to the Shahdol area, 1 to Kotma, 2 to the Pendra area. More than the number, the faith, the zeal and the witness of the adults are a remarkable testimony to the power of the Holy Spirit working in the hearts of those who have come out of an environment not too friendly to the Church and Christian activities.

The first convert belonging to Shahdol District (the southern part of the old Rewa State) was Daniel Chandrabansi who came to faith in Christ as a student at the Kotma High School. But the first fruit of the medical work at Shahdol was the conversion of the Brahmin compounder **Yohan Shivprasad**, his wife who for two years even before her baptism was giving a bold witness openly in Shahdol Town. and their two children.

During this year, Shiv Ram, a Nair employee in an Austrian Thermal Project, 14 miles away from Shahdol who took the new name **Yesudas** on July 14th, a young Brahmin couple (Chotilal Sharma of the Chirmiri Colliery and his

wife Susheela) baptized on 1st September, and a Tamil couple, Meyyappan and Kamala, baptized on Sept. 29 with their infant baby boy, who came from **Sakkara**, visited every Thursday by Miss Emily S. Vedanayakam and Miss Agnes S. Gopal have had remarkable experiences of God's nearness and His love, and His power of healing in answer to believing prayer. Also eight Sathani adults (brick layers) and a Railway fireman, Kesabdas with his wife, 3 sons and two daughters were brought into the Church through their close contact with the life and witness of our Shahdol team.

New work was started near our old Murwahi Field in 1959 as a result of which Samuel Khalkho was baptized in June 1960, and even while he was under training as an evangelist at Govindpur, Ranchi District, his first cousin Sanjani, later named Tabitha Bai, was led to Christ and she and three other young Uraons were baptized in 1962 and in 1963 an elderly couple, the richest family in Village Lokara, and the son of the richest farmer of Teliamar, an influential young man were baptized on July 7 and August 4 respectively. In the new area transferred to the Rewa Mission by the Disciples Mission, there are very small scattered Uraon groups, and we have an adequate Uraon staff to reach these villages. But the main task of the Rewa Mission in respect of Adibasis lies in South Shahdol where we have thousands of Adibasis and where Missionary C. B. Rao is eager to initiate work which in course of time will yield an harvest similar to that which has resulted from the labours of late Rev. B.J. Krupadanam in Surguja, carried on since 1954 by the Rev. B. Ananda Rao, where an Uraon community of about 4000 new converts have been gathered since December 1951.

Our missionaries earnestly desire the prayers of all N.M.S. supporters so that the great opportunities that they are facing may be availed of through the obedience and sacrifice also of the supporting Churches for the salvation of many and the glory of our Lord and Saviour. Prayers are requested for all our workers. and the new converts, some of whom are experiencing persecution from relatives and neighbours.

J. D. Asirvadam

A HUNDRED INDIAN WITNESSES TO JESUS CHRIST
(By Christu Bhakta)

2. Pandita Ramabai Saraswati (1858—1922)

Our second witness is a woman saint, with a special significance in the annals of Indian Christianity. Born in a Chitpavan Brahman family, with deep learning and Godliness, she proved by her dedication to Christ how great are the possibilities for any one, high or low, when the Saviour of mankind is given pre-eminence in his or her life. Ramabai was born in a village in S. Kanara.

Ananda Shastri Dongre, the father of Ramabai was a Sanskrit scholar and teacher of one of the Peshawas in Poona. Later on, returning to S. Kanara, he began to teach his wife Sanskrit and was for that reason ostracised by his caste people. But Lakshibai Dongre, not only learnt the language of the gods very well but also taught his young daughter Ramabai at the age of seven. The girl was a precocious child and could recite no less than eighteen thousand Sanskrit stanzas without a break. But the erudite young lady's life was attended with tragic happenings, one after another. She lost her father, mother, sister, and brother in rapid succession. The whole family was wandering up and down the country, partly due to the ostracism and partly to the profession (of giving Keertans, a kind of singing and lecturing), followed by the father. Finally, the young Sanskrit scholar and her only surviving brother reached Calcutta. There the Pundits realised her worth and conferred upon her the titles of Pandita and Saraswati.

In Calcutta, her marriage takes place with a Sudra Lawyer from Assam. There, soon after becoming the mother of a baby girl, she loses her husband by Cholera. Thus began her sufferings as a young Brahman widow. But the sufferings led her to dedicate her life for the uplift and education of girl widows. For further training in a social service and female education, she was enabled to go to England by some Christian friends. She has had contacts with missionary personnel and literature in Calcutta, in Assam and in Poona. But she was determined not to become a Christian. While leaving the Indian shores, she promised her friends to that effect. But, while in England, her conversion and baptism took place. Doubtless she was moved by the life and work of Christian women in the West. But her conversion was due to the message sent from India

by Fr. Nilkant Goreh. She wrote "Fr. Goreh has preached to me all the way from India and has achieved what nobody else could achieve, converting a Brahman woman to the Christian faith."

From England, Ramabai went to America and presented before the friends she won there the needs of the women folk of India, especially the young widows whose fate in those days was most miserable. She got promise of help for ten years and returned to India and laid the foundation of Sharada Sadan (Home of learning) first in Bombay and then in Poona At first, many Hindu leaders offered her support, but finding her influence leading many to accept the Christian faith, they withdrew their support. Finally, Ramabai was guided by the Spirit of God to take a definite stand for Christ and His message of salvation at the risk of losing many girls from her institution. Then opportunities offered themselves due to the outbreak of Cholera, Plague and famine in various places in Maharashtra, Central India and Gujarat. Ramabai and her comrades gathered children from huts, roadsides and from under bushes. Circumstances forced her to move her institution to Kedgaon and call it Mukti Mission thereby emphasising the fact that in spite of all humanitarian service, what people needed was Salvation. In Kedgaon village she had acquired 100 acres of land in which she put up a school, a home for school children, a Church and a Hospital. A cattle farm and a fruit garden also formed part of her enterprises. Not less than 12 Wells were dug. Industries such as weaving, mat-making, printing were started to keep the inmates engaged in constructive labour. Homes for the Blind, the Deaf and Dumb, the Lame, Lepers and mentally infirm were started. There is also a Sanatorium for T. B. patients. A Rescue Home for fallen women was one of her most important services. In the year 1900 it is said there were a little over 1900 inmates in Mukti. The Homes were given names like Mercy Home, Grace Home, Love Home and so on. There was a Home for the aged and out-worn and it was called "Sunset Home".

The great ideal she followed was to have all the needs of her vast schemes met as the result of prayer. There were wonderful answers to prayer in her life by way of financial aid, guidance in taking new steps, physical healing and even safety from the havoc of fire upon her buildings. But the most noteworthy were the conversions and transformation

of character in the people she prayed for. There were wide spread revivals in Mukti. The way in which Ramabai attracted and collected co-workers from India and abroad was another instance of her prayer experience.

Ramabai was a good speaker and writer. She knew six languages besides her mother tongue Marathi. She herself translated the whole Bible into Marathi and she acquired a working knowledge of Greek and Hebrew for this purpose.

The great pioneer expected to see her own daughter Manorama Bai as her successor. But it was the daughter that passed away earlier in 1921. Hardly a year later the mother also breathed her last. The end came during sleep.

She passed away but her work lives on. The Mukti Mission today houses over 800 inmates. The room in which the Pandita lived is kept in tact as a sacred relic, with her cot and stool, book-shelf and a few pictures on the walls. The Marathi Bible which she used is there containing the sheets of paper with prayer lists. The whole atmosphere has something about it which is inspiring Near the gates on boards are displayed the messages for which the Pandita laboured all through life :—

"It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners"
"Come unto me all ye that labour and are heavy laden, and I will give you rest."

Mr. J P. Ashwal, Secretary of the Kannada Branch of the N.M.S., Bombay writes:–

28th September 63 was fixed for a Fellowship Camp at Ambernath. 16 Volunteers left for the place with Mr. Ephraim, the Evangelist of the Basel Mission. Four groups visited Christian families and a Book Stall was opened, after which a good number of books were sold. At the Church, a Song Service was held followed by a spiritual message with special reference to the N. M. S. While returning by train, leaflets and Gospel portions were distributed to the passengers.

Report on the tour of Mr. P. Moses, Organising Secretary, Andhra Pradesh in Oct. '63

Six places in the Nellore District were visited and 23 meetings were addressed in Churches and institutions. At Kavali the two Baptist Churches co-operated in conducting Gospel meetings.

At North Rajapalem, in the 100-year old church fellowship and peace resulted by the visit.

Our thanks are due to the Pastors of the different Churches and Mr. I J. Devamani. President, N. M. S. Branch, Nellore for his co-operation and guidance in making the Secretary's tour a success.

Your fervent prayers are asked on behalf of

1. Rev. S. A. Singh, Brother of Miss M. M. Singh, our Hon. Secretary for U.P. Area Committee. He is lying seriously ill in the Hospital i Lucknow after an operation.

2. Mrs. Eapen, our Evangelist in Butwal who is undergoing treatment in the Hospital in Lucknow.

A correction in Mr. C. D. Airan's article published last month.

"Baptism by water is external purification by Christ" should read :—

"Baptism by water is external purification; we need internal purification by Christ."

An Omission

"Then alone can the Kingdom is within you" should read "Then alone can the Kingdom of God be established on earth. The Kingdom is within you."

An Appeal

The Christian Anti T. B. Committee, Headquarters Madar, Ajmer (Rajasthan) has sent out an appeal to friends and institutions to buy seals, Christmas Folders and Calendars in aid of T. B. Refugees and the cost of giving Blood Transfusions and chest operations.

A CHAPEL IN KARWAR

The small town of Karwar lies 7 miles south of Goa and 20 miles north of Ankola on the west coast of India. It is the headquarters of N. Kanara district in the Mysore state. It has a predominating Hindu popwlation and a small minority of about equal number of Catholics and Muslims. There are many Hindu temples, 3 big Catholic churches and one Muslim mosque in Karwar. There is no church for the Protestant Christians to worship the Lord.

Christians belonging to different Protestant churches who come to stay in Karwar in connection with their work in various central and state Govt. Offices are greatly aware of the need for a church where they can worship the Lord. At present every Sunday a Service is being held in one of the Christian homes.

There is a small plot of land in the middle of the town with an old mission house which was bought in 1910 by the N. M. S. in collaboration with the Marthoma church. That house became so dilapidated that the Municipality ordered it to be demolished without any delay, pronouncing it to be dangerous for any public or private use. So we have started the work of demolishing and reconstrwction. On September 29th evening Rev. P. John Thomas of Honavar laid the foundation stone for a small Chapel in the presence of a gathering of Christian friends from Honavar, Dharwar, Mundgod, Ankola and Karwar. Mr. Theodore Williams of Bangarapet gave a spirit-filled message on that occasion. The estimate comes up to Rs. 4000 in case we use some of the materials of the old mission house. We fully believe and depend on the merciful Lord who wonderfully guided us in the past to enable us to complete the church to the glory of God in Karwar. Your prayers and help will be much appreciated.

Yours in His service
Rev. P. V. Philip
Christa Mitra Ashram, Ankola,
N. Kanara, Mysore State.

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(Continued on cover page 2)

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The National Missionary Intelligencer

Vol. LVII] JANUARY 1963 [No. VII

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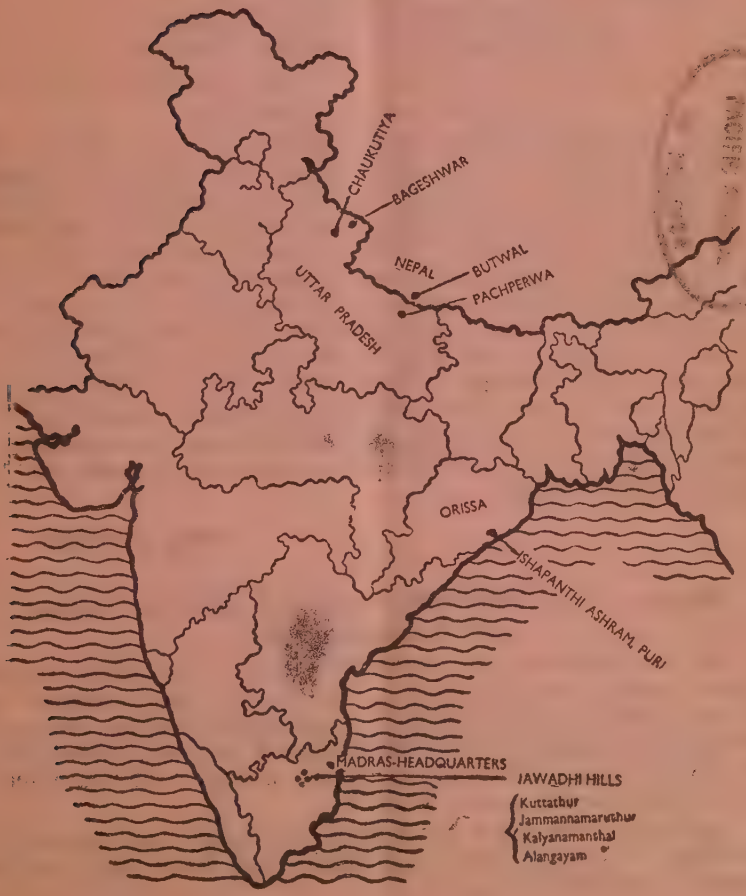

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Continued from Last Cover Page

Messrs. David and George Devasagayam, not only became life members, but undertook to make all the Christians of the place, who heard Mr. Solomon and me in the various churches, interested in the N. M. S. work, and, whom we had no time to meet and make them members of the N. M. S. Branch, which they were trying to form in Penang. We foresee immense possibilities for N. M. S. work in Penang, with the able guidance of Rev. Achariam, Dr. Lucas, and the Devasagayams. That noon we left Penang for the mainland, and the last person we visited, before we left the island, was Mr. N. D. Peter, brother-in-law of Mr. A. S. Theodore of the All India Radio, Madras. Mr. & Mrs. Peter became very much interested in the N. M. S. work and promised the Devasagayams in organising a branch in Penang and periodically meeting and praying for the Society's work in India.

Raja Swamidoss.

Report of the Organising Secretary, Andhra Pradesh for November, 1963

Between November 7th and 25th I visited Guntur town, Chirala, Parala, Bapatla and Vijayawada. 25 meetings were addressed in Churches, Hospitals and Schools. In all these meetings the Gospel message was delivered and also an account of the work of the N.M.S. in different fields. People listened to the message with great interest and promised to support the N. M. S.

My thanks are due to the Pastors, Missionaries and specially to Rev. Dr. G. Devasahayam, Vice-President of the N. M. S., for his valuable advice and guidance.

P. Moses.

The National Missionary Intelligencer

Vol. LVIII] JANUARY 1964 [No. VII

"Lo, I am with you alway, even unto the end of the world".

Letter of the President, N. M. S.

Dear Readers,

As President of the N. M. S., I write this letter to greet you and wish you a blessed Christmas and a happy New Year 1964! The music of the Celestial Choir comes floating down to us through ages. The Angels sang: "Glory to God in the Highest and peace on earth and goodwill toward men".

Though wonderful these words are, they somehow seem incongruous in this day and generation. They still remain the unrealised hopes of humanity in a world of iron and steel, of Atom Bombs and missiles, of power-blocs and military pacts.

What does the Christmas story declare unto us? It speaks to us of God seeking man. It tells us that God decided to make a *new* beginning and to offer men a sure way of salvation and a fore-taste of His Kingdom. He came to us in weakness as a Babe exposed to sounds and smells of a stable, exposed to neglect and rejection of men. His power became manifest in His powerlessness.

What is the main message of Christmas ?

(1) That God came to earth to reveal His nature and His purposes for man. After Jesus came, there was no longer need to wonder what God was like. The thorn of doubt blossomed into a bud of knowledge.

(2) That the God revealed in Jesus Christ is one who cares for us. Behind all experiences of sorrow, pain, tragedy and loss stands a Holy God of Love.

(3) That God came to reconcile man unto Himself. Instead of the thorn shall come up the Cyprus tree.

Finally, let us hope and pray that before another twenty centuries have passed away, the truth of the Christmas message will be embodied in the hearts of men, and in the relationship of nations. If this is to come about, *then Christ must be born again in our hearts, in our homes and in our lives.*

Note: Except otherwise stated the writers of articles alone are responsible for opinions expressed.

We must share the joy of Christmas with our non-Christian brethren in our country. We must share with them the Salvation and Peace which have come to us through Christ and we must invite them to consider how they may learn more of Him. We must be at their service to this end. This is what we must do as N. M. S. members, specially throughout the New Year 1964.

Yours in His Service.
R. B. Manikam,
Bishop.

After Delhi

While at Delhi, Mr. A. V. Singh and I went over to Ghaziabad at the instance of Mr. J. Hamilton of Karol Bagh, a staunch friend of the N. M. S. Some friends were contacted and a small group which is the rudiments of an N. M. S. Branch met at Dr. Mrs. Samson's place. It is hoped that the Branch will bear fruit without much delay.

Gorakhpur also is a place which was once active and is now lagging behind in regard to N. M. S. The friends there were approached and requested to stir themselves up. Let us pray that the effort may not be in vain. The N. M. S. needs the help of all Churches and Christian institutions and they in turn will be blessed by the fellowship of the N. M. S.

The next two places on our itinerary were Butwal in Nepal and Pachperwa in U. P., two of our fields. In Butwal, unfortunately Mr. & Mrs. Eapen had to be away on the occasion of our visit on account of the physical ailment of Mrs. Eapen. Prayer is requested for them. Mr. Mathai was holding the fort alone, including the teaching work in the village Primary School and the Book Stall. Even the good friends Mr. & Mrs. Varughese, teachers in the local High School are leaving the place shortly. But then one of the workers in the United Mission will be opening a Technical Institute in Butwal. That new move will be for mutual help.

Pachperwa is being tackled by the old veteran Victor Singh. His book room is lacking "Indian Witness". It will be a help if some good friend could lend a second hand copy or order a new one for Pachperwa. Victor Singh is having a seeker, a student and a support in Mr. Maniram, a worker in the Postal Department. Maniram needs our special prayers.

After yet another visit to Gorakhpur and our resourceful young Anglican Pastor Santram, we made our way to Lucknow just in time for the U. P. C. C. Besides the opportunities there obtained for presenting the N. M. S. Message, and for meeting several old N.M.S.

friends such as Mrs. Chitamber, Rani Maharaj Ringh, and the Singh Sisters and for speaking in two Church Services, the visit to Lucknow is memorable also for the Reception meeting where the cheque for Rupees Five thousand, the kind donation from the Board of Missions of the Methodist Church of South East Asia, was placed in my hand. Grateful thanks to the friends, to the Church and to God are hereby tendered.

Kanpur our next spot has great scope for improvement in its support to the N. M. S. We had a good small meeting with some very important leaders and there is every chance that the cause of the N. M. S. will receive its due attention in that big Industrial city with a large Christian population and fine Christian Institutions. Our long established friends need a great deal of prayer that they may relentlessly work their way up, and thereby render the necessary help to the Church itself.

Delhi demanded another visit from me as Chief Executor of the Sadhu Sunder Singh Trust, to meet with the other two Executors—Bishop S. K. Mondol and Rev. M. R. Robinson of Sahranpur. The last meeting of the Board was seven years ago and a consultation was long over due. The interest accumulated from the Sadhu's Estate is available for deserving candidates in School, College or Seminary with promise of getting them for Gospel work in the Himalayan regions. While thanking God for the great Indian Saint and feeling happy that he thought it fit to utilise his material effects through the agency of the N. M. S., let us be prayerfully looking round for suitable candidates.

Allahabad claimed our time and attention next, and rightly so, being the home of our U, P. Area Committee, as well as having been the soil that produced one of our Founders (Prof. N. C. Mukerjee) one of the most famous General Secretaries (Mr. A C. Mukerji) and one of the most note-worthy workers (Miss Komolini Sircar). The Reception in Christian Centre Hall under the Presidency of Bishop Amritanand and the three Sunday Services as well as the various personal calls were all exhilarating. Allahabad fully deserves to be looked upon as our citadel in the North as Madras is in the South.

From Allahabad, I proceeded alone to Jabalpur visiting on the way the Marthoma Asrams at Satna and Sihora and also the Lutheran affiliated field of Shahdol, all in M. P. They were all remarkable and ever memorable times of fellowship for the Gospel. Most note-worthy is the association with the work at Shahdol where Rev. C. B. Rao and Dr. Mrs. Ramabai Rao are holding aloft the light of Christian Witness. Their forty and odd converts are really the "first fruits" in that area. Under God's good grace and providence they will produce further fruits for His glory, let us hope.

Bombay,
6-12-1963.

P. J. Tomas,
General Secretary

———

News, Notes and Requests for Prayer

1. Let us thank God for the donation of Rs 5,000/- from the Board of Missions of the Methodist Church of South East Asia, and pray that other churches and Mission Boards in India may follow the example.

2. Thank God for the help and encouragement received during the tour of the General Secretary in North India and Madhya Pradesh, Delhi and Butwal, and for the financial contributions received.

3. Thank God for the two final year students in Leonard Theological College, Jabalpur who have made it a subject for prayer and thought to work under the N. M. S. Let us pray that they may be guided definitely by God in the matter. Pray also for the Doctor in Ludhiana who is thinking of working in Rajasthan.

4. Let us pray for the new workers Mr. Bachi Singh and Mrs. Singh who have been appointed to work in our field in Bageswar. The workers have been recruited by the Rev. C. S. Khiyalie, recommended by the U. P. Area Committee and appointed by the N. M. S. Office.

5. The new converts in Jawadhi Hills are facing opposition. Please pray hard for them and the workers there.

6. Our workers in Nepal need great grace. Please hold them up in persevering prayer.

7. A group of workers engaged in Evangelistic work in a village near Missourie wish to be under the N. M. S. Pray that the will of God may be done in the matter.

A New N. M. S. Branch

Praise be to God that *Kolhapur* city has a Branch now and can claim its rightful place among the other cities of India.

Mr. J. Amoda came here on 11th and on 12th and on subsequent days we visited Christian houses and enrolled monthly subscribers. There was spontaneous enthusiasm and good response. More than 20 members enrolled themselves and the amount collected was about Rs. 65/-. Mrs. J. L. Peters, formerly of Rangoon, was of great help.

We hope the N. M. S. Branch in Kolhapur will serve the N.M.S. for many years and help the cause of Christ.

Amy Bidari, Secretary.

Growth and Expansion of the N. M. S.

The news conveyed by the November, 1963 issue of the N. M. I. of the visit of the N. M. S. Gospel Team to Malaya marks a significant landmark in the development of N. M. S. activities. The cover page giving details of the money contributed to finance the valuable enterprise indicates the interest evinced by people in Malaya in having the Team in their midst to hear from them the work of the N. M. S. The warm response given by the Malayan audience to the addresses of the Team is proof of the fruitful spreading of the work of the N. M. S. in this neighbouring area.

At this juncture, one cannot help recalling to mind the early beginnings of the N. M. S. Neither can one avoid dwelling on the thought of how the early founders of the Society would not have dreamed of the wonderful developments we are privileged to witness today. In the years that followed the setting up of the N. M. S. in 1905, the Society expanded and took firm root in the fields into which it ventured. The reasons for such promising advance are valuable for us to know.

The objectives of the Society to evangelise in hitherto untouched areas, to promote indigeneity in our religious worship, and to achieve these goals with Indian personnel and funds raised from within the country made a great appeal to thoughtful Indian Christians. The eager response to the N. M. S. from these quarters gave the impression that the N. M. S. had at last taken form to meet the long felt hunger of earnest Indian Christians to promote evangelism on indigenous lines. The early pioneers, therefore, felt that there was good prospect of warm support for the N. M. S.

From the initial stages, wide support was gained for the Society by enlisting its members and its workers from all the denominations in the land. The Society also sought and secured the blessings of the various churches, and the active service of bishops and the clergy, who have kindly filled various offices in this organisation. Working as the "evangelistic arm of the Church", the Society has passed on to different churches the converts gained by its work.

Such close and friendly relationship between the N. M. S. and the churches have proved beneficial to both. Whereas the churches have contributed to the funds of the Society, the N. M. S. has helped to bring home to the congregations the importance of evangelistic work.

Such laudable cooperation has characterised the Society's relations with various other Christian bodies also. Christian ashrams, schools and colleges are among the institutions that have been happy to cooperate with the N. M. S. by virtue of common interests. Such cooperation has helped to enrich the parties thereby linked. Such

common ground between itself and other Christian bodies has led to the provision for affiliation of such bodies with the N. M. S.

The widened outlook and varied experiences of the N. M. S. earned for the Society the privilege of inheriting fields of work from varied sources. When the First World War required German missionaries to leave the country, the Basel Mission handed over to the N. M. S. some of its fields of work in 1919. In the following decade, the London Missionary Society handed over to the N. M. S. some of its centres of activity in South India. In these ways, the N. M. S. came into possession of both increased funds and fields of work.

The work of the society has been further promoted because of the sacrificial basis on which its workers have been willing to give of their services. Small salaries, meagre accommodation, and residence in rural areas deficient in the amenities of civilised living have not debarred earnest men and women offering to work for the N. M. S. There have been cases of persons who have given up lucrative positions in order to serve the N. M. S. Many a retired person has worked in this field in an honorary capacity.

The N. M. S. has turned in all directions to secure willing hands to further its work. It has enlisted youth. It has pressed women into its service. In getting youth interested in its work the N. M. S. has made sure that its work will be carried on in the coming years. In inviting women to promote its goals, it has not only reaped the labour of their hands, but has, through them transmitted its wholesome influence into the homes of the workers.

Another important reason for the growth and development of the N. M. S. is the realistic approach made by this organisation in its work. Venturing into the rural areas in order to minister to our backward people, the N. M. S. has let its work be determined by the human needs in these areas. Medical relief, economic uplift, education, etc., have been among the vital needs that the society has tried to meet besides carrying on its spiritual mission.

Both to revive the interest of old members of the N. M. S. and to recruit new members, Gospel Teams are sent from time to time to tour various places. The addresses given by the leaders, and the discussions led by them help to intensify the interest in N. M. S. work, and fill its hearers with enthusiasm for the same.

One of the objectives of the N. M. S. is to carry on the work in neighbouring countries. We are familiar with the work in Nepal. The crowning event of this year is the visit of the Gospel Team to Malaya.

Though there has been this phenomenal growth within the space of 50 years, it is not adequate to meet the needs in the country.

Work on an extended scale would require better support of the N. M. S. by Christians. It would help the cause of the N. M. S. if we reflect on the related questions of how the N. M. S. is strongly supported in certain places, and why it is not even known in certain other Christian groups. Your answers to these questions will help the cause of the N. M. S. So kindly send them to me for study and presentation.

V. PARANJOTI.

Kismet, 3rd floor,
Colaba Road, Bombay-5.

A Correction

We regret the error in the last issue of the N. M. I. relating to the illness of one of the brothers of Miss M. M. Singh, our Hon. Secretary for the U. P. Area Committee. The brother who was ill was Rev. Dr. M. C. Singh and not Rev. S. A. Singh who is quite well. Dr. M. C. Singh is much better now after discharge from the hospital due to the prayers of friends and relatives.

Report of N. M. S. work in Chaukutiya—Ganai for November, 1963.

I am glad to inform you that the Motor Road is finished and larger number of people are coming to see the road and the bridge and I took this opportunity to give the message to them in their own language. Recently the people invited me to their Ram Leela Festival and there also I spoke to them about Jesus. I visit Dharawat Dwarahat every month. Kindly remember me and the work in your prayers.

Wilson Singh.

A HUNDRED INDIAN WITNESSES TO JESUS CHRIST.

3. Narayan Vaman Tilak. 1861-1919

(By Christu Bhakta).

Our third witness N. V. Tilak, like Pandita Ramabai hailed from among Chitpavan Brahmans. He was also a distant relative of Bala Gangadhar Tilak, the reputed Nationalist. His wife Lakshmibai came from the family of the Gokhales. Narayan Vaman Tilak also was a great Patriot, but his conviction was that real freedom and happiness and greatness would come to India through Christ. Narayan Vaman Tilak was an acknowledged and epoch-making poet too. He placed all his talents and all his learning at the feet of Christ. His life has been written by Fr. Jack Winslow of Poona and has been translated into various Indian languages. But it was when

Lakshmibai Tilak wrote her auto-biography in Marathi, translated into English with the title "I follow after" that some of the details of their lives as individuals and as family (from the woman's side) came to light. Recently an abridgement of the book has come out in the series called World Christian Books, with the caption "From Brahma to Christ".

Tilak got the Gospel in the Railway Train while travelling to Rajnandgaon, from a European Missionary who spoke to him about Sanskrit literature, a topic of interest to them both, and asked him about his attitude to Christ and Christianity. While at Rajnandgaon in the service of the Rajah's Government, he received further information and impetus through a Christian Police Officer. He was reading the Bible and other Religious Books such as "The Character of Jesus Christ" which the Police Officer lent to him. It appears that one day, on reading the words of Christ on Prayer "Ask and you will receive" etc., Tilak wanted to test the truth of the promise and asked God to supply a book on the land of Palestine and the History of Israel, and that if it was not supplied that very day he would not give credence to any word in the Bible. But in the inscrutable but always reliable providence of God, a change to another office took place that very day and Tilak chanced upon a book which was an abundantly clear answer to his prayers. Missionaries like J. E, Abbott and Home became his friends but he decided to accept Baptism at the hands of an Indian Pastor—Rev. Tukaramji Nathoji—in 1895.

The stories of his sufferings and difficulties that occurred in his family life are too long to be narrated in this short account. Some brief glimpses may better be given when we later deal with the life and witness of Lakshmibai Tilak. Tilak made several experiments to make the Indian Church more truly Indian and the Christian faith germane to the native soil. He wrote Abhangs or Songs in praise of his Saviour in line with those of Hindu devotees. He also wrote kirtans and poems. His longest and most ambitious work was the Christayana like the Ramayana of Hinduism. Tilak finally assumed the life of a Christian Sanyasi aud tried to commend the Saviour to the Indian mind. He was also a theological teacher in a Seminary and Pastor of Churches. His place among Marathi poets is an assured one. He and Lakshmibai went down to the level of the lowliest and the lost among the Hindus and brought up low caste children in their home. He was a great friend of the poor and the destitute, and a self-forgetful giver.

Above all, his one aspiration was that India must be brought to he feet of Christ. He says in one of his poems :—

"When shall these longings be sufficed?
That stir my spirit night and day?
When shall I see my country lay
Her homage at the feet of Christ?

———

Gospel Team's Tour To Malaya —*(Continued)*

Before we reached Penang, one other place to which we were kindly taken by Rev. Jambunathan in his car, on our way, was KUALA KANGSAR, the headquarters of the Perak State. We had only a few minutes at our disposal, and we made use of that by calling on Mr. C. M. Roberts, the District Superintendent of Police of that place. It was a pleasurable surprise to know that he is the cousin of my son-in-law in Singapore. Mrs. & Mr. Roberts, not only entertained us, and became life-members, but also took us over to their neighbour, one Dr. R. N. Subramaniam, the District Medical Officer, who we found to be a distinguished graduate of the Madras Medical College, and is the son-in-law of the late Mr. S. Theophilus, retired Tahsildar at Tambaram. They were so pleased to meet us and immediately became life-members. In all, we spent just an hour in that place, gaining 2 life members for our society. Both the families promised to work for the N. M. S. in that part of Malaya. We are ever so grateful to the Rev. Jambunathan of Ipoh, through whose generous help and kindness we were able to secure over 15 life members with promises of serving us more, in time to come. It is interesting to note, that it was Rev. Jambunathan who early was stoutly against our visiting Malaya on behalf of the N. M. S.

Penang is a beautiful island about half a mile away from the Malayan mainland. At the jetty we engaged a taxi and proceeded to the home of Dr. James Lucas, who is an influential senior medical officer in Penang. Dr. Lucas is the son of the late lamented Mr.C.J. Lucas, whom every Ghristian in South India knows. Though Dr. & Mrs. Lucas were not at home when we reached their house, we were thrilled to be met by two of his young children, who not only welcomed us, but entertained us warmly and cordially. The Lucases returned home in a few minutes, and were very happy to meet us. Every arrangement had been made for us in their home, during our stay in Penang. Mrs. Lucas is the daughter of Dr. Jeyaseelan of Tinnanur, near Madras. That afternoon Dr. Lucas took us to see some of the prominent persons of that place like Mrs. & Mr. Ponnudurai, Mrs. & Mr. Lee and Mrs. & Rev. Achariam of Lutheran Church. We were amazed to find that Rev. Achariam was, years ago, the secretary of the N. M. S. group in Malaya, and had collected considerable sums of money there and had remitted them to India. The next day, the 5th April, in the morning, I addressed the assembly of students in the Lutheran Secondary school, managed by Rev. Achariam. After that, he took us to several prominent Lutheran friends in Penang, and some became life members. After that we called on Archdeacon & Mrs. Dumper of the Anglican Church. They were at that time in the midst of an exciting Parish sale of work, which was on a very grand scale and where we met several Indian friends. Then we visited the Salvation Army Headquarters and had tea with the officers there. We also called on Rev. Rathnaswami of Methodist Mission. Mr. Henry Samuel, the Chief-Veterinary officer of that place, whom we met became a life member. In the evening, Mr. Solo-

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mon and I crossed over to Butterworth, in the mainland, where we were met by Rev. Pietfield, the anglican chaplain, and taken to the St. Marks English Church, where a large gathering of Christians. of all denominations, was waiting for us at an united service. We were pleasurably susprised to meet there, Mrs. & Mr. John Arumanayagam and other leading personages in that place. Mr. Arumanayagam is the son of the late Mr. Chelliah Arumanayagam, and Mrs. Arumanayagam is the daughter of the late Rev. J. W. S. Rangaswami of Madras. I preached in that service. After service, we met a number of Butterworth's leaders, and all of them promised support for the N. M. S. work. We returned to Penang the same night, thanking God for His great mercies in a strange land.

The next day, Saturday the 6th April, Dr, Lucas took us and introduced us to several other leading Christian friends in Penang. I was thrilled to meet two of my nephews, whom I had not seen for over forty years. Both of them are exceedingly good Christian workers. Their father, the late Rev. Devasagayam, was a very ardent clergyman, who laid his life in Malaya, after several years of glorious work for God. George and David accompanied us in all our subsequent visits, and helped us a lot, both becoming life members, and securing for us several other life members also. In the evening, we went to attend a dinner meeting got up for us by the Malayan Christian Council, Penang branch, in the Presbyterian Church. There were missionaries and laymen, belonging to the English, Indian, Chinese and American nationalities. I addressed the gathering on the N. M, S. work, and appealed for support. There was an excellent response, several promising support.

On sunday, the 7th April, Palm Sunday, I preached in the St. George Anglican English Church. Mr. Solomon preached in the Methodist Episcopal English Church. After service, we went around and met a number of Christian friends, who were all very helpful. In the afternoon, while Mr. Solomon went to address the Lutheran Sunday School, and subsequently the Lutheran congregation, I was taken to address an open-air preaching service, conducted by the Salvation Army, in the beautiful Penang Park. This was a very thrilling experience, speaking to thousands of non-Christians in the open-air. Later, the same night, there was an United Service for the Anglicans, Lutherans, Methodists, Presbyterians and Salvationists in the Methodist Church, at which I preached in English. There were a number of Chinese present in the service. God opened the hearts of several people, and they became interested in the N. M. S. work. We returned home very late that night, praising God for His wonderful help and strength.

The next day we started very early in the morning. Visiting a number of Christian leaders of Penang. Mr. Vincent Santhosham and Dr. Lucas became life-members. Then my nephews

Continued on Second Cover Page

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N. M. S. FIELDS

(Continued from cover page 4)

work would have been left undone". When we remember that Tilak was one of the builders of modern India, we can better appreciate the part that Lakshmibai played.

Lakshmibai Tilak's story is told by hereself in Marathi in the book entitled "Smriti Chitra", translated and published in English as "I follow after" and abridged as "From Brahma to Christ". In it Lakshmibai relates with a simplicity and candour, all her own, the stories connected with their parents, grand-parents, brothers, sisters and children. As a reviewer has said "The story of Mrs. Tilak is one which must appeal to a very wide circle of readers. It is not only a unique human document but it has great interest for the missionary, for the student of modern India, for those concerned with the struggle of Indian women toward freedom and domestic independence."

Sunday School Lesson Courses-(Jan.-Dec.) 1964.

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INDIA SUNDAY SCHOOL UNION,
Coonoor, (Nilgiris).

It is announced that the THIRD GET-TOGETHER SOCIAL of Members and friends of the N. M. S. in Madras City will be held at 4 p.m. on 15-2-64 at St. Andrew's Kirk, Egmore and that Mr. A. J. Arnold will be the speaker.

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"Lo, I am with you alway, even unto the end of the world".

GENERAL SECRETARY'S LETTER

One year has passed since I took charge and it is in the fitness of things now to reivew the past and to have a glance into the future. All our fields and one affiliated field as well as several churches in the South and the North have been visited. There is some reason for gratification and hope. The churches are sympathetic and co-operative. The number of individuals who pray earnestly and give liberally is on the increase. If the work grows and the result is found satisfactory, still greater help and co-operation can be expected. The addition of an Organising Secretary for Andhra Pradesh and an evangelist for Bagheswar are signs of progress. The formation of a new congregation in Kalyanamanthai of Jawadhi Hills with 21 converts and the foundation for a Chapel on a piece of land gifted by a village are also matters for satisfaction and thankfulness. The arrangements for the reconstruction of the Residential quarters have progressed well and it is hoped that the new house will be ready for occupation before the year is out. The old branches in Madras, Calcutta, Delhi, Bangalore, Bombay, Trivandrum, Allahabad and other cities are keeping up the fight. New branches in Hubli and in Kolhapur, in Nagpur and in Poona could be expected to stand us in good stead. This is all due to God's grace and we must be greateful. There is also some consideration given to the question of closer relationship with the churches. The article appearing in this issue by a friend on this question is in response to a request. May we hope that others also will devote attention to this subject and give expression to their views through the columns of our journal. The Executive Committee has decided to form a sub-committee and enter into negotiation with the National Christian Council.

Now let us look at the difficulties and the problems facing us. The want of workers is the major hurdle before

us. Jawadhi work, Butwal and Rajasthan, all are urgently in need of workers. Why is it that we do not get them in sufficient number and of the proper qualification? One reason is that the N.M.S. has not got any church which feels the responsibility in this connection. Other missionary societies have their own churches. The N.M.S. expects all Christian churches to supply its workers, but none in particular is bound to do it. There are some applications, as there have been some during the past year. But nobody is desperately in earnest. Another reason is lack of finance. Workers will have to be paid sufficiently for their various needs. Spiritual lethargy and lack of faithfulness in the life of the workers is another major problem. It is men and women of steady Christiam character and spiritual keenness and depth that we need. Great deal of prayer and thought and effort are needed in this matter.

The East Asia Christian Council is assembling in Bankok in Thailand from February 25 to March 5. There is also going to be a consultation on "Asian Missionaries" just preceding the Assembly. I am invited to participate in the meetings as General Secretary. Efforts are being made to secure the passport facilities for the purpose. Prayer is requested for all these especially for the consultations and coferences. East Asia is in the melting pot. The Christian Church that is situated in this region has a great part to play. The Indian Church is looked upon as having much to give and much to take. The work of evangelising has to be tackled with vigour and with care. Spiritual resourcefulness is the vital need. Let prayer go up unceasingly.

Yours in his service

P. J. Thomas

NEWS, NOTES & REQUESTS

1. Mr. & Mrs. Aruldasan of Veerapanur in Jawadhi Hills have left the work. Mr. Thondaiman & Mr. Muthiah of Jamna Marathur have tendered their resignations. Please pray and help in finding out substitutes.

2. A motor machine on the cycle used by our worker in Jawadhi will be a help for him to go about for work and for going to town for the weekly shopping.

3. The new N.M.S. branches in Hubli and in Kolhapur require our prayers.

4. Mr. Amoda is just having an operation for cataract. Let us hold him up in our prayers.

5. Mrs. Eapen of Butwal is not keeping good health and is in Mahasamund Medical Centre. Both Mr. & Mrs. Eapen need our prayers.

6. Dr. C. G. Samuel of Mahasmund has resigned his post of Organising Secretary and has left the society and even the connection with any Christian Church. He and his group want to be known as New Israel and not as Christians (a name applied to Disciples by outsiders in derision!)

7. Our former General Secretary Mr. Mark Sunder Rao is passing through sorrow of bereavement. Mrs. Helen Rao was called to the beyond on the 24th of December. Please be remembering Mr. Mark Sunder Rao and his two sons.

THE N. M. S. BRANCH IN BAPATLA.

Minutes of the special Prayer Meetings held at the Zion Church, Bapatla on the 11th and 12th November 1963.

The local Christians, mostly students and staff of the Training School, Bapatla attended the Prayer Meetings addressed by Mr. P. Moses, Organising Secretary, A. P. The Headmaster Mr. P. Moses presided.

The Organising Secretary gave a brief account of the work of the N. M. S. which was much appreciated. The next day another meeting presided over by Mr. J. S. David of the Basic Training School was held and Mr. Moses gave an inspiring address on the subject "Born Again".

The following office-bearers were elected at the meeting:—

President: Sri. P. Moses, B.A., B.Ed.
Headmaster & Correspondent, A.B. M. Basic School.

Secretary: Sri Ch. Annaji Rao, B.A., B. Ed.

Treasurer: Sri J. S. David, B.A., B.T., Assistant, Training School.

A NEW N. M. S. BRANCH AT HUBLI

We are glad that a new branch of the N. M. S. came into being today, the 1st January, 1964. A dozen members were present at the meeting called for the

purpose. At the residence of the undersigned, Shri J. Amoda who was also present at the meeting spoke on the activities of the Society. Prayer topics appearing in the January issue of the N. M. I. were taken up and individual members offered prayer on each of the topic mentioned. We are also glad that a party of Christian young men came and made the meeting lively by their music on insruments.

After the enrolment as branch members, the following office--bearers were elected :

1. Mr. T. W. Kaunds, President, Opp. Hubli Woodlands, Keshvapur, Hubli.

2. Mr. S. M. Kotie, Secretary & Treasurer, Mangal Oni, Hubli.

3. Mr. T. S. Savangouder, Comm. Member, Christian Colony, Hubli.

4. Mr. C. S. Deodhar, Retired District Judge, Vijayanagar, Hubli.
(Adviser) —— **T. W. Kaunds.**

"CHRIST'S SATYAGRAHIES" OR "THE WAY OF THE CROSS"

(By Dr. E. F. Paton, Tirupathur)

This is an age when people everywhere are putting their faith in all the wonderful new scientific discoveries, the modern technics and the weapons of destruction, while faith in God, in spiritual truth and in eternal life is rapidly declining. In consequence we find that morality, upright character and high principles are neglected. National integrity and social justice are in the melting pot, and in India, Gandhiji's way of truth and non-violence is thrown aside and a fear-filled nation is expanding crores on organising for modern warfare which can bring no security.

It was indeed a desperate situation for the whole world, but we must not forget that God is on the throne. He loves the world, and He is waiting for our response in obedience to His Commands. Christianity has not failed, but Christ waits for faithful and true disciples who will follow Him in the way of the cross, that is by suffering Love.

He needs fearless Satyagrahies who will hold to the truth and so push back the enemy of Godless materialism which has invaded the whole world.

By His cross Christ has redeemed us from our sinful lives, and given us the victory over the powers of evil that were enslaving us. "He carried our sin to the cross and by His wound we are healed". Christ suffered on our behalf and has given us an example that we should follow in His steps. Jesus said "I have a baptism to undergo" and He told James and John that they would be baptized with the same baptism. He said "You are the salt of the earth; and you shall be salted with fire". "How blest are you when you suffer insults and persecution and every kind of calumny for My sake. Accept it with gladness and exultation for you have a rich reward in heaven. A servant is not greater than his master, as they persecuted Me, they will also persecute you."

The meaning is plain, These very sufferings borne without resentment but with joy for Christ's sake, are the very best witness to His saving power, and enable us to overcome hatred by Love. But in these days our lives have become conformed to the level of those around us, so we have no hatred or serious suffering to bear, and we have no witness either. If however, we are to be Christ's true disciples, we must hold to the truth as it is revealed in Him, and "The truth will set us free". We shall have to become real Satyagrahies in obeying His Commandments and following His teaching even when it means suffering. He sends us as He sends His disciples to be His representatives in the world, to be reconcilers and to build up His Kingdom. This is not possible for us with our feeble faith unless we receive His Holy Spirit, even as He promised to His disciples, so that He would be with them for ever.

We have to train for the spiritual life and trust Him to make us His witness, living lives worthy of Him and bearing reproach and persecution for His sake. To this end we should take upon ourselves some definite rules and commitments as the Holy Spirit directs us, and place ourselves under His discipline. Just as Jesus would do nothing but what the Father showed Him, we also may do and speak only what the Holy Spirit guides, as we wait upon Him and trust Him for the strength to do whatever He shows us.

For a beginning the following suggestions may be helpful :

1. Pray and meditate on the Bible for at least one hour daily, pray for cleansing from fear, selfishness, resentments and pride, pray for the Holy Spirit to take charge, and give Love, Joy and Peace in our hearts, then humbly intercede for all whom we know, and for peace in our nation and in the world.

2. Let Christ search our hearts daily as to whether we are absolutely honest, pure, humble and loving in our daily conduct and thought, and cut out whatever He shows us is an offence or a hinderance in our lives.

3. Learn to love one another as He loves us, and to love and forgive our enemies also and do them good, being kind to the ungrateful and the evil, and avoiding violence, to overcome evil with good.

4. Seek for the fulness of the Holy Spirit to teach us, to guide us into His will and to enable us to do His deeds of power and speak His words of Love.

5. Eagerly witness to Christ and seek to draw others to Him by sharing the wonderful things that He has done for us.

6. As Christ identified Himself with us while we were still sinners, so we must identify ourselves with those who profess other faiths and belong to other races and castes and especially with the poor and the underprivileged.

7. As Christ became poor for us, so let us seek to live simply, so that there may be enough for all, and let us share our money and possessions reckoning that all we possess is not ours but is a trust from our heavenly Father, to be used as He directs.

Do you wish to join the Fellowship of Christ's Satyagrahies ?

WRITE TO :

The Christu Kula Ashram,
Tirupattur, North Arcot,
Madras State.

THE N. M. S. AND THE CHURCH

The different ways in which the N. M. S. and the Church can derive mutual benefit by friendly co-operation based on good understanding can be illustrated by many cases. The Lucknow Branch of the N. M. S. is one such fine example that is worthy of consideration. For several years, the Rev. A. J. Shaw, who was at that time Pastor of the Central Methodist Church, Lucknow, was president of the local N. M. S. The Church vestry was made available for both the executive and general body meetings of the N.M.S. The N. M. S. Week of Prayer received due attention at the Church services. This warm support of the Society by the Central Methodist Church helped the N. M. S. to enlist members from this congregation. Other Churches in Lucknow have also been happily associated with the N.M.S. Rev. T. Tewari of Christ Church, for example, has given his support to the N. M. S. by serving it as its President.

By such close collaboration, the Church has also been enriched. The congregations have been aroused to consider the evangelistic task and its significance. Not only has their interest been enlisted, their zeal for the mission of the Church has also found expression in actively working for the support of the N. M. S. The society has thus been useful in vitalising the Church by arousing in the mind of the congregation a sense of its responsibility for extending the Kingdom of God.

It is, however, a matter for regret that at the other extreme, there are churches in our country that either do not know about the N. M. S. or are indifferent about it.

In attempting to rectify this situation, as well as to further promote the link between the N. M. S. and the Church where a certain measure of co-operation already exists between them, it is of value to consider briefly the relationship between the N. M. S. and the Church in the very early stages of the history of the N. M. S.

The pioneers who brought the Society into being in 1905 were all Church-minded to a high degree, and some of them were also clergy. Those who met in Serampore in 1905 to consider the formation of the N. M. S. included the Rev. J. M. Gulam Masih from Mainpuri, the Rev. S. V. Karmarkar from Bombay, Rev. J. R. Chitambar from Lucknow, who later became bishop (North India

Conference) and Mr. V. S. Azariah, who later became the Bishop of Dornakal.

Important among the preliminaries undertaken by these enthusiasts for setting up the N. M. S., was the effort made by them to acquaint the Churches with their proposal. Thus, for example, before the Serampore meeting, Mr. V. S. Azariah, at that time Secretary of the Y. M. C. A., and Rev: G. Mull of Rawalpindi, did wide travelling in the Punjab and in the U. P. in order to get the reaction of the Churches to their scheme.

Yet another preliminary task undertaken by the founders was to try to secure the support of the entire Christian community. This was achieved by circulating among the people the stirring appeal, "A call to Indian Christians."

(To be continued)

(Miss) **V. Paranjoti**

Kismet, 3rd floor,
Colaba Road,
Bombay-5.

GOSPEL TEAM TO MALAYSIA

(Continued from previous issue)

Our boat reached Butterworth at 1 P. M. and we were met by Mr. John Arumanayagam, the Good Samaritan, who took us and dropped us in the home of our host in Butterworth, Dr. Ambrose, another cousin of mine, whom I had not seen for the last forty years. It was the greatest surprise of my life, meeting him after so many years, with his wife and an only son. He himself could not believe his eyes. Dr. Ambrose is the medical officer in a neighbouring tin mining company, and he was exceedingly helpful to us, besides becoming a life-member. After tea, we were taken by Mr. John Arumanayagam to a place called Bukit-Mertjan, where Mr. Solomon addressed a service in the Church there. From there we went on to meet Dr. S. J. George, who is the brother of Mr. V. George of Madras Record Office. He became a life-member. We then proceeded to Kulim, a place in Kedah State, and addressed a combined service for all Christians, in the local Anglican Church. Both of us spoke and after the service, several persons stayed behind and wanted to know more about the N.M.S. We retraced the whole twenty miles, by car, back to Butterworth. He had invited several

of his friends to meet us. We had not only Mr. David's kind hospitality, but his gererous life-membership as well.

Very early the next morning of the 9th April, Mr. John Arumanayagam, came in his car, and took us both to see a number of leading people in Butterworth, after himself becoming a life member. In the afternoon Rev. Boardbent came and took Mr. Solomon in his car with him to Sungeipattani, a place about 25 miles north. After meeting a few more people in Butterworth, I went to Sungeipattani with Mr. Phillip of the Marthoma Church, at 6-30 P.M. Mr. Solomon and I addressed a crowded combined service in the Sungeipattani Methodist Episcopal Church. We had several Marthoma friends attending this service, and everyone of them was interested in the N.M.S. work in India. That night we dined in the home of Dr. K.K. Mathew, a leading Medical Officer there, and a son of Mr. Koshy. Head-master, Wesley High School, Madras. Dr. Mathew had invited all the leading Christian friends of that place to dinner to meet us, and we had a most profitable time in securing the life-membership of several persons, including that of Dr. Mathew himself. The same night I returned to Butterworth by taxi, rather very late, but Mr. Solomon spent that night there.

(To be Continued)

—Rajah J. Swamidoss

A HUNDRED INDIAN WITNESSES TO JESUS CHRIST

(By Christu Bhakta)

4. Mrs. Lakshmeebai Tilak (1869—1940)

Manubai Gokhale was her maiden name and was the youngest in her family. Her marriage with Narayan Vaman Tilak took place in 1880, when he was eighteen and she was eleven years of age. Children were born to them in 1887 and in 1889; but died in their infancy. The 3rd child born in 1891 is only the surviving son and heir of the family. He was given the name Dattathraya which was later changed to Devadatha or familiarly Dattu. Tara the daughter was born in 1894.

Then it was that N. V. Tilak underwent the conversion to Christian faith and the long drawn out struggle in the

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family was set on foot. Both Lakshmibai and her relatives tried their best or their worst to have Tilak recant the new-found faith. Lakshmibai tried to commit suicide on several occasions. For a Chitpavan Brahman house-wife, a change of religion was beyond comprehension and more than she could bear. Tilak knew his wife's character and gave warnings to his brother who visited him to take all care against the poor lady's desperate steps. "Look after her for me, but be careful! Remember, Ganga is near" Tilak said.

There took place a good deal of correspondence between the Christian husband in Ahamednagar and Hindu wife in Pandarpur, each trying to persuade the other to yield. One very interesting fact about their correspondence was that most of it was done in chaste and moving Marathi poetry. Poetical muse was most impartial in inspiring either of them; but to no effect. Then the wife consented to go and live in the same town (Ahmednagar) but in a separate house. The husband was given permission to read and offer prayer but not to teach the faith to the wife. The Christian light thus began slowly to influence and enlighten the clouded heart. The final blow was by the out-break of plague at Ahmednagar and the couple going to Rahuri and then to Mahabalieswar. It was in the latter place that as Fr. Winslow remarks in conclusion of this part of the story "the barriers which had restrained her so long suddenly crumbled away. In a moment, inexplicably her caste pride vanished. She was filled with a new love and in the joy of it adopted two outcaste children. The Baptism of the mother and of the son Dattu took place at Rahuri. From that day till death separated them, Lakshmibai was Tilak's guide and counsellor, the loyal sharer in his disappointments and difficulties, his aspirations and ideas and the guiding star of his moral life ...."with-out her steadfast encouragement not a little of his choicest

(Continued on cover page 2)

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The National Missionary Intelligencer

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N. M. S. FIELDS

[Continued from cover page 4]

Recently there is a book under the title "Chosen Vessels" by Mr. R. D. Paul; and Aaron's life story figures as the very first among the studies of some Ten Indian Christian worthies.

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(Sd) **S. DEVA PRASAD,**
Signature of Publisher.

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The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world".

GENERAL SECRETARY'S LETTER

Dear friends,

We have been thinking in the last issue some of the causes for the lack of workers and for the stunted growth of the N.M.S. What we have now to consider is some of the things that we ought to look for and strive for.

My first appeal is to the Bishops and Pastors and District Superintendents of the Churches in India. They must persuade and encourage young men and women to take up work in the N.M S. The days of individual denominations must be regarded as a matter of the past. This is the age of Ecumenicalism and Union of Churches. But before a full and final union is achieved, the nearest approach that we can think of is an inter-denominational organization such as the N.M.S. and the Churches and their dignitaries will be doing just what is right and proper when they heartily co-operate in and for the National Missionary Society. There are people who question the *raison d'tre* of the N.M.S., saying that all the Churches and Missions are national and that there is no more any place or need for the N.M S. But the fact is just the other way round. Now that the Churches and Missions are all national, there should not be any body other than the one National Missionary Society of India (Bharat Christya SevakSamaj). This practice of Methodists preaching and creating Methodist Churches, Lutherans preaching and creating Lutheran Churches, C. S. I. forming C. S. I., Anglican reproducing Anglican congregations, Marthomite preachers starting Marthoma Worshipping groups must cease altogether at the earliest moment. Let at least the new congregations be labelled National or Indian Christians, even before the mother Churches unite into one. This new step will expedite Church Union. This will immensely strengthen the hands of the N.M.S. This will also throw open the doors for the N.M S. to obtain sufficient number

of workers for the growing number of fields in the length and breadth of the country. But the first requirement is that the Churches should acknowledge and declare the N.M.S. as their own only Missionary Society.

When this is done the N.M.S: will become economically and spiritually strong to challenge and attract men and women to be workers under its guidance and support. One of the handicaps under which this Society has been labouring from the very beginning, even till today, is its financial instability. When all the Churches and Christian Missionary Organizations pool their resources earmarked for evangelistic purposes into this one Society, and rally round it with their spiritual and moral support, great will be the strength and the influence it will wield. The whole country will then feel its impact. This will veritably be the "Unity for Action" in the Indian Christian Church.

It is pathetic to hear some good folk who ought to know better, speak about winding up the N.M.S. It is mere short-sightedness, if not blindedness. It will be the worst disaster if it ever happens. Here is a Society founded under the clear guidance of God by recognised leaders and valiant souls in the Church in this vast sub-continent including Ceylon and Burma, with the sincerest of motives that of evangelising the unevangelised areas of this country and adjacent countries. If any one thinks of winding it up, it will be worst of sins and failures. On the other hand, what is needed is to strengthen its hands to lengthen its chords to rally around it and see the result under the guiding hand of God.

The All India Council of the N.M.S. is scheduled to meet in Vellore in the early part of 1965. The Constitution, as it stands today, gives provision for all Churches in India to elect and depute representatives for the Council Let all Churches take this to heart and see that the best representatives are sent. One of the subjects for consideration and decision is going to be the Revision of the Constitution itself. Let everything be done to make the N.M.S. really and truly the Missionary Arm of the Indian Church. Let very earnest and persevering prayer go up for this most vital question, vital for the Christianisation of our beloved motherland. Jai Hind! Jai Christ!

P. J. Thomas

NATIONAL MISSIONARY SOCIETY OF INDIA
WEST BENGAL BRANCH

Report of the 6th Annual General Meeting of the National Missionary Society, West Bengal Branch, held at the Y. M. C. A. Chowringhee, Calcutta, on Monday the 27th January 1964 at 5–30 p.m.

The meeting was presided over by our President Mr. C. A. Cornelius, General Manager, Calcutta Telephones. The Guest Speaker was the Ven. B. Manuel, Arch Deacon, Calcutta, who gave us a challenging speech on the need for evangelism and empasised that the Church is one and its purpose is one.

The following Office—Bearers were elected for the year 1964.

President	...	Mr. C.A. Cornelius, Telephone Bhawan, 34, Dalhousie Square, Calcutta–1.
Secretary	...	Rev. S. C. Sircar, 3A, Madhab Lane, Calcutta-25.
Joint Secretary	...	Mr. D. Mitra, 19, Beniapukur Road, Calcutta-14.
Treasurer	...	Mr. K. A. Ezra, 8, Circus Market Place, Calcutta-17.

The West Bengal Branch of the National Missionary Society has completed its fifth year of existence during the year under review on 2nd October, 1963.

Activities of the Branch: During the past year, the usual monthly meetings were held for prayer excepting for a few months.

During the year, the Executive appointed Shri Robin Ghosh as a full time Evangelist on a monthly salary of Rs. 50/- with effect from February 1963. He has been visiting the members and collecting subscriptions. He

has been regularly distributing scripture tracts and selling gospel portions. It is our earnest desire that this young man should be trained as a good Evangelist of the Soceity.

During the week of witness organised by the B. C. C. the Branch held open—air preaching in front of the Lower Circular Road Baptist Church from 11th to the 16th March 1963 daily.

Sri S. Devaprasad, Associate General Secretary of the N.M.S. from Headquarters paid a visit to Calcutta during the last week of February 1963. He addressed a public meeting on the 26th February at the Julian Hall where a reception was held for him. He also addressed group meetings in various local churches to explain the work of N.M.S.

There has been an increase in the membership and the collections during the year under review. It is our earnest hope that the Branch will grow from strength to strength during the coming years, both in membership as well as in its activities.

The West Bengal branch suffered a severe blow in the death of its Founder President Mr. N. K. Bose who departed from us on the 5th April 1963. Everyone is aware of the great zeal and enthusiasm of the late Shri Bose for the cause of the N.M.S. The branch was growing steadily under his guidance and leadership and the example of his selfless service has been an inspiration to all of us who have now to shoulder the responsibility which he was almost single-handed carrying on. A fitting memorial service was held at Julian Hall, Lower Circular Road Baptist Church on the 1st May 1963 to the memory of the late Shri N. K. Bose when members from all congregations gathered and paid homage to this great Christian leader. At a meeting held on 11th May 1963 Shri C. A. Cornelius was elected President and Shri K. A. Ezra, Treasurer. During the past six months, the Committee has been endeavouring to enlarge the work of the N.M.S. by enrolling more members and also trying to improve the financial position.

The Committee is fully conscious of how little the branch has been able to do and the great challenge before us to spread the Gospel of Jesus Christ. It is with full faith in the power of the Holy Spirit to guide us for

greater work for the glory of God and our Master and Lord Jesus Christ that we look forward to the work in the coming year.

We take this opportunity to thank all the members and well—wishers of the N.M.S. for their wholehearted co-operation during the past year and also to the various churches that have contributed generously towards the N.M.S. funds. We sincerely hope that they will continue to give their generous support to enable the N.M.S. to carry on this work of spreading the Gospel of Christ,

(Rev.) S. C. Sircar
Secretary

REPORT OF BAGHESHWAR CENTRE - ALMORA

We are very thankful to God that after a long and tiresome journey we were able to reach our station safely on January 10, '64.

After introducing ourselves to our neighbours and other people, we started our work and went to the town with Gospel portions. Our District Superintendent, Revd. Khiyalie had sent a carton full of literature for us. From January 14th morning till January 16th evening we did our preaching work with the band of evangelists sent by the Revd. Khiyalie. We sold Gospel portions and distributed tracts to pilgrims who had come to the holy temple of Baghnath. We sang 'bhajans' and Pahari songs and the people keenly heard our songs. Thousands of people heard the name of Jesus Christ. In the night, we did our preaching with the help of a petromax light.

During this time, we sold over 300 Gospel portions and 'Sermon on the Mount' and distributed about 800 tracts. We felt God was with us as we were doing His work.

Since we came, we have visited twentyfive families. Wherever we went, we talked to them about the Gospel and distributed tracts. There is a 'mohulla' where 15 families live. We have visited them twice. We taught them a few 'bhajans' and told them the story of Jesus. It seems these people have never heard the name of Jesus, but they seemed interested as we talked to them.

We hope to instal a way—side pulpit very soon and we need a board for it.

We wish to be constantly remembered in your prayers as we start our work in Bagheshwar.

Bachi Singh,
Sushila Singh
N.M.S. Evangelists.

NEWS FROM BUTWAL, NEPAL

One young man, a student from Baglunng came to me yesterday and bought one New Testament in English, photo of Christ and a calendar from Bookstall. He got the good news in his home village through some missionaries. He expressed his desire to learn more of this faith, and wanted to study with me secretly. I suggested to him to take a Bible Correspondance course. Two years ago, I gave an English New Testament to a teacher. Yesterday he sent his son and bought a copy of Nepali New Testament to know more of Christianity and Christ. Our bookstall is proving very useful to contact people with the good news.

There are a few believers in the Technical Institute started by Mr. Hoftun for whom I will be starting a Worship Service very soon. Do pray for the work.

M. M. Mathai,

THE N. M. S. AND THE CHURCH

[Continued from the last issue]

These various efforts resulted in the organisers being given assurance by the Churches that their move was a welcome one, and that it had their good wishes and their blessings. Thereupon, the Serampore meeting was made possible for concrete action in the matter. The importance attached to the Churches by the delegates at Serampore was further established by the fact that the N. M. S. Constitution clearly laid down that every member of the Society and every worker shall be loyal to his own Church.

Yet further proof of loyalty to the Churches on the part of the N.M S. was given by its categorical declaration that it was not the purpose of the N. M. S. to constitute yet another Church in the country. The converts won by its Missio-

nary efforts were passed on to different Churches, and the converts secured by members of a particular denomination were added to that same denomination. The N.M. S. is a progressive movement doing spade work and preparing the way for the Churches.

Co-operation and not competition has been the policy of the N.M.S. in regard to its relation with every Christian organisation. With its goal as evangelistic work, it took great care to avoid misunderstanding with the Foreign Missions in the country that were engaged in the same task. It was only after ascertaining from the missionaries that the N. M. S. decided on working in unoccupied areas. Further more, the organizers of the N M. S. sent their scheme for the proposed indigenous missionary Society to the various missions for their reaction, in the same way as it was done in the case of the Churches. Enthusiastic approval of the scheme by the Missions encouraged the mature—minded and thoughtful enthusiasts to proceed further to realise their dream.

With the historical background of the extremely cordial relationship between the Churches and the N. M. S. and with the happy relations that prevail today between the two bodies in various parts of the country, it should be possible to extend the area of such mutual understanding and co-operation.

Readers are requested to think of concrete ways in which this worthy goal can be attained, and to send me their suggestions for a consolidated statement to be made in the N. M. I. Do please respond so that we can jointly help the Christian cause. The appeal made by the N. M. S. to every Christian in the country over 50 years ago still resounds down the ages: "We stand between a hundred million of our fellow—countrymen who are without Christ, and the Christian community, which could be aroused to give them the gospel. We are men called to witness for Christ. Shall we fulfil our trust or fail God in this hour of our country's need and the Church's opportunity?"

(Miss) V. Paranjoti

GOSPEL TEAM TO MALAYSIA

[Continued from previous issue]

On Wednesday the 10th April, I got up with a very bad head-ache. While Mr. Solomon was meeting friends in Sungeipattani, I was busy meeting Christian friends in Butterworth. Mr. Solomon moved on from Sungeipattani to Alor star, the northern—most limit of our tour, and the capital of the Northern—most State of Kedah. In the afternoon, I got into a taxi and went from Butterworth to Alor-Star, a distance of about sixty miles, and reached that place at 6 P M. in time for an United Service in the Methodist Episcopal Church. There was a large gathering of Anglo-Chinese and Chinese, besides Indians and Europeons. Rev. Broadbent, a fine Australian Clergyman in the Anglican Church, conducted the service, assisted by Rev. Packianathan and Rev. Gnanananda. Both of us spoke in English, which was listened to with rapt attention. Even if we had spoken for one hour more, they would have patiently listened to us, since they were interested in the messages. After service, everyone wanted to know more about the N.M.S. work. After talking to everyone, we went to the home of Dr. Benjamin, the District Veterinary Officer and a close relative of Mr. Pope Srinivasan of the West India Match Co., Thruvottiyur, Madras. Here again, several people had been invited to dinner to meet us. Dr. Benjamin became a life-member. Leaving Alor-Star at 11 P. M. we motored back to Butterworth, halting on the way at Sungeipattani for a few minutes, to secure two life-memberships and reached Butterworth exactly at 1 A.M. completely tired out, after having travelled 120 miles that evening alone.

11th April, Monday, we got up very early in the morning though we went to bed actually at 2. A. M. that day. Dressed up and went and called on Mr. C. J. Manuel, Headmaster, St. Marks School, who is the brother-in-law of the late Dr. John Thiruthuvadoss of Thandavachari Street, Vepery, Madras-7. He very readily became a life-member. Then we came back to my cousin Dr. Ambrose's house, packed up all our belongings, took leave of him and his family and started on our journey to Kuala Lumpur. Mrs. & Mr. John Arumanayagam took us in their car to several of their friends and got their life-membership. Then they took us to Parih-Bunter, a place 25 miles away

from Butterworth, aud got us life-memberships from Mr. S. Padman and his sister Miss H. Padman, both nephew and niece of Dr. Mrs. Thambiah of Madras. Then they put us in a taxi from there, and sent us to Taiping, which place we reached at 8 P M. From Taiping we got into another taxi immediately, which took us to Ipoh in the night. We went straight to the home of Rev. Jambunathan and spent that night with him. Very early the next day, Good-Friday, the 12th April, we went for Holy Communion to the Church of Holy Spirit, with Rev. Jambunathan, and after service returned home and left by a special taxi at 8-45 A. M. for Kuala-Lumpur, which place we reached at 12-30 in the noon.

Rajah J. Swamidoss.

(To be continued)

A HUNDRED INDIAN WITNESSES TO JESUS CHRIST

(By Christu Bhakta)

5. PASTOR AARON 1698—1745.

This witness is significant because he was the first Protestant Indian Pastor. The first Protestant Mission came to India in 1706 and worked on the Coramandel Coast with Tranquebar as base. A Mission School was opened in Cuddalore, fifty miles North of Tranquebar. Aaron was a native of Cuddalore and as his house was just opposite the Mission School, he had plenty of contacts with the teacher-Evangelist, Savarimuthu by name, who gave books to the young man for reading. Aaron has said about those years "The word of God began to work like fire to melt my stony heart." Not long afterwards Aaron had to leave home for Tranquebar and there he attracted the attention of Ziegenbalg, the Danish Missionary, till in 1718 he was instructed and baptised with the name Aaron. His Hindu name is not known; though it is recorded that his father's name was Chokandapillai.

Soon after conversion and Baptism Aaron started work as an Evangelist witnessing to the grace and saving power of Jesus Christ. After some fifteen years he was selected to be ordained as a Minister in the Christian Church. Porayar was the main centre of his activities, with some 56 towns and many villages to look after. His life was one of

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constant travelling for preaching and giving spiritual nurture to Christian people. He was a sincere and hard working shepherd of souls and was much sought after by Christians and non-Christians for counsel and comfort. He undertook preaching tours with Missionaries and Indian fellow-Christians and many conversions followed as the result of his labours. Once the Missionaries themselves sent him on deputation to Tanjore to act as go-between the Missionaries and the Raja of Tanjore who was not sympathetic towards Foreigners preaching the Gospel in his Kingdom. But Aaron was popular everywhere. We may regard him as the very first Indian Missionary to take the Gospel to his own countrymen. As it was found that he could not cope up with the work in so many towns and villages by walking, he was provided with a horse for travel. Travelling and speaking and looking after other duties without rest and comforts of homelife, his health failed and he was snatched away by death in his 47th year. His dying words are memorable :—My Lord and my God Thou knowest that I have served thee without deception or hypocrisy; and Thou art witness that I have wandered through jungles and fields." He suffered severe pain as the end was drawing near and his cry was "my Jesus, My Lord, draw near to me, draw near to me."

It is said of Pastor Aaron that he made the way to Christianity, easy for many. The Missionaries wrote to their Home Boards about this Indian devotee as follows :— "We can in all sincerity testify of him that he worked with all faithfulness..... . ... .. His loss almost affects our hearts more nearly than if one of ourselves had left this world; for he could go and work in places that we cannot enter .... He bore his sufferings with extraordinary courage and firmness."

The story of Aaron can be read in the history of the Tranquebar Mission and in "Sketches of Indian Christians."

(Continued on cover page 2)

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N. M. S. FIELDS

[Continued from Cover Page 4]

of the family our deep sympathy and condolence in their bereavement.

The late Mrs. Krupadanam

It is rather late to publish the news of the passing away of Mrs. Krupadanam, wife of Dr. R. D. Krupadanam of Hyderabad, President of the N. M. S. Branch. May the Lord comfort and console the members of the bereaved family.

The late Rev. S Gnanabaranam

With deep regret we received the sad news of the passing of Rev. S. Gnanabaranam who was one of the earliest missionaries of the N.M.S. and laboured in the L.N.M.S. Field. After retirement he settled down in Jyotipur.

We convey our deep sympathy and condolence to the members of the family and thank God for his dedicated Christian life. A fuller account will be published in the next issue.

———

AVAILABLE!!! *AVAILABLE!!!*

THE WORLD'S EPOCH-MAKERS

1.	Socrates, by Rev. J. T. Forbes, M. A. pp. 282	...	4	87
2.	Plato by D. G. Ritchie, LL. D., pp. 225	...	4	87
3.	Pascal by William Clark, LL. D., D. C. L., pp. 235	...	4	87
4.	Hegel & Hegelianism by R. Mackintosh, D.D. pp. 301	...	4	87
5.	Herschel & his work by James Sime, M. A., pp. 265	...	4	87
6.	Savanarola by George M. Hardy, D. D. pp. 273	...	4	87
7.	Anselm & his work by A. C. Welch, M.A., B.D., pp. 251	...	4	87
8.	Rousseau by W. H. Hudson, pp. 260	...	4	87
9.	Descartes and Spinoza by J. Iverach, D. D. pp. 245	...	4	87
10.	Wycliffe & the Lollards by J. C. Carrick, B. D. pp. 325	...	4	87
11.	Marcus Aurelius by F. W. Bussell, D. D. pp. 302	...	4	87

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The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world".

EASTER

Will it be Easter, this year, for you and me?
Let us think back to that first Easter:

.....

They crucified him! Weak men know no other way to face the good man.

Weak disciples again became *strong*.
A *Satsangh* was born; Devotees of "The Saviour" had all *in common*.
They turned the "*world upside down*"
They went *to the ends of the earth* with their message.
They affirmed, "*The Lord is risen!*"

Humanity still faces hunger, poverty, disease and exploitation.
A "dog-eat-dog economy" dominates our living.
Caste, class, nationalism destroy the family of man.
Creedism, denominationalism, sectarianism taint all religion.

But man is ever reaching out for new expressions of truth.
Jesus said, "Love the Eternal and your neighbour"
That sums up the law and the prophets.
We should worship "in spirit and in truth"
Sensitive souls today are saying:

"The day of religion and politics is gone;
Now is the day of spirituality and science"

"Christianity has been only a religion;
the Chrisitian is now called to share the suffering of the world."

"Christianity is not a religion of salvation;
Our relation to God is a new life in 'being-for-others."

"Christ calls man out of his "being-for-himself,"

The seed must die in the dirt of life if it is to be reborn and live. .....

A man of new stature, greater maturity is being born.
The midwife, Time, is bringing the New Family into being.
One sees the first break of the egg of the New Community.
Hindus, Muslims, Buddhists and all Christians slowly realise
that they must walk and grow and serve *together*.
World Community is being born!
New life is everywhere. The resurrection is real;
prophets of this New Day have given their lives.

No one man is sufficient for these great tasks.
We hold *our vocation in fellowship.*
The integrity of the individual is that of being able to give his precious gift, in freedom, unto all.
But his gift is always that in fellowship.
We are a great family of workers, of sinners, of saints, of Priests, of prophets—a great family of creators—
Comrades in ushering into existence the New Life.

In that Great Fellowship the Scavenger, the Doctor—
the Mother and the Father—
the Guru and the Child—
the Tiller and the Driver—
The Priest and the Prophet—
yea, all True Servants of Humanity
have their equal and important place'.

Each child of the Eternal is unique.
That gift must be given and will be given.
There is the equality of man and of all his expressions.
There is the genius of man in all its variety.

It is Easter.
Is it Easter for each one of us?
Are we experiencing the Risen Life of Jesus Christ? of ourselves?
Will our sowing of the seed bring forth the good fruit?
The harvest is ready; are the labourers ready?
Each one of us must discover the secret of the New Life.
Only then can Easter be real to you, to me and to us all.
It is to that glorious Easter we are called.

Ralph Richard Keithahn
"Rock of Vision"
Kodaikanal.

GENERAL SECRETARY'S LETTER

I have just returned from Bangkok (Thailand) after participating in the meetings of the East Asia Christian Conference which extended from February 18 to March 5. It was a very happy and enriching experience. I am thankful to God and to all those who upheld me in prayer.

The first series of meetings were in the form of a Consultation on Asian Missionaries. There were some thirty participants in it. The questions discussed were connected with sending and receiving missionaries from one Asian country to another and from Asia to the West and vice versa. Matters concerning their recruitment, training and support were considered in detail. Already there are missionaries in Thailand from S. India and from Japan as well as from America. There are Thai Missionaries working in Malaysia and in Philippines. Some from Indonesia and Taiwan are working in Pakistan. It is not possible to give the whole list; and after all it is only a small beginning. Many more are to be sent and to be received. The friends from the West have shown willingness to help not only by supporting their missionaries in Asia but also by bearing a large part in the support of missionaries from one Asian country to another and also to receive Asan Missionaries into their lands. Missionary work isi a constant feature in Church life and it is the responsibility of the world-wide Church.

Just when this consultation was going on, there were in the same premises other Conferences such as the one on Responsible Parenthood, on Christian Literature and on Youth Work. The second one in which I participated was on World-wide Confessional Families of Churches and how they affect the younger Churches and the movement for Church union on territorial basis.

The meetings of the E.A.C.C. Assembly started on the 25th of February and concluded on the 5th March. There were eight Committees for studying eight different subjects. The general theme was "The Christian Community within the Human Community". The topics for discussion and study and preparation of statements were the following:– (1) Inter-church aid for Mission and Service (2) Church and Society (3) Witness of the Laity (4) Life, Message and Unity (5) Youth and Religious Education (6) University 'Education' (7) Audio-Visual Aid and Literature

(8) Men-women co-operation in Church, Home and Society. After the study by the Committees, the whole Assembly was divided into three Commissions, each of which was entrusted with a subject for consideration and preparation of a statement. The three subjects were (1) Christian Encounter with men of other Faiths (2) The Call to Hoy Living (3) The Renewal of the Church. The discussions and the statements as well as the addresses given by the leaders were all on a high level. There were four lectures given in a series called "Mott Lectures" in memory of Dr. John R. Mott. The subjects were (1) Making Jesus known (2) Cultivation of the Christian life (3) Tides of History from the Asian point of view (4) Tides of History from the Western point of view. Reports and Calls to action will be coming to all Churches.

There were 163 people attending the Assembly in various capacities, out of which 19 were from India. The other countries which were represented were Pakistan, (East and West) Burma, Ceylon, Malaysia; Philippines, Indonesia, Taiwan, Korea, Borneo, Sarawak, Japan, Hongkong, New Zealand, Australia and Thailand itself. There were friends and representatives of the World Council of Churches from Europe and America. China was unrepresented. The Churches in Laos and in Cambodia are not strong enough to send representatives of their own. VietNam also did not have a representative at the Assembly.

The Chairman for the E. A. C. C, for the last quadrennium was Bishop Sobrepena of the Philippines. This time Dr. D. G. Moses of Nagpur has been elected Chairman. Dr. D. T. Niles of Ceylon, Mr. M. M. Thomas of India, Mr. Kyaw Than of Burmah and Mr. Alan Brash of New Zealand are all on the Secretarial staff and are very efficient and acknowledged leaders of the Asian Church.

On the whole, the Assembly and the Conferences have shown clearly that the Church in East Asia is virile and active. Great things are being done and still greater things are in store. Let us pray on and rally round the leaders. It rests with the Pastors and the people to take things to heart and to practical living.

The meetings were held at a site called "Swanganivas" (Path way to Heaven", as it is interpreted) belonging to the Thai Red Cross, some thirty miles from Bangkok, the capital of Thailand.

JAWADI NEWS

As per the resolution of the Standing Committee, I was asked to visit Jawadhi Hills once every month during the first week to pay the salary of the workers and to conduct divine services. Accordingly, I left for the Jawadhi Hills on 1st February 1964 with the salary for the workers. Both the centres, where our workers are stationed, were visited and communion services were conducted in both the places.

In Kalyanamanthai, a serious situation arose which seemed to shake our work. But, God in His mercy had turned it to be a blessing. One of the converts, who of late was not regular in attending services and bible classes, was responsible for killing cows and bulls, thirteen in number, by poisoning them. Enemies of the Gospel, who were waiting to create trouble, used this against the converts and our worker. The case is going on and Sri R. S. Victor, Hon. Missionary in charge is doing his best to help the people in this difficult situation. It was proved during the enquiry that all other Christians, except the one involved in the case, could be trusted and that they would not tell lies. Christians and non-Christians have more respect for our worker. During my visit to the hills, I met a few leaders of the village who told me all about the case and expressed their confidence in our worker. Our converts are keen that on no account should the construction of the Church building be stopped. They knew from their experiences that the Lord touches those who are vehemently opposed to the Gospel. The worker and the Christians need our prayers.

S. Gnanasundaramani.

MONTHLY REPORT OF BAGESHWAR CENTRE—ALMORA

We thank God for His guidance in our work during the month. We visited few more houses other than those we visited last month, where we gave tracts and talked about Lord Jesus Christ. We visited a village near the town. Mrs. B. Singh talked with women about keeping their children clean; checking them from using bad language, taking care of their education etc. We sang few pahari songs there, which were liked by them, and gave tracts and talked about Jesus Christ. We visit the mohalla every week, we sing Bhajans and tell Bible stories and parables.

Preaching work is also being done by personal talks and discussions with some people who have become familiar with us. Religious books, magazines (Our Times) Indian Witness are also being given to some people who are anxious to know about Christianity.

We had another privilege for preaching in the Fair of Shivratri held on Feb. 11th. It was also a large gathering. We sold 50 gospel portions and distributed about 200 tracts to pilgrims that had come to the holy temple of Bagnath. We sang Bhajans and pahari songs, and people took keen interest. We wish we had a musical instrument (even a Khanjari) to attract the attention of the public, and do our preaching work more vigorously. However, we are glad to say that hundreds of people heard the name of our Lord Jesus Christ.

We are now able to instal a way-side pulpit (Board is on loan). By means of our way—side preaching, message of our Lord Jesus Christ is being conveyed to people. We have the advantage of our house being situated between two roads used by students (both boys and girls).

We wish to be constantly rememberd in your prayers.

B. Singh
(Mrs) S. Singh

NEWS, NOTES AND REQUESTS FOR PRAYER AND PRAISE.

1. Drs. Jesudason and Paton of Tirupattur invite candidates for the Asram Gurukul Training Course at the Devasahaya Veedu, Courtallam (via Tenkasi) beginning on May 8th and concluding on May 27th, 1964. Applications have to reach one of the two Doctors before 15th April with a registration fee of Rs. 3/-.

2. Rev. K. E. Eapen, a former Missionary of the C. M. S.,-N. M. S. affiliated Parkal Mission, having retired from that Mission since 1954, is now running a Christian Reading Room and Library in Parkal (Kazipet, C. Ry) and seeks the prayers, sympathy and co-operation of all interested friends.

3. We have received a brief but inspiring report of the United Mission to Nepal which has completed the first decade of its history and entered the second, this March. It is a united concern of various Missions and Churches in

Japan, Australia, Europe and America as well as India. The report points out how the budget which was Rs. 34,240/- in the first year has gone up to Rs. 3,06,770/- in the 10th. The service which started with medical aid is now covering education, agricultural improvement and technical institute, besides Hospital and Public health. The list of new projects for the new decade includes a Technical Institute in Butwal, the place which the N. M. S. has already entered. Our workers are happy about the new step. It can be of help to both parties. Let us hold them up in prayer.

4. As has been reported, some of our workers have left and some are leaving soon. We know that our friends are disturbed and discouraged But we are receiving applications from would-be workers—more than enough to fill up the vacancies. What we now need is the guidance of God in selection, appointment and going forward with them, whether in the old fields or in the new ones to be opened. Names and other details can be published only after the Committee has considered them.

5. Our new Organising Secretary Mr. P. Moses reports about his visiting and preaching work in Renigunta, Tirupathy, Arkonam, Ongole, Chilakulurepet, Narasaraopet and Ramapatnam. There is reason to thank God for using his servant in Churches and in Christian institutions, for the N. M. S. and its usefulness.

6. We are receiving letters, some denouncing and some others appreciating the article by Mr. Airan on the Witness of an unbaptised Christian. It is not a matter for surprise. What surprises us is that some of the critics seem to think that the Quakers and the Salvationists are not Christians! We have referred the matter to Mr. Airan himself. He invites his critics to write to him personally. His address: 187, Roberts Road, Tirmulgherry, Secunderabad 15 (Deccan).

7. We take this opportunity to heartily congratulate the Marthoma Metropolitan on his being honoured with the Degree of D. D., by the Serampore Senate. "Honour where honour is due" is God's degree.

———

A HUNDRED INDIAN WITNESSES TO JESUS CHRIST

(By Christu Bhakta)

6. Christian Daniel Pillai.

This witness has a special significance. He was not a Pastor or preacher or missionary but a Government servant, a sub-Judge in Tranquebar. But he gave all his leisure to Christian work; and his work was mostly in the form of producing Christian literature. Being in those good old days of the beginning of Missionary work in India, it deserves our attention and esteem.

Daniel Pillai was born in 1770 at a place four miles from Tranquebar in a poor but respectable family. It appears that the boy approached the missionaries on account of famine conditions in the area. Anyway he got education in the Danish Mission School and also the Gospel of Salvation. He took the name Daniel. His former name is not known. Being intelligent and studious by nature, he learnt three Foreign languages: German, Danish and English. He married a convert girl in the same school, Mary by name. Four daughters and three sons were born to them.

The new Convert started life as a worker in the Mission, but was soon called to the service of the Danish Government He became sub-Judge in Tranquebar. But his interest in Christian work did not diminish. He was regular and faithful to give one hour every day for Christian literature work. He translated such works as Bogatsky's Golden Treasury, Muller's Hours of Spiritual Refreshment and Meditations on Christian character, Starke's "Meditations on the Passion of Christ", "One thing Needful" etc.

There is on record in the life of this Christian Judicial Officer in the service of one of the earliest Foreign Governments in India, which is worth narrating: He was sent to the Court of Hyder Ali on some matter connected with the Danish Government. It so happened that he was shut up in jail. But the sterling qualities of the young Christian officer did not take long to be discovered. The story goes that he was not only released from prison but also sent back with a reward. Even the plunder taken from the neighbourhood of Tranquebar was returned through him by Hyder Ali's men.

Christian Daniel Pillai lived to a very old age. He took a great interest in the bringing up of a grandson who later on became Rev. John Devasahayam, the first person to be ordained under the Church Missionary Society in India.

The Christian Asram Movement by C.D. Airan I.O.S (Retd)

CONTRIBUTION TO THE CHURCH

The contribution of the Ashram scheme to the Church can best be judged from the opinions of those who know by experience. Dr. Jesudasan, one of the pioneers of this Order in India, says that in a country where 90 per cent of the population live in villages, the training of future ministers in our theological institutions should include some form of practical instruction to fit them as real servants of the people in times of need and distress. "Preaching to starving people is waste of energy; kind actions speak louder than words. And the right place for such post-graduate training is an Ashram. Further, we are in danger of parading that all Truth is vested only in us; and that men of other faiths and their approach to God are opposed to the Christian Gospel." He recollects an astounding declaration made by a famous theologian of Europe at the World Conference at Tambaram some years ago that all non-Christian religions were a rebellion against God and that there has been no Divine revelation outside Christianity.

In this context we, professed Christians, should recall in our day-to-day dealings with our fellowmen, the assertions of St. John and St. Paul: "That was the true LIGHT that *lighteth every man* that cometh into the world" and "In every nation *he that feareth Him and worketh righteousness* is accepted by Him". Unfortunately, some of our Missions are more eager to establish the Kingdom of Churchianity than of Christ. The human barrier of denominations is the greatest tragedy of Christendom. Christ belonged to none of them. He was once crucified on the Cross of Judaic Law and is again being crucified in this age on the Cross of Hierarchic Laws.

Dr. Paton, the other pioneer of Ashram ideal in India, says that the predominant motive of Ashrams is a desire to identify ourselves with the religious heritage and aspirations of the people with whom and for whom we work, and to

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express the Christian life in a way that would speak to their condition. A further motive is to take all that is best in the religious heritage of India and adapt them for the use of the Kingdom. The Christian Ashrams emphasize the living out of the Christian life in communities transcending race, caste and cultural background.

The Rev. S. Selvaratnam of Christ Seva Ashram in Jaffna, Ceylon, regards Ashrams as the handmaids of the Church. He emphasizes: "The barriers of denominations that stand between man and man cannot have any meaning in an Asram. In Switzerland, near the Ecumenical Institute, is a graveyard, and at the entrance is written the words, ICI EQUALITE, which means 'Here is Equality'. Is it necessary to wait till then to enjoy a fellowship of equality? In an Ashram all are one in Christ. The language in which the Church speaks to those outside the Church is not often one which they are able to understand. In the theological presentation of the Gospel of Christ, in forms of worship, in the life interpretation of salvation in Christ and so on, the Ashram can be the meeting place where these get a new meaning for the outsider. Whether it be the method of worship, the revolutionary living, method of organization or way of life, the Ashram can move with more ease and freedom than an organized Church. An Ashram is also a Retreat House of the Church. It affords a place where individuals, families and groups can come and experience God in the quietness of the surroundings, the religious atmosphere and discipline, which all prove helpful for prayer, meditation and waiting upon God to know His Will. An Ashram is not a rival of the Church. Rather it seeks to be its spear-head for advance."

(To be continued)

OBITUARY

We regret to record the passing of Dr. M. C. Singh at Lucknow on February 27, 1964. He was the brother of Miss M. M. Singh, our Area Secretary in Uttar Pradesh, who was ill for quite a long time. We send the members

(Continued on cover page 2)

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N. M. S. Branch	Delhi	...	50	00
Mr. S. Anchan	Bombay	...	2	00
,, J. E. B. Aarons	,,	...	5	00
Mr. David Soans	,,	...	25	00
A. Friend	Ahmednagar	...	2	00
Dr. R. Tholar	,,	...	10	00
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Mrs. M. G. Gojer	,,	...	10	00
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Miss M. M. Singh & Sisters	Lucknow	...	100	00
Mr. P. C. Kurien	Bangalore	...	100	00
A Friend thro Mr. J. Amoda		...	10	00
Mr. V. M. Cherian	Kilpauk	...	50	00

AVAILABLE !!! *AVAILABLE !!!*

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"Lo, I am with you alway, even unto the end of the world".

Prayer : A Missionary Thanksgiving

O God who hast made of one blood all the nations of men for to dwell on the face of the whole earth, we give Thee most humble and hearty thanks for the revelation of Thyself in Thy Son Jesus Christ; for the commission to Thy Church to proclaim the Gospel to every creature; for the Apostles who in obedience to thy will carried the Gospel throughout the world; for those who have gone to the ends of the earth to bring light to them that dwell in darkness and in the shadow of death; for the innumerable company who now praise Thy name out of every kindred and nation and tongue. To Thee be ascirbed the praise of their faith for ever and ever. Amen.

Meditation

"Full authority in heaven and on earth has been committed to me"
(Mt. 28. 18. N. E. B.)

In John Mansefield's drama "The Trial of Jesus" there is a scene in which the Centurion goes to Pilate's house to give the report of the Crucifixion day. After the reporting was finished, Pilate's wife calls the Centurion aside and begs him to tell her how the prisoner (Jesus) died. When the story has been narrated she suddenly asks, "Do you think He is dead?" The Centurian answers "No lady, I don't." "Then where is He?" asks Pilate's wife, to which the Centurion gives the significant reply: "Let lose in the world, lady, where neither Roman nor Jew can stop His truth."

That is what Jesus means when He says "Full authority in heaven and on earth has been committed to me".

We who believe in the risen and ruling Jesus must be careful of what we think of the world.

This world is one which was *created by God* in Christ; a world which was so *loved by God* as to give His only Son to redeem; a world which was *reconciled to God* by the death of Jesus; and a world which is being *ruled by God* in Christ. There may be certain things not yet brought into subjection to Him. But to speak about the world as lost and about God as having failed is not the Christian view. The Christian view is that He is in full authority and then to take up the command "Go ye into all the world and spread this good news." If God fails it is because we fail Him. He has so made the world and us that He cannot fulfill His plan and

will without our co-operation. The risen Jesus is in authority. So let us commit our all to Him and His cause and go out to win others in His name.

General Secretary's Letter
Spot-lights on World Evangelism

In the January issue of the International Review of Missions there is an eighty-two page Survey of events of the past year. The purpose of this letter is to pick up a fact here and a fact there about the progress in evangelism in country after country. Only very remarkable and encouraging facts are selected for this letter. Let us look at the Asian Continent beginning with JAPAN. "The Japan Baptist Federation invited Dr. Billy Graham for a Crusade in the early months of 1963. Though Dr. Graham was prevented by illness from coming, the Crusade was held in Tokyo and in 152 other centres. It is reported that attendance at the meetings was in the neighbourhood of 250,000 and that over 100,000 asked for Baptism. The enquirers were put in touch with the United Church and other Churches as well as with the Baptist Churches." Another fact which draws our attention is the following: "In co-operation with the United Bible Societies the Japan Bible Society has raised funds to send 100,000 Bibles to Indonesia."

In the survey of events in KOREA one fact which deserves attention is this: "Plans for developing new forms of church life suited to the evangelistic and pastoral needs of the country... These would include a non-proffessional ministry of non-salaried deacons and presbyters and the encouragement of "house-churches" in place of the present emphasis upon expensive buildings."

TAIWAN is the next country dealt with. These are some of the noteworthy statements:—"Taiwan continues to be an area of remarkably vigorous church growth. In the Taiwanese community itself constituting about 80% of the population this growth is shared by Presbyterians and Roman Catholics. The adult Communicant membership of the former Church has risen from 14,000 in 1945 to 38,636 in 1962 and there seems every possibility that the movement to "Double the Church" between 1955 and 1965 (the Centenary of Protestant work on the island) will reach its target. The growth among the tribal peoples is even more remarkable. Beginning with the conversion of a 50 year-old woman during the period when the Japanese authorities forbade any Christian work among them the growth of the Church has now reached the point where some 78% of the tribal peoples are Christian, nearly 50% being Protestant... Evidence of concern for greater missionary penetration can be seen in new plans for united work in University centres and in the newly planned curriculum of the Taiwan Theological College which seeks to so train its students that they will be missionaries to the world and

not only Pastors to the flock. Both Presbyterian and the Baptist Churches are sending missionaries to other parts of Asia....." Some Christians are seeking new and more effective ways of communicating the Gospel to non-Christians; one example is a project for using the traditional puppet theatre as an evangelistic medium.

In *Hongkong* where the population increased by 300,000 in 1962 alone, attempts are being made to build "Community Churches" to be used at different hours by different denominations. There is also a scheme to build a 12-storey Christian centre....."

The United Church of the *Philippines* has recorded a growth of 30% in the last 5 years, to a membership of 128,000..... The Church now sponsers 25 missionaries in countries outside the Philippines.

The review of events in *Indonesia* deals with the problems such as that of West Irian and the departure of Dutch teachers who have been replaced by Indonesian Christians sent by the Government. .....There are also reports of the new penetration of the Gospel into the hitherto unevangelised areas in West Jawa, southern part of East Java, South Celebes, North Sumatra and among the migrants in South Sumatra and Kalimantan. Some of these territories were closed to missionary work under the Colonial Government but are now (in terms of the first of the panch-sila or five principles) open to the preaching of the Gospel. Reports indicate that there is an increasing anxiety among Muslims which makes friendly dialogue with Christians more difficult. This is attributed partly to the relatively large number of converts from Islam to Christianity, partly to the very much larger accessions from Islam to Communism etc. The effect of this change of atmosphere is to make evangelism more difficult, but not less fruitful."

Reports from *Malaysia* are more concerned with Church Unions, deepening of the life of the congregations, rural Missions, student Missions and Joint action for mission.

Leaving aside VietNam and Thailand, let us come to *Burma*, where under the Burmese way of Socialism the Burma agency of the British and Foreign Bible Society is no longer permitted to import Bibles. The establishment of a Burma Bible Society is obviously overdue....." ' Baptists are proceeding with their plans to celebrate the 150th anniversary of the coming of Adoniran Judson."

Ceylon has nothing very striking to report except the struggles regarding educational institutions and linguistic minority problems. What is mentioned about *India* includes the following facts and figures:— "The 1961 census figures showed that Christians had increased by about 24% in the previous decade as compared with a general population increase of about 22%. Preliminary study of the census figures indicates that contrary to general belief, the rate of

growth of Christianity in India during the first six decades of the present century has been at least double that of the 19th century."

Nepal which had not a single Christian until 10 years ago has now between one and two hundred Nepali Christians, about 140 missionaries and some hundreds of other Christians.

In W. Pakistan the movement towards union of Churches makes better headway than in India or in Ceylon. The report about *E. Pakistan* includes a statement such as the following:— "The number of converts from Islam is small, but there is a significant trickle of enquirers, some of whom become committed Christians. There are fairly frequent enquiries from the Hindu community, but these often seem to be prompted in the first instance by political rather than religious motives. The main areas of effective advance are among the aboriginal communities."

In *Iran* the terrible earthquake killing some 15,000 people gave occasion to W.C.C. and Iran Christian Council to help rebuild the Muslim village of Esmatabad, "an act which has evoked warm expressions of gratitude."

Iraq reports about official recognition of the Y.M.C.A., and full-time Secretary of the Y.W.C.A. and the formation of a single Synod for the six organised Protestant Churches.

Syria, *Jordan* and *Lebanon* are facing still the problem of refugees. Observation of the Easter on the same day in 1963 by the Latin, Uniate, Orthodox, Anglican and Protestant Churches is regarded as an event of symbolic importance. Seven new member Churches have been admitted into the W.C.C.

The last Asian country that is included in the survey is *Israel.* Bitter oppositions to Mission work, especially to Christian Schools in which some 1300 Jewish children are enrolled, the declaration by the Supreme Court of Israel that a Jew (Brother Daniel) who is converted to Christianity cannot claim to be regarded as a Jew by nationality, are some of the land marks on the dark side in the report. But the publication of the Bible in Hebrew, the Bible Society's stand at the International Book Fair in Jerusalem, with its slogan "The one book for all Men", drawing many visitors, and the visit of Rev. Tom Nabela to help the large number of African students now in Israel are some of the bright spots in the picture.

P. J. Thomas

News, Notes and Requests for Praise and Prayer

1. In response to Miss V. Paranjothi's call some five friends—Rev. R. Gnanadikam, (Vaniambadi), Mr. J. Amoda (Mangalore), Mr. K. T. George (N. Kanara), Mr. Balasingh (Kerala) and Mr. J. P. Ashwal (Bombay)—have written giving some suggestions for

developing the N.M.S. and making it better integrated with the Church. Although there is nothing new in the recommendations, we are thankful for the interest shown. Those who need Pledge Cards and directions for deputation work may please write to this office.

2. Mr. K. T. George, the Evangelist in Kumta (N. Kanara) an affiliated field, writes about the new opening for work among students in Manipal, S. Kanara. Let us remember that valuable piece of work in our prayers.

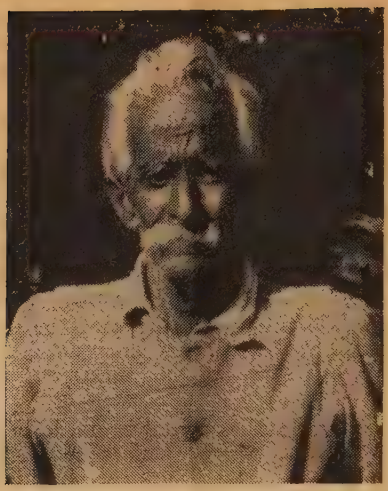
3. We have received information about the passing away of Jamadar Alfred Devadanam of Trimulgheri and the funeral and the memorial service. We thank God for the fine example of his "Christian life and activities as lay leader, Sunday School worker, Founder Member and Secretary of the Toc H. Branch and of the local Bible Society."

4. At least two hundred thousand refugees have left E. Pakistan and entered India. Let us pray that this vexed problem will be tackled in the best way possible. Let us especially pray that the Christians who have had to leave their hearth and home behind may have the grace fully to trust in the power of God which transforms untoward things to redound to His glory and for the spread of His Kingdom.

5. Our workers in Bhageswar and in Chaukutiya report about their visits, distribution of leaflets and sale of Gospels. Let us continue to remember them.

6. By the time this number of the N.M.I. reaches your hands, the Standing Committee will have made the long-awaited decisions in regard to substituting some of the workers in Jawadhi and Puri, and for the organising work in S. India. Still let us be continuing in prayer that every step may be pursued in God's own way. Let the new field of Rajasthan be a subject of relentless prayer till we are able to recruit and depute a group of workers.

7. A special sub-committee consisting of Rev. Joseph John (Convener) Rev. S. Ponnurangam, Rev. S. Gnanasundaramani, Rev. P. J. Thomas, Mr. S. Deva Prasad, Dr. George Zachariah and Mr. M. G. Reuben with power to co-opt more members has been constituted by the Standing Committee which met on January 21 (1964) to be in charge of the Diamond Jubilee of the Society to be celebrated at Vellore, S. India during the first quarter of 1965. The All India Council also has to be held along with the Diamond Jubilee. Special prayer is requested for the Committee and its responsibilities in regard to the two important functions envisaged.



Late Rev. S. Gnananabaranam, N.M.S. Pendra Road, M.P.

Rev. S. Gnanabaranam was one of the pioneer missionaries of the N.M.S., He passed away at Pendra, Bilaspur Dt (M.P) at the residence of his only son, Davasahayam Gyanabaranam on the 6th March 1964, a fortnight before completing 80 years. He was the 4th son of the Rev. N. Samuel, the famous Pastor, Preacher, Poet, Author and Theological Professor of Tranquebar Lutheran Church. The two elder brothers of Mr. Gnanabaranam are also retired Pastors of the Lutheran Church aged 86 and 82 years respectively, living at Madras and Madurai.

Gnanabaranam was a student of the Madras Christian College when Dr. Skinner was the Principal of the College and Mr. Muliyil, the Manager of the Fenn Hostel. Dr. L. P. Larsen used to condcut Sunday Bible Classes in the Fenn Hostel and had sown in Gnanabaranam's heart the desire for serving the Master.

Just when Gnanabaranam finished the College course, one Mr. Israel started a Christian Orphanage at Tiruvottiur, Madras, working it on faith lines, similar to George Muller of Bristol, and wanted a Headmaster for the Orphanage School to co-operate with him on faith lines and share with him the scanty amenities of the Orphanage, depending entirely on God for every need. Gnanabaranam gladly took up the work.

When he had been there for a year, a greater call came from Messrs. K. T. Paul and Azaria who wanted his services for the evangelisation of the unoccupied fields of India. To begin with, Gnanabaranam became one of the Travelling Secretaries under Mr. K. T. Paul and visited several places in Tranvancore and Malabar and

gained sympathy and support for the great work of the N.M.S. Later on, he became the first missionary for the Lutheran N.M.S. Field in Rewa State and learnt Hindi and Urdu. He underwent Theological Course at Tranquebar. He was ordained by the Rt. Rev. Bisop Heuman in the year 1920. He was sent as N.M.S. Missionary at Jharsuguda Rewa State in 1925. In 1929 he was shifted to Murwahi which became the 1st N.M.S. Field in mid-India where he did his great pioneering work. When he was working there, he was requisitioned to go to Ceylon aed Tinnevelly District for two months to act as the Interpreter for Sadhu Sunder Singh, which was much appreciated. Gnanabaranam married a cousin of Mr. Cyril Modak who was very helpful in his missionary work. They had three children, (one boy and two girls). The wife and the daughters died years ago, and Gnanabaranam was pensioned in 1942. Till the very end he was doing what he could for winning souls for the Master.

S. GNANAMANICKAM
Retired Pastor, T.E.L.C.
Madurai-9.

Mr. James S. Aiman

We regret to announce that a staunch supporter of the N.M.S., Mr. J. S. Aiman, entered the gates of Eternity on March 25. In the Y.M.C.A. and Toc H. Circles he was popularly known as JIMMY to all his friends in high and low ranks.

Jimmy was amongst the first few young men picked out by the late K. T. Paul for serving in the Y.M.C.A. field. After a training in Bangalore he was sent to the U.S.A. to work for many years and later became the Warden of the Indian Students' Hostel in London. In that capacity he made many friends among some of our great Indian leaders. He came to India when he was appointed General Secretary of the National Council of the Y.M.C.A s.

On his retirement in 1948 he revived the defunct Y.M.C.A. of Poona in an honorary capacity and kept it humming with various social, religious, welfare and cultural activities until in 1961 a paid secretary was provided by the National Council. During his Poona term he did some remarkable work in the district with American aid.

When Dr. Mrs. Ranita Aiman, Dean of the Poona Medical College and the Sassoon Hospitals, retired from Government service and joined the staff of the Christian Medical College at Vellore, Jimmy continued his welfare activities in that area, always insisting that he would prefer to die in harness. And he did, quite suddenly; and joined the ranks of our departed saints. Our sincere sympathies go to Dr. Ranita Aiman who is also a Life Member and staunch supporter of the N.M.S.

Contributed by the C. D. Airan.

A Hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

7. Abdul Messih

Let our seventh Witness be a Muslim Convert. In the early annals of missionary work, especially in N. India, the number of converts from Islam was not at all negligible. It is reckoned that out of 956 baptisms in Amritsar during the first forty years, 152 were from among Muslims. In the Diocese of Punjab, out of 17 Indian Ministers of the C.M.S.. 9 were Muhamadan Converts. We get a list of 115 converts in the Punjab and other parts in N. India.

Abdul Messih's first name was Sheik Shalih. He was born in 1765 near Delhi. His father was a teacher. The son spent time as teacher, Muslim propagandist, keeper of jewels for the King of Oudh, warrior under the Mahrattas and as seller of green paint at Lucknow. Finally he happened to be in Kanpur with his father staying near Henry Martin's residence. The missionary Henry Martyn used to preach to Hindus and Muslims in a lawn near the house. Sheik Shalih heard the message on Ten Commandments. The exposition in the light of the Sermon on the Mount sounded different from that of the Mullas. He wanted to know more. Henry Martyn gave him the job of binding the Urdu New Testament. Reading and believing made progress along with book-binding. Henry Martyn left for Calcutta for health reasons. Sheik Shalih followed him to Calcutta and asked for babtism. As Henry Martyn left for Persia never to return, the baptism was officiated by David Brown.

Troubles started for Abdul Messih. He had to appear before the Magistrate. Finally he left for Chinsurah under the Dutch. A C.M.S. Missionary appointed him as a Catechist. Daniel Corrie at Agra got Abdul's services as a Reader. They went on a river trip from Calcutta to Agra. His testimony changed some Muslims on the way. At Agra, he preached with great zeal. 41 adults and 14 children were baptised in 1813 as the result of his work. He was ordained and placed in charge of a congregation near Agra. As he had some knowledge of Hakkim system of medicine, he worked as a medical missionary showing the way to the great Physician of souls.

He returned to Lucknow and visited his aged mother. His brother and a nephew had embraced the Christian faith by that time. There was opposition still at Lucknow as being outside British territory. But Abdul Messih decided not to escape as he once did but to stay among relatives and be a witness to Christ. Ill-health haunted him for long till the end came in 1827. His last request was to hear St. John Ch. 4 read to him, at the end of which he exclaimed "Thanks be to God" and breathed his last.

ISSU Summer School, Coonoor

Curriculum Writers Workshop

It is greatly regretted that the usual Sunday School training courses will not be held this summer. A Curriculum Writers' Workshop will be held instead (mid-April to mid-May), this, in the interests of the project for Curricula in Christian education and Moral Instruction in day schools.

V. M. KOSHY
Administrative Secretary
ISSU, Coonoor.

N.M.S. Tiruchirapalli Auxiliary 1963—64.

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2.	Dr. (Mrs.) Stephen	22	00
3.	Dr. Gnanaraj	12	00
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5.	E. S. Swaminathan	5	00
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15.	Dr. E. P. Mathuram	20	00
16.	The Rev. Canon Koilpillai	11	00
17.	Rev. Henry Moses	11	00
18.	Mrs. E. Gnanadurai	6	00
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20.	Capt. J. R. Davis	1	00
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26.	J. D. Ebenezer	1	00
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,, C. T. Abraham	Bangalore	...	30	00
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(Continued on cover page 2)

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The National Missionary Intelligencer

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N. M. S. FIELDS

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OF RELIGION

To bring about closer links between the Church and the N.M.S. the following suggestions were made:

1. That there should be adequate representation of the Churches on the All-India Executive Council of the N.M.S.
2. That N.M.S. workers should do deputation work in the Churches on a more extended scale than at present.
3. That there should be more Gospel teams in different parts of the country, and that Churches plan to have these teams address their congregations.
4. That the N.M.S. print Pledge Cards for members to pledge to pray for the N.M.S, and that Churches distribute these to their members.
5. That during the N.M.S. Week of Prayer, besides other church activities, joint meetings of members of different Churches be also held. Folders giving vital information about the N.M.S. may be distributed at such meetings.
6. That of members serving on Church Committees or Parish Councils, one should represent N.M.S. interests.

(Executive Committees of local branches of the N.M.S. have local clergy holding offices).

7. Wherever possible, Churches should send delegations to visit the nearest N.M.S. field, and report such visits to the entire congregation.
8. That Churches and other Christian institutions send what funds they can to the N.M.S.

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The National Missionary Intelligencer

Vol. LVIII] JUNE 1964 [No. III

"Lo, I am with you alway, even unto the end of the world".

Prayer

Almighty God whose compassions fail not and whose loving kindness reacheth unto the world's end, we give Thee humble thanks for opening far off lands to the light of Thy truth; for making paths in the deep waters and high-ways in the desert; and for planting Thy Church in all the earth. Grant we beseech Thee unto Thy servants that with lively faith they may labour abundantly to make known to all men Thy blessed gift of eternal life; through Jesus Christ our Lord—Amen. (Adopted from Prayers, New and Old).

Meditation

Let us reflect:

On the world's demand that it shall see Jesus in the life of His Church

and in the lives of individual Christians.

From every part of the world comes abundant testimony that the more Christians have conformed to the Spirit of Christ the more have people been drawn to Christianity and Christ.

It is in the life of ordinary Christians more than in the Gospel records or in the official teaching of the Church that non-Christians will judge Christianity and our Lord Himself.

(George Appleton:
In His Name).

General Secretary's Letter

Spot light on World Evangelism II

Another fifty two large pages remain in the review. Therefore it is proposed to leave out the continents of Europe, N. America and Australia and pick up a few very noteworthy things regarding Africa and South America and conclude this series. It is now widely acknowledged that both East and West, both older and younger Churches are Mission Fields. But we are not yet fit or ready to take up the challenge of the West and the older Churches. We should, of course, be bearing in mind and remember in prayer the problems

facing the Christian West as well as the non-Christian East. The world is our Parish and our Mission field.

In the vast African continent a large array of facts is brought into view regarding country after country such as Republic of South Africa, Basuto land, Swaziland, Bechuana land, Mossambique, Angola, Madagascar, Southern Rodhesia, Northern Rodhesia and Barotse land. But it is only about *Nyasa land* (or Malawi) that we may seek out an interesting fact, as it touches on actual evangelism rather than Church Union etc., as in the other countries. There in Malawi has been promoted what is called Gospel Broadcasting Corporation with two functions in view: (1) To compile and supply programmes in Nyanja (language) for the Radio Voice of the Gospel in Addis Ababa (Ethiopia) and (2) To act as Negotiator with Government over the time for religious broadcasts on the new "Radio Malavi".

About *Tanganyika* it is reported that Christians number 2 – 3 million out of a total population of 9.2 million. The number of Muslims is larger, but the majority are pagans. There is marked increase in Muslim Missionary activity and Muslim influence in public life. But Christian Missions are giving special training for workers among Muslims. Radio Voice of the Gospel coming from Addis Ababa is much appreciated. There was a city wide Evangelistic Campaign in Daressalaam in August 1963. Tanganyika has given asylum to a large number of refugees from S. Africa and from Sudan.

In *Kenya* there is considerable progress in Church unity between Anglicans, Lutherans, Methodists, Moravians and Presbyterians. It is a unity much deeper than many expected. In *Uganda* also the same kind of progress is visible. In *Rwanda-Burundi* the Christians had to face conflicting loyalties and to undergo much suffering. It is said that there the danger is that the Churches enjoy too much honour. There are reports of great additions to the number of Churches and baptisms. Among Christians there are good parlimentarians and men and women who play a good part in national life.

In the *Congo (Leopold Ville)* many missionaries have been allowed to return. In the Church there is inter-tribal rivalries and an increase in break-away groups, some of them sinking to a sub-Christian level. In the other part of *Congo (Brazza ville)* great concern is evinced in the cause of evangelization of the Tribal people who have not been touched with the Gospel till now.

In the *Republic of Cameroun* there are six hundred thousand Protestants, and eight hundred thousand Roman Catholics. The President of the Republic is a Muslim; and Muslim influence is very strong. There is very little evangelistic out reach on the part of the Evangelical Presbyterian and Reformed Churches. But there is one exception. A great Missionary Campaign is set on foot among a people called Bamileke. In the midst of terrorism and civil war and the destruction of many Churches and schools and heavy loss of life, the Evan-

gelical Church sent teams of Pastors and Missionaries. Four thousand people are enrolled as catechumens.

The *Republic of Chad* has the distinction of being the only French-speaking African State with a Protestant President. There are 75,000 Protestants and 50,000 Roman Catholics out of a population of two and a half millions.

The *Central African Republic* has the highest Protestant population in French speaking Africa. They number 200,000 out of a total of 12,00000. *Niger* is still overwhelmingly Muslim. In *Dahomey* fruitful evangelistic work is going on in regions where Gospel was unknown so far. In the *Cotonou circuit* there has been an important revival leading to many conversions. There was even public burning of fetiches and amulets by the new Converts. Mighty campaigns are reported also from *Togo's* untouched areas. In *Upper Volta* there are fifty thousand Protestants and three times as much Roman Catholics in a total population of 36 lakhs. *Mali* has a population of 45 lakhs but the Protestant Christians number only 5000. In the growing *city of Abidjun* in *Code-d-Ivoira* an experiment in Industrial evangelism has been started on an inter-confessional and international basis. The sea-men receive particular attention in the Campaign.

In the *Republic of Guinea and Senegal* the "Open Door" Parish Mission, the New Tribes Mission, the World Wide Evangelisation Crusaders and the Assemblies of God are profitably keeping themselves busy.

Morocco has a Constitution which "makes all that a Missionary Society would normally do illegal." Yet Missions are continuing. Reports of inspiring meetings, maturing national leadership, encouraging response to Bible Correspondence courses, Press releases, Radio Programmes and of Bible Translation into the local Arabic are coming from that country.

Algeria proved to be the field of a great programme in Relief and Rehabilitation under a Christian Committee. We read of a gigantic programme of planting 21 crores of trees "to provide food and employment and to restore the soil of this much afflicted country."

Although the Government of *Tunisia* has suspended the work of the N. African Mission, many conversions are being effected by Bible Correspondence Courses.

In Ethiopia the ancient Church is assuming new life and strength and is having contact with distant parts of Christendom. Great strides are being made in converting the outsider. Nine and a half lakhs of pagans were baptised during the last five years. The Radio Voice which was started in February 1963 is doing world wide service.

Christianity in *Egypt* is facing very hard problems. The new Government policy has hit the wealthy Christians badly. But the Church is not sleeping. We hear about Coptic women being sent to Germany to be trained in Church work.

In Sudan conditions are still worse. Due to the pressures against the Church all the Protestant and Roman Catholic Missions had to quit. Christian children cannot have education unless admitted under Muslim names. Not even the repair of Churches or visit of Pastors are permitted. But even there the Word of God is not bound. Young men who went from the South are returning as Evangelists. When Foreign hands are reduced, native Christians are becoming all the more active.

The news from *Ghana* that Bishop Roseveare who was expelled in August 1962 by the Minister of the Interior is now allowed by the President to return, is a cheering one. The Anglican Arch Bishop of West Africa is also restored in a similar manner.

From *Liberia* the news is that of great constructions such as that of a Mission Hospital as a united undertaking of Lutheran, Methodist and Episcopal Churches costing sixteen and a half lakhs of dollars and that of a Cathedral costing six and a half lakhs.

Despite the political tension in *Nigeria* and the vigorous activities of the Pakistani Muslim Missionaries there, the Christian Missions and Churches are working with "the Report on Christian responsibility in an independent Nigeria", and with the advisers on the question "Islam in Africa", and are preparing for a fruitful encounter with Islam. New efforts in Urban evangelism are made by the Anglican Church in *Lagos* and *Port Harcourt*.

South America is in the throes of revolutionary tension. Army is said to be the key factor in politics in that continent. In spite of all these, rapid growth in non-Roman Churches is a common phenomenon The most noteworthy is *Brazil* which is supposed to be the fourth largest country in the world. When the general population growth is at the rate of 3.6 per cent, the Protestant Church grows at a higher rate. There are in Brazil five million Protestants in a total population of seventy five million. The Bible Society issued 32 million Bibles and portions in Brazil. This is besides what was circulated and sold by the Baptist Bible Press. *Bolivia* is another country where evangelical faith is expanding vigorously. There are thirty three evangelical denominations there. In *Venezuela* also Bible is being circulated on a large scale. One million, three hundred and twenty thousand Bibles and portions have been sold out in 1962. The Word of God grows indeed.

P. J. THOMAS.

News, Notes and requests for prayer and praise

(1). *Diamond Jubilee*

The special Committee appointed to be in charge of the Diamond Jubilee of the Society has made certain suggestions and recommendations and the Standing Committee has accepted them in general. The main ideas are the following :—

(a) That there be published a Souvenir containing articles, pictures and advertisements as well as greetings.

(b). That there be an Exhibition of Christian Art, Music, Painting, Missionary work through the centuries, especially in India through pictures, charts, statistics etc.

(c). That an amount up to Rs. 10,000/- be collected, a small part of which may be spent for the Diamond Jubilee Celebration (in Vellore in the second half of January 1965) and the remaining to be kept as Reserve Fund for work in Tribal areas. Rev. Joseph John B.A., B.D., (Deenabhandupuram, Via Nagari, Chittoor Dt.) is the Convener of the Diamond Jubilee Committee. Contributions and help in all possible ways are earnestly solicited.

(2). *A Gift*: *A Radio Set* has been donated to the Society by Mr. C. Phillips of Allahabad. It is specially mentioned that an Asram group working in an out of the way place should have the benefit of it. We are deeply grateful to Mr. Phillips for this very thoughtful, sympathetic and generous gift ear-marked for our most deserving workers.

(3). *New workers*: The Standing Committee which met on 24th April 1964 has appointed three new workers in two of our fields: Rev. M. John Subba Rao for Puri Asram work, Mr. Paul Sanjeevi and Mr. D. Elias for Jawadhi Hills. Some other applicants are in our correspondence. Earnest prayer is requested for all these.

(4). A request from our *Bhageswar* Missionary: Our worker in Bhageswar Mr. Bachi Singh asks for a Projector for work in the villages. May we trust that some generous-hearted friend who has a machine in possession will feel like giving it away or provide for a new one for Bhageswar. Our worker reports about regular visits and distribution of Tracts and way-side pulpit in that field on the Himalayan route.

(5). Our worker at *Pachperwa* writes :—

"By God's grace I avail myself of opportunities for preaching and personal work in the neighbouring villages, Railway Stations, Government Agricultural Farm, periodical Fairs (Melas) and in Railway trains..... There is a Brahmin gentleman serving in the Government who, with his two sons is willing to receive baptism. But his wife is standing in the way. They need your prayers. The man has offered to come with me to the villages for preaching and singing for the glory of the Master." (Victor Singh).

It may be mentioned that a good friend has promised to supply at second hand, copies of the Indian Witness for the Reading Room at Pachperwa.

(6). The Commission appointed to report about a field in *Rajasthan* to be opened by the N.M.S., has suggested that we take up work in Bhilwara in Rajasthan. This is what the letter says :—

"Having surveyed a few places and consulted the Heads of Churches and important leaders, it is now agreed on all hands that we open our N.M.S. Field in Bhilwara. It is a growing town and some zealous Christians are living here. No evangelistic work is done. Bhilwara will be the best centre from where our Evangelists can work also in the surrounding places and villages. They will get the support and help of Christians and Churches in this area." (A. V. Singh).

The Christian Home

(By M. D. Thomas, Puri)

The Christian home, founded and run on Christ's precepts and practice is a veritable Missionary Society. It can become the light of the world. It can shed its radiance far and wide, turning darkness into light. The sweet scent of that home pervades all surroundings, far and near, with its delightful odour. It cannot be hid, because the Light of the World dwells inside.

In the present independence of our country strongly entrenched attempts are made to oust Christ and His Church, bag and baggage. They are considered aliens and foreigners. All the philanthropic and social activities of the Church from time immemorial are taken up and run by non-Christian missions-schools, colleges, hospitals, infirmaries and Homes. The latest is propagation by the press, publications and preaching. Christian bands going out street–preaching are severely left to themselves.

The mightiest weapen left to us is life; not hands to speak for us but hearts, illumined by Christ and radiating His life of Love. Christ is Love; Love is Christ. Christ should dwell in our homes. Not in pictures but in reality and daily life, Christ must be the Head of the house, the unseen Host at every meal and the silent Hearer of every sound and speech of the family.

The essential need and practice then will be family worship, at the beginning and close of each day, or at least once; but regularly and unfailingly. Parents and children, from the eldest to the youngest, must have full share in it, and it should be conducted with all reverence and delight. Singing, Bible reading and prayer should be the order, each member taking the reading and prayer by turns. But more and equally important is the teaching and explanation to the children how to practice Love, Truth and Holiness in life in the home, in the school, in the games and everywhere. Development of Christly character should engage the attention and attempt of the parents as much as the physical, intellectual and social progress of the younger generation. Family worship is the best means of creating and maintaining permanent solidarity in the family for generations. Alas! How many Christian homes live without any idea of family worship! In the Hearth and Altar of the Home the

holy fire of prayer must be ever burning ablaze. The Banner of Christ will be flying high over the top of such Christian Home, The badge of Christ will shine on the face of every member, senior and junior. The Light will shine and draw others towards it. Each home will then be a Missionary Society.

The N.M.S. must triumph

(By M. J. Joseph, B.Sc.,
Student, U.T. College, Bangalore)

The N.M.S. has made some progress in the field of evangelism in recent years. Let us pray that God may add more blessings on the efforts of the N.M.S. As a well-wisher, may I point out some improvement for its greater growth.

The main organ of the N.M.S. is the N.M.I. This gives us a brief report of the Society every month along with inspiring articles. But the Magazine can still be enriched by additional features. The total number of pages can be increased further. There should be articles from learned writers regarding the mission of the Church in the context of the cultural and social revolutions in India. The inter-denominational outlook of the Magazine is note-worthy. It will be good to add Bible Reading Notes in every issue. A separate sheet with topics for intercession may be convenient to keep in the Bible and use for prayer. The subscription of the Magazine can be raised to Rs. 2/- or Rs. 2/50.

The success of the N.M.S. does not depend upon its finance, but upon prayer. Prayer is the key which opens the door of heaven. So N.M.S. Prayer Cells must be organised in each church and in each Industrial unit.

The Churches in India must understand that Evangelism is their common task. This can be effectively fulfilled through the N.M.S. We live in an age of reunion. So the N.M.S. can be an instrument by which the Churches of India can be brought together. The Churches in India must understand that the work of the N.M.S. is their own work. There are some Churches like the Marthoma Church which set apart one Sunday's collection for the work of the N.M.S. This is good example for all the other Churches to follow.

The N.M.S. must also undertake some humanitarian service in the Mission fields. It should request Theological Colleges and Seminaries and Bible Institutes to supply qualified workers. Its approach to non-Christian faiths should not be too dogmatic, but in a spirit of tolerance and sympathy.

Let us pray that the N.M.S. may become a guide and a light to many non-Christian brethren in our land.

A Hundred Indian Witnesses to Jesus Christ.

(By Christu Bhakta)

9. Rev. N. Devadasen

This witness's former name was Neelakanta Subbaiah and his birth was in December 1814 in Tirukoilur in the Tirunelveli Dt. Madras State. The family was very staunch Hindus. The boy's Upanayanam took place in the seventh year. He was not to study in a Mission School for fear of Christian influence, and so English language also was forbidden for him. He was so strict about caste-rules that a non-Brahman peon was dismissed for the fault of seeing him while he took food! Neelakantan acquainted himself with the practice of repeating the name of Sri Rama 12,500 times and the name Siva 5,250 times. He used to say while before an idol "I worship Thee and not this image".

The change in his life was equally drastic. The first blow was received when he visited by chance a Mission School where a map of the world on the wall attracted his attention. That led on to a desire to know something about the Christian faith. A copy of the Book of Genesis and a New Testament were given to him by a Hindu cousin. Curiosity aroused by reading these and the desire to become a teacher took him to Palamcottah and to the Missionary Rev. Muller. Neelakantan passed the tests and was appointed a teacher. Study of God's Word also went on.

The first few years were years of struggle and wavering. Once he said to Muller "I wish to be a Christian, but it must be kept secret." But this would not bring him peace. Finally he decided to take a definite and open stand. The news was first given out before his own pupils. They wept aloud at the news. The next step was to break the sacred thread and kneel in the class and pray to the God and Father of Jesus Christ. Afterwards he walked the whole distance to Nagercoil where some of his female relatives entreated him with tears to return to Hinduism.

But Neelakantan had made the final decision and he was determined to go all the way in following Christ whatever be the consequences. He accepted baptism at the hands of Missionary Charles Mault. Soon after that he changed into the costumes of a Sanyasi, and for seventy days subsisted on a very simple diet. He wore a leather strap of two inches width with the words "Believe in Jesus" in the front and "Speak the truth" in the back of the strap in Tamil. Thus he became an "epistle to be read by all." He was a zealous preacher and was several times assaulted by enemies. He was an itinerant Evangelist and toured in Travancore, Tinnevelly, Madura, Trichy, Coimbatore etc., for five years, till in 1866 he was ordained as Pastor of a big Church in Nagercoil, with over a thonsand people. His was the first ordination of an Indian in the Travancore Mission. He acquired a Coffee estate, the proceeds of which went for the

support of widows in the parish. But he did not care to possess even a single acre for himself. When his health failed, people came forward to bear all expenses for his stay in the cool climate of Bangalore. But he used the trip and the stay lasting some 110 days all together for preaching and for distribution of tracts and booklest. It is said that hedistributed 8857pamphlets during that period.

He was sixty when the end came. On 3rd January 1874 the preached to some Hindus and returned home a sick man. He told his wife "My hands are shaking. It seems the Lord will take me soon." Still he went out for visiting in the evening. When night came he had to keep to bed with high fever. His wife was holding his hand. He said to her "Hold thou fast the Lord's hands. The Crown of life can be obtained if we remain faithful and true to the end." He was called away to the Lord on 10th January 1874.

An Invitation

This invitation which was sent through this magazine is not an invitation for marriage or for the Garden Party or for the performance. Perhaps we will be very glad to receive such invitations. This invitation is not from me or from any other person of this world. It is Jesus the Ever Lasting God who invites you to proclaim the Gospel. He commanded the disciples to go and preach the Gospel. They obeyed His words and spread the Gospel throughout the land. Today he invites us to the same thing. Are we respecting His invitation? We are answerable to God for this. Winning of souls is a very great responsible work for Christian. The work which a great leader of the Nation could not do. Shall we accept such a great Job! Yes, The National Missionary Society is enrolling members for such Jobs. In the city of Madras, the N.M.S. is doing Evangelistic work in three centres on every Sunday at 4 p.m. So many Hindus were prepared for Baptism. They are very interested to hear our music with singing. God has given us so many talents. How can we use our talents? Members who are really talented in Music, Singing, and Preaching are hereby invited to take part in these meetings. Kindly contact the following addresses for further information:—

General Secretary—N.M.S,
N.M.S. House
Royapettah, MADRAS-14

D. S. INBARAJ
Hon. Secretary.
Madras City Area Committee.

A letter from Calcutta

Mr. P. Moses paid an unscheduled visit to Calcutta and spent 10 days in the city from 20th to the 29th March as the guest of the West Bengal Branch of N.M.S. Although it was the Holy Week we were able to arrange a busy programme for Mr. Moses during

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the ten days. On the 21st the Executive Committee of the West Bengal N.M.S. had an informal meeting over tea at which Mr. Moses gave us a very challenging message after giving a brief account of his personal testimony. During his stay he had spoken in ten different churches which included Tamil, Telugu, Malayalam and Bengali congregations. On Easter Sunday alone he spoke in four churches. When he spoke to Bengali congregations in English, his messages were translated into Bengali. He also had an informal meeting with some of the Ministers of the local churches at the meeting of the Evangelical Committee of the West Bengal Christian Council.

The Christians of Calcutta who had heard Mr. Moses were greatly inspired by the simple and effective way Mr. Moses had put to us the message of the gospel and the need for making the gospel message known to the millions of hungry souls who have yet not heard it.

We thank God for sending Brother Moses to Calcutta and for the wonderful way He has used him in this city, We look forward to similar visits in the future from such N.M.S. evangelists.

C. A. CORNELIUS.

How to Vitalise the N.M.S.

The suggestions made by those who corresponded, and those who conferred together at Bombay are given below. To make the N.M.S. vital and meaningful for every Christian, the following proposals were put forward:—

1. That *talks* about the N.M.S, and *prayer* for its work may be features of prayer meetings in Christian homes. This would help the participants to feel responsible for active interest in evangelism.
2. That *membership drives* be made from time to time by local branches.
3. That efforts be made to increase the number of *local branches* wherever there is scope for such expansion.
4. That in rural areas, *Rural Service Fellowship Camps* be held.
5. That at annual meetings of local branches, *plans* be considered for *expanding* the work of the N.M.S. for the following year.
6. That for the N.M.S. Week of Prayer, constructive programmes be drawn up and implemented by Christian Schools, Y.M. and Y.W.C.As, and all other Christian institutions.
7. That the work of the N.M.S. be vitalised with the use of sacred drama, indigenous music, films and other audiovisual aids. That experts be consulted for this purpose, and also a special fund be started to promote these features.

(Continued on cover page 2)

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N. M. S. FIELDS

methods employed by the preachers are presuasive often times. This persuasiveness is described as destructive of other faiths.

While dealing with the subject of "Apologetics in India today" it is not clear why the author refers to imperialistic exploitation and racial feelings. They are not religion but politics. Mere pointing out such things will not help to arrive at the correct solution to the problem on hand.

Therefore let the true seeker after God study the life of Jesus Christ in the four Gospels, and also make a comparison with other teachers of mankind. Let them meditate on such statements as "I am the way, the truth and the Life."

Basically speaking, faith is a greater factor and the one foundation for religion. Christian preachers should stabilise their faith and thus be able to carry on their task with triumphant power. Patience and forbearance are all the more essential today. With reverence and humility let us listen to what Jesus has said about His "Good News": "Heaven and Earth may pass away. But my words shall not pass away."

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I.B.R.A., JANUARY—DECEMBER 1964

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The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world".

Prayer

For workers in lonely places.

O Father Almighty and God of all comfort; look with compassion, we beseech Thee upon the faithful brethren who in lonely places of the world are striving to uphold the banner of the Cross. If the comfort of human sympathy seems far from them, be Thou their close companion and pour into their hearts the spirit of hope; that they may steadfastly persevere and be of good courage because of Thy word, knowing that their labour is not in vain; through Jesus Christ our Lord. Amen.

Meditation

Practice of the presence of God.

Those whose spirits are stirred by the breath of the Holy Spirit go forward even in sleep.

.....

You need not cry very loud: He is nearer to us than we think.

I hope that when I have done what I can He will do with me what he pleases.

.....

There is need neither of art nor of science for going to God, but only a heart resolutely determined to apply itself to nothing but Him or for His sake, and to love Him only.

.....

A little lifting up of the heart suffices; a little remembrance of God, one act of inward worship, though upon a march and sword in hand are prayers which however short, are nevertheless very acceptable to God, and far from lessening a soldier's courage, they best serve to fortify it.

.....

One way to recall easily the mind in time of prayer and to preserve it more in rest, is not to let it wander too far at other times, you should keep it strictly in the presence of God, and being accustomed to think of Him often from time to time, you will find it

easy to keep your mind calm in the time of prayer, or at least to recall it from its wanderings.

.....

I wish you could convince yourself that God is often nearer to us, and more effectually present with us, in sickness than in health.

(BROTHER LAWRENCE).

General Secretary's letter

Correctives are a vital necessity.

Some amount of space and time has been by now spent on the subject of better integration of the N.M.S., with the official Church in India. One feels that it is time to evaluate the findings derived from the thinking and discussion and study already done. One inescapable conclusion is that our best friends are not too much worried about this question. They know they are genuine and faithful members of the Church and are legitimately bound to support and help forward this India-wide Interdenominational Indigenous Missionary Society depending on Indian personnel, Indian giving and trying to evolve Indigenous methods in the evangelisation of this country and adjacent lands, never standing in the way of any Church or Mission but only helping and receiving help, always willing to submit fields and congregations to any established Church which will undertake the responsibility, and gladly pass on to unoccupied places. The friends of the N.M.S., know also that it was founded by really earnest Church men nearly sixty years ago, and that it has been claiming and receiving help and support from Church men throughout all the six decades of its history. They are also aware of the fact that the Constitution makes provision for representation of all established Churches in its supreme Governing Body—the All India Council of the N.M.S.

But there may be "Missionary Ecclesiologists" who opine that unless a Mission is organically related to the Church, it should not be given religious sanction*. Perhaps the catch is on the exact meaning of the expression "organic relation". As regards a Missionary Society which has at present a Lutheran Bishop as President, a C.S.I. Bishop as one of the Vice Presidents, a Marthoma Bishop on the Executive Committee and a Marthoma Presbyter as the General Secretary and several Bishops, Presbyters and leading lay men among its ardent supporters besides the thousands of friends and helpers, whether it is "organically related to the Church or not may better be left to the Missionary Ecclesiologists to decide. If the arrangement is that the N.M.S. is to be formally and officially accepted by the

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* N.C.C. Review of April 1964, P. 219, "A Missionary Ecclesiology."

various Indian Churches in the same way as the Denominational Mission Board or Evangelistic Society is related to a particular denomination, then it has to be admitted that the N.M.S. is not such a Society and it has to be added that the N.M.S. is not likely to become such a one till all the Indian Churches are merged into one. When such a thing happens, the N.M.S. may either vanish from the stage or remain as the only one on the stage, as belonging to the one Indian Church. For the present, N.M.S. remains the Missionary Society about which any member of any church can say "it is mine". It is gratifying to note that there are many in the Indian Church who feel and say so with zest and zeal.

"The Church is the Mission" is the emphasis heard from all sides today. Some would even say that not only the Church *has* the good news, but the Church *is* the good news. But many who emphasise the Mission of the Church do not give the same emphasis to the question of inviting the outsider definitly into the Church. Some see a disastrous dichotomy about the division into Church and Mission. As a passing phenomenon in the early set up of younger Churches, there may have been a dichotomy. But every true missionary must have been dinning into the ears of the converts that they are saved to serve, lighted to lighten, that the Gospel makes its custodians debtors to the outsiders. The so-called Dichotomy was never a problem in the life of the true Church. Missionary Societies took their origin not on the dichotomy, but on the conviction of the Churches' responsibility. One of the most noteworthy Missionary Societies ever founded was the "Church" Missionary Society (C.M.S.). The other Societies also were rooted in the idea that the Church is in duty bound to publish the good news, and to be engaged in creative activity. The dichotomy was not the result of the founders of the Missionary Societies, but the lack of conviction in the rank and file in the Church. Even today the situation is not much better. While the Missionary Ecclesiologists are crying themselves hoarse that the Church itself is the Mission, and when the World Council of Churches and International Missionary Council are brought together into one, on the idea that Church is the Mission, Missionary meetings are most sparsely attended. Interest in Missions has gone further down than when the idea of seperate Missionary Societies was the order of the day. In those days the Church and the Mission served as correctives to each other. Why not let them do it now also?

Yet another region where correctives are found necessary is that of the Message of the Gospel, motivation of the Christian witness and the objective of the witness. In the latest issue of the International Review of Missions (April 1964) there occurs a controversy on these issues. One writer asks such questions as these:—"Is the correlative of the Gospel the Church or the

world"? Is Christ the Saviour of the world or Saviour only of the Church? Is our witness made for the sake of the Church or for the sake of the world"? and "Is our witness made to individuals or to the world?', The other writer gives the following answers:—"The Gospel is not a correlative of either the Church or the world; but rather related through the Church to the world". "World-centred thinking is not the true corrective to a Church-centredness which threatens .... Christendom .... but Christ-centred love and obedienee"; the witness of the Gospel should be directed to the individual in the midst of his family, the house-hold, the Community or the multitude, but ever to him as individual." One cannot think that the controversy will end there. But the only possible way out is to regard the new ecumenical thinking and the old evangelical emphasis as mutual and necessary correctives.

The N.M.S. is a happy mingling of most of these varied emphases and it has got the potentiality to serve as a healthy corrective in the conflict. It is left to the official Church to take hold of it and make use of it. In the meanwhile, let us as N.M.S. workers, officers, friends and supporters be thinking, praying and co-operating with all those who have a concern for the cause of the Lord.

A Hundred Indian Witnesses to Jesus Christ

(By Christo Bhakta)

9. Rev. Hormazdji Pestonji. 1820—1891

This time let us consider the life and witness of a Parsee convert. The Parsees came to India as early as the 8th century A.D. being forced to do so on account of the Muslim invasion of Persia. They are a small but powerful community making their influence felt in all spheres of the country's life. As all untoward happenings have been turned to good effect under the providence of God, the migration of the Parsees also is of great significance to India. It is hoped that by reading the story of the conversion and Christian service of this renowned Parsee convert to Christianity, our friends will be moved to pray more realistically for the salvation of this remarkable people.

Our hero's forefathers seem to have come to Bombay in the 17th century. He was born in Bombay on August 8, 1820. He seems to have spent his early life in Daman with his father who was there on business. At the age of 17 the boy was sent to Wilson College, Bombay. It was there that he got his first notion of the Christian faith. The first reactions were far from favourable. As almost all great converts, Hormazdji showed bitter dislike towards the new religion. It is said he did not like even to utter the name of Jesus Christ. He destroyed some Christian books. One day in the Scripture class the boy gave unusual provocation to the missionary

teacher who simply gave the following reply to the angry student:— "I have confidence in Him who said "All that the Father giveth me, I will in no wise cast out. But remember, if you are ever in any distress or danger, Christ says to you "Come unto me and I will give you rest."

It is said that the death of his mother made him start thinking of the unseen world. The experiments made with fire and water in the Science Laboratory of the Wilson College served to raise mistrust in the boy's mind about his ancestral religion. But the breaking point came when while swimming in the sea and being carried away by the tide, he found his heart going to Jesus for rescuing him from danger. He has said about the last mentioned occasion "Jesus saved me not only from the sea of waters, but also from the sea of sin."

Having made the discovery that Christ was his Saviour, Hormazdji made way to the missionary with a new spirit and made the acquaintance of another Parsee student who was also a seeker after truth. The latter (Dhanjibai Naoroji) was the first to embrace the new faith by baptism. But Hormazdji's soon followed. There was plenty of popular agitation and opposition. It was even necessary to seek the help of Government to keep the peace in the city.

Pestonji was ordained in 1849. It was the first ordination of an Indian in that area. People belonging to the Anglican, Presbyterian, Congregational, Syrian and Roman Churches had gathered on the occasion. Several converts from among the Zorastrians, Jews, Hindus and Muslims showed their jubilation at the event. English, Scottish, German, American, Abbysinian and Armenian nationalities were represented in the gathering.

The ordination charge received from John Wilson on that day was faithfully put into practice during Pestonji's ministerial career. He joined the Irish Presbyterian Mission in 1857 and went to England in 1862–1863. There in London he spent some time as Professor of Marathi and Gujarathi in King's College. Returning to India, he took up work in the Baptist Mission in Poona and retired in 1890. Even after retirement he was never idle but spent some time in revising and translating work.

Hormozdji passed away in 1891. A large gathering in tears and silence was present at the funeral.

News, Notes and Requests for Prayer and Praise

(1) Our beloved Prime Minister Jewaharlal Nehru passes away. Let us be thankful to God for what he meant for India and the world, especially for the Church. We recall the occasions on which his interference and interpretation saved the situations which would have brought in difficulties for Christian work, especially conversion. Many are the anecdotes about Nehruji's personal intervention which

helped people in distress. We hope the new P rime Minister will follow the good example of Nehruji.

(2) The Diamond Jubilee of the N.M.S. is occupying the minds of N.M.S. friends all over the country. Greetings and messages and promises of help are slowly coming in. Photographs, relics of Mission work for the Exhibition, articles of intesest and snaps for the Souvenir are earnestly solicited. Advertisements also are called for.

(3) Opening of a field in Rajasthan is at last going to be a reality. Mr. V. J. Thomas who has had his Bible Seminary course in Australia and Mrs. Thomas who studied in Yeotmal, and who are now working in a school in Mussoorie have definitely offered themselves for work in Rajasthan under the N.M.S. According to the recommendation of our Commission to Rajasthan. Bhilware is the place that may be selected. We are awaiting a communication from the Church auththorities in that area.

(4) Two letters from our workers in Chaukutiya and Bhageswar are appearing in this issue. The furniture, the Projector and the literature are again brought to the attention of our readers.

(5) Mr. A. V. Singh, Organising Secretary for N. India is touring Kumaon Hill this month. Mr. P. Moses may be in Bangalore and the General Secretary will be visiting Jawadhi and then some Churches in Tamil Nad.

(6) Our Butwal Missionary Mr. M. M. Mathai is on leave in Kerala. He will be returning to Butwal in July. Mr. K. S. Eapen, although no more our paid worker, is holding the fort in Mathai's place.

(7) The new Missionaries and Evangelists in Puri and in Jawadhi have gone and taken charge in their respective fields—Rev. Subbarao in Puri, Mr. Elias and Mr. Sanjeevi in Jawadhi.

Letter from Chaukutiya Ganai

I have pleasure to report that during the month I visited three places. I thank God for His helping hand. The people themselves invited me in their gatherings and asked me to speak. On my way, I was invited to say some words about Christ. So I spoke and the people listened to me patiently. They seem to be very anxious to know about Christ.

I was able to go to the Fair of Som Nath which is one of the biggest Fairs in the District. It is seven miles off from Chaukutiya

Ganai. Though I was all alone, God gave me strength enough to preach His Word and to distribute handbills. The Government officials were so happy to hear me that they offered me a number of presents. The main purpose of the report is that the non-Christian population recognises me and is very happy to hear about Christ. The school is running as usual with a greater number of students.

WILSON SINGH.

Letter from Bagheswar Centre, Almora

We thank God for His guidance in our work during the month. We continued our visits and have visited a few more new houses and talked about Jesus Christ and distributed tracts. We made a round of the town and surrounding areas daily with Gospel portions and tracts. Besides these, we are doing our preaching work by means of books, magazines, tracts, Gospel portions, way-side pulpit and personal talks. A few visitors came for consultation and discussion regarding Bible messages written on the board, specially a Hindu tourist. He was very much interested and wanted to know more about Christianity and asked us many questions. I gave him a Bible to read as long as he was here. He continued coming to the meetings with some new questions. I am glad to say that he left with a good impression regarding our Lord Jesus Christ.

I am glad to mention that Rev. C. S. Khiyalie, the District Superintendent of Kumaon has visited our station this month. It was a privilege to visit Dhuraphet area with him. The village is about seven miles away from the town. We distributed tracts and had personal talks with people on the way. The foot-path was almost dangerous. In some places the path was a steep ascent and the pine leaves had made it more slippery. Rev. Khiyalie used to walk by holding rocks and crawl. He refused to hold my hand for help and said "you won't be able to control my weight and I am sure you will roll down with me if I slip. I was praying for his safety all the time. He did not give up the struggle and said, "We are glad that we are going to preach the Gospel, the verse of 2 Timothy 4: 5 is in my mind where it is written "But watch thou in all things endure afflictions ; do the work of evangelist, make full proof of thy ministry." I was much inspired by his words. The villagers welcomed the District Superintendent. We sang a few bhajans, pahari songs and Rev. Khiyalie gave an inspiring message. We returned to Bhageswar late in the night.

We wish to be constantly remembered in your prayers.

B. SINGH.

A Letter from Jawadhi Hills

Mr. P. Moses, the Organizing Secretary and I are now on a visit to our Mission field in Jawadhi Hills. The main purpose is to have some time with the new workers who have been appointed by the Standing Committee. Mr. D. Elias who joined the work at the beginning of this month is having a co-worker in Mr. Rajaiyyen who is being supported by the Kanyakumari Diocese directly. Mr. Paul Sanjeevi who has been recruited from the Madras Bible School has also entered the field. Mr. Aruldas who is the only one remaining here from among the old batch of workers is giving the new evangelists the right hand of fellowship and all cooperation and guidance. Mr. Thondaiman who left the work here and has joined the Tirupattur Asram is also with us, interpreting the messages to the villagers by Mr. Moses.

Vilankuppam, one of our centres, now going to be the field of activity for Sanjeevi was visited yesterday and two good messages were given by Mr. Moses. The whole village was present and they responded to the message very well. Vilankuppam may soon yield a group of converts. Let us be praying hard for that village.

Kalyanamanthai, the village where we are having the congregation of twenty two converts, where the new chapel is under construction and from where this letter is being written also requires a great amount of intensive prayer. The chapel is taking a much longer time than we expected. Many are the difficulties and obstructions our friend, Brother Victor of Tirupattoor and our evangelist Aruldas and other friends are facing in this task of chapel construction. Plynth is ready, bricks are baked and heaped on the spot. Cement also is secured. It is timber that causes difficulty, a strange thing in this forest area. It only shows how the Enemy of God and man can create difficulties for the work of God in unexpected ways. Prayer with firm living faith is the one thing that can remove mountains. May God help us and give us more faith. (P. J. T.)

"Christian Apologetics in India Today"

(By T. S. Savangouder, Hubli)

The occasion for my writing this article is the reading of a paper on this same subject by Dr. Herbert Jaisingh of the C.I.S.R S., a paper which was first presented at a Consultation in Nagpur and then published in the United Church Review. Dr. Jaisingh, after pointing out the old, out-moded, ineffective Christian Apologetics and describing the characteristics of renascent Hinduism, suggests the requirements of the New Apologetics as follows :—

"The new Apologetics needs to take serious account of what has happened in Hindu thought and practice at present. It must realise the remarkable power of renascent Hinduism to inspire men with a faith that helps them live. Christian Apologetics must learn from Hinduism its attitude of openness to absorb cultural and religious values found outside its own precincts. Christian witness consists both of speaking as well as of listening. For too long and too much have we talked; we need to listen also. We are beginning to learn the methods of Hindu Sadhana for the cultivation of the life of the spirit. We have not been able to avoid altogether the use of Hindu religious terms for the expression of the meaning of the Gospel in the past. There is need for study to see how the Hindu philosophical categories can be employed in the communication of the Gospel for semantics and philosophical world views are important if not indispensable for the communication of meanings. Our efforts in this respect have been sporadic and fragmentary. And the new Apologetics might well be more concerned with this.

The main theme of the Christian Apologetics here as elsewhere, is Jesus Christ. It should therefore avoid becoming an apologetic for a Culture, an Institution or an Ideology. Jesus opens up all these to the working of God through His Holy Spirit. Christian Apologetics is rightly directed to the task of convincing men of the truth of God in the mystery of Jesus Christ; the mystery of the descent of God into the world for the redemption of the world. It invites men to accept the new creation offered to all in Jesus Christ. Conversion and entrance into the Church is the symbol of the acceptance of new life. This is the most obvious purpose of Christian Apologetics; the winning of men for Jesus Christ.

Christian Apologetics however is also concerned with the task of influencing the impersonal structure of human social existence. In the past, as also today, Christian faith has been a tremendous power in renovating social structures by bringing to bear upon them the judgment of a living and Holy God, revealed in Jesus Christ. In the context of contemporary India when structures of Society are in a process of rapid flux, the task of Christian Apologetics must always be concerned for social institutions. No matter how perfect they are always in need of being kept under the judgment of God so that they may be saved from any kind of self-idolisation.

More and more Christian Apologetics will have to be concerned with secularism in India. Christian Apologetics will have to show that the questions that men are asking find their adequate answers in Jesus Christ. The task of Apologetics therefore is not the defence of the faith alone in the categories of "true and false" vis-a-vis Hinduism but of showing the unique relevance of Jesus Christ for helping men realise the meaning of their lives in the context of their new emerging culture. This is the most serious task that Christian

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Apologetics in India most undertake. Its main concern must be the souls of men as they grope for meaning and purpose in life.

All good apologetics must relalise its limitations. In itself, as purely the work of men, it cannot convince men of the truth of Jesus Christ. Men are not converted by Apologetics. Conversion is always a miracle of grace through which God works in men towards the conviction that Jesus Christ is Lord."

While agreeing heartily with most of what Dr. Jaisingh has said and thanking him for it, especially for the new insight and understanding of Hinduism, which he has enabled us to have, I wish to state humbly some queries and comments regarding some of the points:—Dr. Jaisingh seems to be of the opinion that the Church has not been sufficiently sensitive to the change in the Indian mind and attitude to Religion and Society. Personally, I believe that the Church man of today is aware of the changed situation in India. This is partly due to the fact that there are in India today better qualified persons in the ministry of the Church than in the past. The Theological Colleges and Seminaries have now prescribed higher educational attainments for eligibility in Church Service.

In presenting Hinduism as it stands today, Christian Evangelists do require more thorough study of Hindu Apologetics and the precepts and principles of Sanatan Darma. We ought to be happy to see that there has been a great reformation in Hindu Society. But, at the same time it cannot be denied that it is due to a great extent, to Christian influences too.

No doubt Hinduism appears to be inclusive as it respects all other religion including Christianity. Hinduism believes that all religions are equally true. But this is not a matter for any satisfaction for the Christian. According to the Gospel, Jesus Christ is not just one of the Avatars. He is, to use an expression in a South Indian language the "Uttara" meaning the "exact copy" of God. Hence Christianity cannot take the same stand as Hinduism does. The result is that the charge of exclusiveness is laid on Christianity. It is even said that it destroys other faiths. As Christianity is a religion which seeks to bring all mankind under one paternal fold, the

(Coniinued on cover page 2)

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N. M. S. FIELDS

(*Continued from Cover Page 4*)

BOOK REVIEW

William Carey and the Indian Church.

This booklet (30 pages) contains the Carey lecture for 1964 delivered at Serampore by Rev. Dr. C. E. Abraham, a former Principal of the colleges founded by William Carey. The author who is an authority on Indian Church History and an able thinker on Missionary problems, has laid the whole missionary enterprise under his debt with this thoughtful stimulating study of the contributions made by the great Missionary veteran and of the far-reaching ways in which the great experiments made by the Serampore Trio have borne fruit.

The lecture deals with such questions as Carey's stature, His personality, His Missionary methods and scope of the Missionary task, the distinctive contribution made by Carey, the continuing influence of Carey upon the Church in India as a whole, and particularly on the Syrian Churches of Kerala. The National Missionary Society of India which saw the light of day on the very spot where Carey laboured and which has adopted Carey's Motto as its own watch word "Expect great things from God and Attempt great things for God" has also found mention in the lecture. This book priced Re. 1/- will well reward all those who read and study it and ponder over the issues concerning the spread of the Gospel in this our Mother land. We all owe it to him to engage our minds on what God has done through him and thank God for him. The book is available at the Baptist Mission Press, Calcutta.

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"Lo, I am with you alway, even unto the end of the world".

Prayer

Let us pray for our country and Leaders.

Grant us, O God, a vision of our land, fair as she might be:

A land of justice, where none prey on others;

A land of plenty, where poverty shall cease to pester.

A land of brotherhood where success shall be founded on service; and honour be given to worth alone;

A land of peace, where order shall not rest on force, but on the love of all for their land, the great mother of the common life and welfare.

Amen.
(From In His Name).

For Meditation

Prayer is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blessed inhabitants of heaven. (William Law).

To be able to overlook one's own history, to divine its meaning in the general concert and in the divine plan, would be the beginning of eternal felicity, (Henry Frederick Amiel).

He who has no consciousness, no feeling, no impression of the vastness which characterises belief in God and Christ, should say nothing at all on the subject.

He who believes in the good is for this very reason directly under subjection and responsibility to God, even although he himself may be quite unaware of the fact.

That which can alone adequately counter-balance our natural egotism is a lively faith in the holy God of love.

Is it possible to become free from overselves without faith in the living God? (Richard Rothe).

General Secretary's letter

Yet another attempt to date Doomsday

Two copies of a 42 page booklet have come to this office by today's post. Certainly several others must have received their copies. The aim seems to be to print some ten lakhs of copies "and send round the world quickly translated into many languages for every kindred tongue, people and nation." The booklet is of multiple authorship. The Editor himself speaks of "Calamity News of which Jesus spoke" namely wars, earthquakes etc. He gives a list of the major wars and earthquakes of the past. It appears there were seven tremours in April 1964. Then he quotes a prophecy given by one Evangelist Lindsay, and describes a vision shown to one Danny Henry of Fontana. The next item is the description of The Man of Sin, the subject being one Prince Addis Abbaba Baha of Syria. There is an account of a visit to Syria by Dr. E. R. Lindsay. There are also sections entitled "My vision of the End-Time ministry of the Body of Christ," "Prophecy of the Popes", "Mother Shipton's prophecies", "Silent Spring". "No longer the Bow and Arrow Age—Radio active "fall-out" from Atomic Tests", "California's coming Earthquake". Doomsday—a Scientific forecast: (Friday November 13th 2026 A.D.), concludes the essay.

This is not the first time that such attempts have been made to forecast Doomsday. Even so early as the 2nd century there were attempts. 1000 A.D. was another date fixed and people flocked from all parts of the world into Bethlehem in the Holy Land. In Kerala some Visionaries made a similar attempt to fix the date in 1875. Most if not all world shaking events were looked upon as indicative of Doomsday and end of the world. The last one was from some Italian Visionaries in 1962. One thing is indubitably true about every one of the multifarious past attempts, namely that they were all proved wrong and shown to be blunders. Now here is yet another attempt, the outcome of which will be to make the Christian Church a laughing stock before the world.

What is the truth behind this phenomenon in the history of the Church? Our Lord has clearly foretold about His own Final Advent, and the end of the world. But He has also added in the clearest of terms that about that date and that hour no man knows, not the angels; not even the Son of Man. This truth has been given expression to by the Lord on more than one occasion. He has commanded :"It is *not for you to know* the times and the seasons." So it is going against the plain injunction of the Lord to attempt these calculations of time.

There is always a confusion attached to this subject and we see its beginnings even in the Gospel accounts. The writers, all the three of them have mixed up the two things—the destruction

of the Temple and the End of the world. For them one was also the other, or they found it difficult to understand and distinguish the two. There must be an end of this world and its glories. But how it is coming no one can say. When it is to happen is hidden from everyone's eyes. To try to peep into the future has been a temptation for man at all times. This is one instance. It is a very human ambition and not expected of any genuine follower of God. They will be ready at all times, day and night. They will be awake and expectant and carry on with their duties all the same. To depict a time is an unhealthy affair; to point out a place for the advent is unhelpful to those people as well as to others. It is where the corpse is that the vultures will gather; not where the Living Lord comes; because when He comes He knows how to manifest Himself to all and sundry in all and sundry ways.

The question will be suddenly asked, "Then why is it that He has spoken about wars, earthquakes, famines etc., etc.? The answer to this question is that He has spoken also about sun and moon fading out and stars falling etc. It is evident that such are in His usual manner picture language and symbolical descriptions. War and earthquakes and dissolution of the elements as signs of the end of the world are not meant to be taken as unalterable decisions. They are warnings, and as prophesies they are conditional. When men repent, the wrath of God will be no more. Even in the predictions and the punishments described in the Old Testament we see the same truth indicated. The people of the times of Noah were warned by God through Noah to repent. If they had heeded to Noah's words, there would not have been any flood. If the people of Sodom and Gomorrah had repented, there would not have been any destruction of their cities. We read about Abraham praying and trying to avert the calamity and God promising salvation if there were ten righteous people there. So also, if today the world's inhabitants repent, the predictions about wars and earthquakes and pestilence wlll not need to be fulfilled. If any one declares these predictions, as determined once and for all, then it means that he does not believe in the possibility of people repenting and then averting the threatening calamities. The dating of the day of dawn is the worst instance of such unfaith. There may be some who like the old prophet Jonah will get angry with God for not bringing upon mankind the wars and earthquakes, pestilence and tribulations!!

If a noble soul among men could say that he destroyed his enemies by turning them into friends, how much more will the good and loving God try His best to destroy His enemies by turning them into His friends? Sure and certain God hates sin and the soul that sinneth it shall die. There is a hell, but it is prepared for the Devil and his angels. If on the day of reckoning there are found none to

stand on the left side, please don't regard it as a breach of word on the Lord's part or a failure he has sustained!

Some may ask whether this kind of reasoning is made by keeping clearly in view the cruel facts in the world today. The answer is that the reasoning is based on more weighty facts; namely the fact that God so loved the world...that He gave...that every one...may have everlasting life; the fact that God reconciled the world unto Himself, the fact that He is long suffering and waiteth for the last sinner to come in. The prophesies contain not only prophesies about wars and earthquakes but also of a different category: "He shall judge between many peoples and shall reprove strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks. Nations shall not lift up sword against nations, *neither shall they learn war any more.* (Micah 4. 3. Is: 2. 4; Ps. 46. 9) "*He makes wars to cease*". Isaiah has prophesies of amicable relationship between warring races:—In that day shall there be a high way out of Egypt to Assyria.....and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth. For that the Lord of hosts hath blessed them, saying Blessed be Egypt my people, and Assyria the work of my hands and Israel mine inheritance" (Is 19. 23, 24, 25). Some may point out to the actual condition in the present day world and laugh at this kind of expectation. But the question is where will we take our stand; on the side of faith and love or on the side of vengeance and despair.

P. J. THOMAS.

News, Notes and subjects for prayer and praise.

1. Diamond Jubilee of the Society is fast approaching. Matter for the Jubilee Souvenir in the form of articles and greetings are coming in. Contributions towards the Diamond Jubilee Fund have also started to come. The most noteworthy and encouraging is the response from His Grace The Metropolitan of India, Bishop De Mel. His Grace has sent us a message of warm and hearty greetings and a donation of Rs. 500/-. We are extremely thankful. May many others follow the example.

2. The work in Jawadhi is facing handicaps. The new workers needed a house at Jamnamarathur. A local man had offered his land on lease for 30 years. But now he has withdrawn his offer. The construction of the Chapel at Kalyanamanthai is also unduly delayed owing to the difficulty of getting timber. Over and above all these, our good friend and helper Mr. Victor of Tirupattur is going away on a year's study leave. Our extremities are God's opportunities; aren't they?

3. Report from our Evangelists in Bhageshwar is happy and hopeful. The work of visiting and pamphlet distribution is going on in full swing. Some needs which have been mentioned in the previous two reports are once again brought to the kind attention of readers. Our Organising Secretary Mr. A. V. Singh has visited the work.

4. Mr. P. Moses, our Organising Secretary reports as follows :– "I visited the following places and spoke to Christian gatherings : Hyderabad, Secunderabad, Trimulghery, Medak, Aurangabad, Kazipet, Hanumakonda and Warangal. An N.M.S. Branch was inaugurated at Medak. Opportunities were offered to me to give the N.M.S. Message to the staff and pupils of the Wesley High School and also to the whole group of Pastors of the Medak Diocese. Thanks are due to the Bishop of Medak for this opportunity. Bishop John Subhan of Hyderabad has become a Life Member of the N.M.S. by paying Rs. 100/-. I am glad to say that many meetings turned out to be Revival Meetings and thousands of people are now praying for the N.M.S. as a result.

5. We have a very good report from our Bombay Branch. The Secretary Mr. J. P. Ashwal reports as follows :—"The 16th Annual Meeting of the Bombay Branch of the N.M.S. was held on the 28th of June in the Sushanti Church. Two teams have been arranged to visit and give the lead in the Prayer Fellowship Centres every month on Tuesdays and Thursdays. We have got 25 volunteers to help in the 22 areas within the precincts of the city and suburbs. The question of slum area work and the Diamond Jubilee were on the Agenda of the Annual Meeting. We have decided to celebrate the Jubilee at the end of next year."

6. The Madras Area Committee and friends of the N.M.S., had a very fine time for meeting Rev. Canon Baboo of the Anglican Church in Malaysia and thanking him for the great help rendered to the Society at the time of the visit of the Gospel Team to Malaysia last year. The Canon has promised further help and support in the new work going to be opened in Rajasthan.

7. We have received two news letters from the United Mission to Nepal. It contains an appeal for help in dealing with the problem of Tibetan Refugees in Nepal. The letters deal also with the Shanta Bhavan Hospital in Kathmandu, the Gorkha project, the Okhaldhunga Dispensary, the Kathmandu Girls' High School and the Butwal Technical Institute. As Butwal is our own field, we are particularly interested in the new scheme there. This is what the News Letter says about Butwal Technical Institute :—"The basic 3 page agreement permission for this Project was given six months ago by His Majesty's Government. This has been followed by approval of a site by the Town Planning Commission. Then a large bazaar building was

rented which is serving as temporary office, bunk house, goods-godown and workshed. Then out on the Project site the first work-shop building is done and some work is begun on Residences. On the mountain side above the site, a spring was tapped and beautiful piped water flows out right on the site. We also have our call out for a dozen staff workers needed in the Project. It will take some real bountiful sowing and able providing to create this institution—and has every promise of bountiful reaping." Our workers in Butwal are genuinely hopeful of fruitful co-operation with the United Mission which is entering Butwal with the Technical Institute.

8. The Asram Temple Bell: As discussed and resolved in the Inter Asram Fellowship in Courtallam in March 1963 and Friends of Tirupattur in 1964, a quarterly journal with the title "The Asram Temple Bell" is going to be started under the Editorship of Dr. E. F. Paton of Tirupattur. Mr. Jobez Samuel of the Union High School, Coimbatore has undertaken to be the Manager and Publisher. We wish God-speed to the new contemporary. Articles, news and subjects for prayer and praise are invited.

A Hundred Indian Witnesses to Jesus Christ

By Christu Bhakta

10. Rev. Dr. Krishna Mohan Banerjee.

Let a Bengali convert and witness engage our attention this time. K. M. Banerjee was one of the greatest assets got in the net of the Gospel. He was a man of great intellectual attainments. He was a scholar in several languages such as Sanskrit, Greek, Latin, Hebrew, not to speak of his own Bengali. As regards the last mentioned language, he has the credit of being the father of Bengali Christian Literature, in close co-operation with the Serampore Trio. All his talents and attainments he placed at the feet of Christ.

But this jewel of a life started in an atmosphere of affliction and struggle. Born in May 1813 in the northern part of Calcutta. educated in Mr. Hare's Bengali Pathasala and later in the Hindu College, Banerjee lost his father in his fifteenth year and had to discontinue his studies and accept an Assistant teacher's post. He had no religious scruples. He confesses that "fear of man was the only preservative from outrageous atrocities. There was even the possibility of losing all hope and peace had not God Himself intervened."

The next stage was that of a slightly awakened interest in metaphysics and religious discussions. But it was carried to extremes by destructive criticism of Hindu cult and morality. In his 18th year he started a Magazine called Enquirer containing violent articles on

the errors of Hinduism. A period of rank atheism and open denial of God and immorality ensued. The destructive element went to such extremes that he had to be turned out of his house. Thus he was cut off from home and Society and religion.

It was at this juncture that his attention was turned to Christianity. The new interest was the result of hearing such speakers as Archdeacon Dealty, Mr. Hill and Dr. Alexander Duff. Time spent in discussions with Dr. Duff was especially helpful. Most of the intellectual difficulties were removed by a study of the Evidences. Although there was no sense of sin and the need of a Saviour, the intention to accept Christianity was announced. But it made no stir in society because he was already regarded as a lost soul. The educated people thought that he was just exchanging one quagmire for another.

Baptism took place in 1832 and was at the hands of Alexander Duff. Later Bishop Wilson accepted him into the Ministry in the Church Missionary Society and put him in charge of Christ Church in Cornwallis Street. Banerjee as Pastor turned out excellent work, especially in helping enquirers in difficulty. Conferences were held with non-Christians to remove misconceptions about the Christian faith. Several lectures and sermons were also devoted to that purpose. In 1852 he was appointed Professor in Bishop's College. Owing to ill-health he had to retire in 1858, but spent all time and energy for literary pursuits. "Dialogues on Hindu philosophy", "Translation of John Muir's Sanskrit manuels on the Life of Christ and St. Paul", "A course of Divine Revelation", "Arian Witness on Revealed truths in Hindu Sages" were some of his works. Calcutta University conferred upon him a Doctorate Diploma. He was honorary Chaplain to the Bishop, a member of the Asiatic Society and Calcutta Municipality. It is said that there was no Social, Political, Religious or Literary Society in which he was not associated and that he was a happy combination of the East and the West. He died in May 1885.

My tour of Rajasthan.

I give below an account of my tour of Rajasthan which has to be very brief for lack of space.

As required by the Executive Committee, I toured the State of Rajasthan primarily with the view of finding a suitable place where we could open our N.M.S. Field. During my survey, I visited some of the important cities in Rajasthan—Nasirabad, Ajmer, Madar, Beawar, Jaipur and Bhilwara. After consulting the Heads of Churches and other leaders, it was agreed on all hands that we open our

field in Bhilwara. Our only prayer to God now is that He may send truly consecrated labourers in this new field.

May be, with God's help, we w'll open other fields in Rajasthan as the need of Evangelism in this State, as in other States in the North, is great. Many devoted Missionaries have laboured and given their lives in Rajasthan and consequently some big churches and congregations exist as the living monuments to their sacred memories. But at present the work of Evangelism is sadly neglected, and therefore the need of taking up this task is great as the responsibility of evangelising our Motherland now rests on us—nationals.

Rajasthan is a dry State. Everywhere I went—in bazaars, homes, buses—the oft repeated sentence was on the lips of every one —"Pani ki bari qillat hai", i.e., "There is great scarcity of water". The sight of these thirsty travellers flocking at the "Pads" (sheds) where water is given to the thirsty reminded me of the words of our Lord to the Samaritan woman at the well—"Whosoever drinketh of this water shall thirst again". "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Another common sight that struck me was the herds of cattle being taken by their owners from one place to another. On enquiry, I was told that there was famine of fodder in the land and these herds were being taken to places where fodder could be found. The Government of Rajasthan had made arrangement for supplying fodder to these famished cattle from places where it was stocked for this purpose. And this reminded me of our Lord's great discourse on the "Bread of Life". For He said, "I am the bread of life". Millions of souls are perishing in Rajasthan, as in other parts of our country, without the bread of life. Let us take them to green pastures and lead them to the source of living water in Christ. Opening the N.M.S. Field in Bhilwara is one of the ways of feeding these hungry souls and giving them the water of eternal life.

As I visited the Church leaders and discussed matters with them, I was glad to get a very encouraging response. The people of Rajasthan are sympathetic towards the N.M.S. and have promised all support. And I feel confident that by opening this Field in Rajasthan we will have greater financial support for our Society. It may also, let us pray, revive and unite the Churches in Rajasthan to take up the great responsibility of evangelising not only the State of Rajasthan, but joining with others, the whole of India and even the adjacent countries, through the N.M.S.

A. V. SINGH.

Report for June for Bagheshwar Centre—Almora

We thank God for his guidance in all these days. We continue our visits to families. This month we have added a few more families in our routine work of visitations. We visited one more village this month, Bhatoli where we distributed tracts. We go and distribute tracts in the main bazaar. We do our work with the help of books, tracts, way-side pulpit and personal contacts with people.

In the fair of Shivratri, there was great rush of pilgrims and devotees. A blind 'Mohamadan' faqir could not cross the wooden bridge. Every time he tried he was obstructed by over-whelming crowd. I left my wife and took hold of the arm of the saint and helped him through the bridge and landed him on the other side. "How kind of you, God bless", he kept on repeating. Meanwhile he enquired about my work and vocation and when he knew I was a preacher, he confessed, he had always found Christian preachers very humble and helpful and went on repeating, 'God bless you". People saw me holding the hand of a filthy, rugged and yet a saintly man and I heard another remark, 'This is the reason why I admire Christian people, they have always a helping hand for a needy person'.

This prepared the way for me to distribute my gospel portions and othor tracts to the crowd. I gave a copy of the portion to the sadhu also. The other gentleman became my regular friend and enquirer. He comes to me often and I have always time for him to tell him more about Christ. A little good deed gave me the reward of a enquirer for the Lord.

We had 'Dashera' fair and again we had time and occasion to work for the Lord. We sold twenty Gospel portions and distributed about a hundred tracts. Our whole family took part in the campaign to distribute the tracts. I had time to talk to a few individuals about the love of Christ.

We were very happy to welcome Mr. A, V. Singh in our home and in our centre. Living in the midst of non-christian people, when we get a guest who is Christian we value the meaning of Christian fellowship. Mr. Singh saw our work in the Fair on June 19. He shared with me a discussion with a 'Hindu' gentleman. He was happy to know that this was not a casual visitation or discussion but that he is my regular enquirer.

We have many children around us and we are thinking of starting a school for them so that they come to us and we are able to tell them more about Christ. We also hope to start a library and reading room.

We depend on your prayers.

Mr. and Mrs. B. Singh.
Bagheshwar, Almora.

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An account of the visit of Mr. P. Moses, Organising Secretary, A. P. to Bangalore

Mr. Moses was in Bangalore from 11th to 21st of June 1964. During this period he contacted many churches, Pastors, Christians and spoke to them about the work of N.M.S. He gave very inspiring messages at various Churches. On June 15th he addressed the Binnypet Branch of the N.M.S. His testimony and call for Gospel work was very much appreciated. On 25th he addressed, a meeting held in Wesley Hall in the Cantonment. He is a very enthusiastic worker and has the zeal for Gospel work. We the friends of the N.M.S., look forward to his next trip to Bangalore.

One faithful group of the N.M.S. is functioning very regularly at Binnypet in the name of Mr. & Dr. (Mrs.) K. J. Abraham. Many members are employed in the Binny Mills and meet every second Monday of the month for worship.

Mr. Sathya Raj spoke on Jesus & Peter at one of the meetings, at the end of which Messrs. Samuel and Jeevaratnam were elected Secretary and Treasurer respectively and the collection amounted to Rs. 10/-.

Mrs. G. Sathya Raj,
Secretary,
Bangalore Auxiliary.

N. M. S. Madras City Area Committee Special Meeting

Under the auspices of the City Area Committee N.M.S. a tea party was arranged in honour of Rev. Canon Samuel I. Baboo, M.A., B.D,, of Singapore at Y.M.C.A. Vepery, Madras-7. This Special Meeting was presided over by Mr. D. Raja Vedamuthu. Mr. Rajah J. Swamidoss gave the welcome speech. He spoke of the significant help rendered by Rev. Canon Baboo to the N.M.S. Gospel Team which visited Singapore and Malaya in 1963. Mr. G. Solomon while proposing vote of thanks said that we could not forget the great services of Rev. Canon Baboo to the N.M.S. The meeting ended with Prayer and Benediction by Rev. Dr. Thomas Sitther.

D. S. Inbaraj,
Hon. Secretary.

(*Continued on cover page 2*)

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The National Missionary Intelligencer

PACIFIC SCHOOL

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N. M. S. FIELDS

SENATE OF SERAMPORE COLLEGE

Sadhu Sunder Singh Essay Prize.

This is to announce that an Essay Competition for *Sadhu Sunder Singh Essay Prize* will be held by the Senate of Serampore College in 1964 on the subject:

THE GOSPEL ANSWER TO MODERN INDIA'S QUEST FOR FULLER LIFE. The Competition is open to all internal and external graduates of Serampore College (University). The prize amount is Rs. 200. Applications for registration should reach the undersigned *before the* 31 *October*, 1964 and the final copies of the Essay before March 15th, 1965. The fee for registration is Rs. 5/-. For further information write to the Registrar, Serampore College, Serampore P. O. West Bengal.

SENATE OF SERAMPORE COLLEGE

Walter Sutton Page Linguistic Prize.

This is to announce that an examination for the above named prize will be arranged by the Senate to be held in the second week of December, 1964. The examination is open to any holder of the B. D. degree or the L. Th. diploma of Serampore College (University) whose mother tongue is a language of India, Pakistan and Ceylon. The prize amount is Rs. 150/-.

The prescribed Greek texts for study for 1964 are:

St. Luke Chaps. 14, 15, 16 *and Epistle to the Colossians.*

Candidates are required to register for this examination not later than *October*, 31,1964.

For registration forms and further particulars apply to—

The Registrar,
Senate of Serampore College,
Serampore P. O.
Hooghly Dist., W. Bengal.

ANNOUNCING

World Sunday School Day, *Sunday*; *November* 1, 1964.

This day will be observed by numerous Sunday Schools all over the country as a day of Prayer and Thanksgiving for the Christian nurture of the young. A worship programme is under preparation. It includes a simple play "Light into darkness" (Story of a Mason in a Village). One copy of the programme may be had free, and additional copies at 45 nP. World Sunday School Day Seals are available at Rs. 2-50 for an album of 25 seals.

Will you ask for these immediately? A successful celebration involves several rehearsals of the play. Will you also help make the Day widely known in your area and urge your Church to observe it?

The Administrative Secretary,
India Sunday School Union,
COONOOR, Nilgiris, S. India.

The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world".

The Call to Prayer for

The National Missionary Society of India

(by the Rt. Rev. R. B. Manikam, Bishop of Tranquebar)

N. M. S. WEEK OF PRAYER : Oct. 4th to 11th, 1964
N. M. S. Sunday — 11th Oct. 1964

The time is fast approaching when once again we the members of the Church in India are to approach the Throne of Grace on behalf of our National Missionary Society and its various concerns. This is specially necessary because we are now preparing to celebrate the Diamond Jubilee early next year. It is inspiring to realise that throughout the last fifty and odd years the Society has been regularly inviting all the Churches to participate in the Week of Prayer and N. M. S. Sunday. The term "N. M. S. Sunday" evokes a challenge and stirs up great hopes in the minds of Indian Christians. The Call and invitation and arrangements which the Society makes for the observance of the N. M. S. Sunday are among the best services that it renders to the Churches. There is no other occasion when all the Churches concentrate on the one subject of evangelisation of India before the mercy seat of the Heavenly Father. This is highly significant.

The greatest help for the work of Evangelism is prayer. The officers of the Society require it; the Missionaries require it and the volunteers in the various Branches require it. The people who are being approached with the Gospel, and the people who are learning the Word of God require it. It is God and God alone that can help us, and prayer is the golden chain that binds the world to the feet of God.

This occasion of special prayer should be utilised for remembering also before God all the political, social and economic needs of the country as a whole. The earnest efforts of the Welfare State must be commended to God for His blessing.

These are days when the whole world is desperately in need of prayer. When people are forecasting gloom and doom and when many are becoming hardened in their indifference, we who have tasted the goodness of the Lord, we who follow the One to whom all authority in heaven and earth is given, are bound to plead in intercession for the world.

Prayer to be effective must be supported by a fully dedicated life. So let us take this as a time for penitence, renewal of faith and vision, and entering into the fulness of the Spirit and His power. "More things are wrought by prayer than this world dreams of." "As for me let me not sin against the Lord, by not praying for you." "If I regard iniquity in my heart, the Lord will not hear me." Amen.

R. B. Manikam,
President.

N. M. S. House,
Royapettah, Madras.
22—7—1964

G. Zachariah,
Chairman, Standing Committee.
P. J. Thomas,
General Secretary.
S. W. Kanagaraj,
Hon. Treasurer.

Let us praise God for :

I. The faith and vision of the Founders of the N.M.S.
II. The last sixty years of life and work of the N.M.S.
III. The work that is going on in the fields in Jawadi Hills, in Puri, in Pachperwa, Chaukutiya and Bhageswar and in Butwal.
IV. The new workers who are coming in.
V. The co-operation of the Churches.
VI. The voluntary service of the Branches and the Area Committees.

Let us pray for :

I. The sixteen Evangelists and Missionaries.
II. The new field in Rajasthan.
III. The Standing Committee, the Executive Committee and the All India Council.
IV. The Diamond Jubilee Celebrations in January 1965.
   a). The special meetings
   b). The Souvenir

c). The collection of the Diamond Jubilee Fund of Rs. 10,000/-.

d). The Exhibition on Charistian Art, Music and Missionary work.

V. The Area Committees and the N.M.S. Branches.

VI. The Officers and the helpers and the Friends of the Society.

VII. More workers in fields, old and new.

VIII. Affiliated Fields and Institutions such as Lutheran Field in Sahdol, the Asrams in Tirupattur, Manganam and Ankola.

Prayer

O King of men and Master of our lives
entering into glory by Thy Cross
to whom all authority is given both
in heaven and upon earth ;

Come Christ, enter into Thy Kingdom
subdue the world by the power of Thy love
and be known and adored to all the
ends of the earth;

All Thy Works praise Thee O Lord
and Thy saints give thanks unto thee,

They show the glory of Thy Kingdom
and talk of Thy power;

That Thy power, Thy glory and mightiness
of Thy Kingdom might be known
unto men.

Thy Kingdom is an everlasting Kingdom
and Thy dominion endureth throughout
all ages.

Thy Kingdom come—

in the assurance to all nations of their right to life and freedom ;

in the deliverance of mankind from the slavery of armaments ;

in the establishment of the reign of law between nations;

in the recognition of the rights of minorities;

in the right use of the resources of the earth;
in the rekindling of a passion for truth
in the opening of springs of mercy and compassion
Thy reign over every thought, affection and impulse of our being.

Amen

(From : In His Name).

For Meditation

Why we should think about God

It is but right that our hearts should be on God when the heart of God is so much on us. If the Lord of glory can stop so low as to set his heart on sinful dust methinks we should easily be persuaded to set our hearts on Christ and glory, and ascend to Him in our daily affections, who so much condescends to us. Christian, does thou not perceive that the heart of God is set upon Thee, and that He is still minding thee with tender love even when thou forgetest both thyself and Him? Is He not following thee with daily mercies, moving upon thy soul, providing upon thy body, preserving both? Doth He not bear thee continually in the arms of His love and promise that all things shall work together for thy good and suit all His dealings to thy great advantage and give His angels charge over thee? And cans't thou be taken up with the joys below and forget the Lord who forget not thee? Unkind ingratitude ; When He speaks of his own kindness for us, hear what He says : "Can a woman forget her sucking child etc"; ye as they may but I will not". But when He speaks of our regards to Him the case is otherwise : "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number. As if He should say, "you will not rise one morning and forget your vanity of dress; and are these of more worth than your God, of more importance than your eternal life? And you can forget these day after day. Let us not give God cause thus to expostulate with us. Rather let our souls get up to God and visit Him every morning and our hearts be towards Him every moment.

(RICHARD BAXTER).

General Secretary's letter

Evangelisation of India. I.

I have just returned from Nagpur after participating in the N.C.C. Committee on Church and Evangelism. On my way back I had two days in Nellore speaking to Christian congregations on the

work of the N.M.S. The three week-ends previous to this were spent in Kancheepuram, Madanapalle and Chingleput, respectively. In every place the message of the N.M.S. was received heartily.

On August 12 and 13 I hope to be in Puri and from 14th August to 10th September to tour Calcutta and Bengal.

Now to resume to the N.C.C. Committee on Evangelism.

The N.C.C. has no evangelistic programme as such, it only stimulates and guides the Churches in fulfilling the duty of evangelism. However it appears that it takes a particular interest in the work in Fiji and in the Indians of Carribean. But a good part of the time of the Committee was taken up with the question of what is called Industrial Evangelism, particularly in the Orissa—Bengal—Bihar Industrial Belt, now known as the Ruhr of India. It is indeed a great challenge to the Church. Work among Muslims, the Annual Week of Witness in the various Churches, the Week of Prayer for Unity, Evangelism in Tribal areas etc., engaged the attention of the Committee. Preparation of Missionaries through Orientation Courses and Language studies, the old and the new methods of evangelism were some of the other subjects discussed. There was also some talk of having a full time Secretary for the portfolio of Evangelism. But it is going to depend on the money that may come from the West. The next meeting of the Committee is likely to be two years hence.

The N.M.S. stands for the one object of the evangelisation of India and is engaged in that one thing day and night. It has something to show by way of actual practical missionary activity. It has been very careful from the very beginning not to tresspass on grounds where the Church already is active, not to discriminate between one Church and another and always to work in close co-operation with any Church in a given area. It has also shown willingness to entrust a work with any Church which offers to undertake the responsibility. There are several cases of fields which once were N.M.S centres but which now are being taken care of by some one of the denominations. It is heartening to note that there are Churches which look upon the N.M.S. as an evangelistic arm of theirs.

But the pity is that the Churches, with a few exceptions, do not pay sufficient attention to the vast unfinished task of evangelism, and there is at present no one organization to inspire and lead the Churches in this regard. There is no arrangement to call for and collect all the periodical reports of the work that is being done today, to formulate an over-all picture of the situation, evaluate the extent to which the end is being served, to pass comments and to suggest ways for further progress and greater usefulness. Some suggested that the N.M.S. is the body to do that job. We wonder what the Churches think! We would like to hear.

It is at this juncture that we feel urged to consider what are the causes of lack of enthusiasm and lack of fruits. The reasons are more within ourselves than outside. Besides the pitiable absence of

Christian Witness in the lives of many Christians, and the glaring presence of terrible lethargy and indifference and ignorance in the rank and file as well as high places, there are two weighty reasons in the very structure of the Church which militate against any convincing evangelistic stand. One is the divided condition of the Church and the other is the dependence on Foreign money. These are things before which we may feel utterly helpless. But we cannot be unconcerned. The N.M.S. has some claim for credit in attempting a solution in both these fronts. The challenge before the Church is clear. Make evangelism a concerted effort of the Churches and make it depend on contributions of the Indian Christian.

(*To be continued*)

P. J. THOMAS.

News, Notes and topics for prayer and praise.

1. Diamond Jubilee : Committee has enlarged itself with Rev. Joseph John of Deenabhandupuram as Chairman. The Committee met on 3rd August at Vellore in the staff room of Voorhees College. They have elected three Patrons (Bishops Most Rev. A. H. Legg, Rt. Rev. D. Chellappa and Rt. Rev. J. S. Samuel), a *Local* Arrangements Committee with three Conveners (Rev. E. R. Isaac, Rev. A. N. Gopal and Dr. Mrs. R. Sircar). The dates have been fixed for 30th and 31st January and 1st of Febrauary 1965 including All India Council.

It has also been decided to collect a Diamond Jubilee Fund of Rs. 20,000/-, ten thousand of which is to be raised from North and South Tamil Provincial Areas and will be set apart as a Fund for work in the Tribal areas and the remaining will be utilised for any urgent needs of the Society.

Preparations towards the publication of the Souvenir and setting up of the Exhibition are also being speeded up.

After we wrote last we have received an anonymous gift of Rs. 500/- towards the Jubilee Fund. Three other gifts (Rs. 250 + 100 + 100) also have come. The names of the donors will be published in one final list. We are thankful and feel greatly encouraged.

(2) The *Executive Committee* of the N. M. S. is arranged to be held on September 22nd and 23rd at Methodist Multipurpose Boys' High School, Hyderabad. A great deal of prayer is required so that God may guide the Committee in all its deliberations and decisions.

(3) The long awaited *Rajasthan* N.M.S. Field at last going to be a reality. The Standing Committee has appointed Mr. V. J. Thomas of Mussoorie European School and Mrs. A. Thomas to be our first Missionaries to Rajasthan. Mr. Thomas has had his Theological training in Wesley Bible Seminary, Australia and Mrs. Thomas is a graduate from the South India Bible Institute, Bangarapet. They hope to enter the Mission Field in November.

(4) A *new recruit* has been appointed for Butwal where Mr. M. M. Mathai is now our only worker. The new addition is Mr. V. T. Abraham from Kerala.

(5) Our *Trivandrum Branch* has now undertaken the full support of one of the workers in Jawadhi Hills.

(6) Our *Hubli Branch* is also going strong. It had a meeting on the 2nd of August when Sri J. Amoda (our eminent worker touring almost all over the country) and Mr. C. S. Kirby (the only life member in the Hubli area) and Mr. T. S. Savanagouder were present. Mr. Savanagouder is the President of the Branch.

(7) Our *Coimbatore* Branch has had some good meetings addressed by our Organising Secretary Mr. Moses from the 11th to 19th of July. Meetings were held in Christ Church, in the Lutheran Church, the Agricultural College, the Ramnathapuram C.S.I. Church, the Assemblies of God Mission, the Immanuel Church. the Podanur C. S. I. Church, the Syrian Orthodox Church and the Madukarai C. S. I. Church. The President (Bishop S. J. Samuel) and the Secretary Mrs. G. Arulanandam have written appreciating the services done by the N. M. S. through the Organising Secretary Mr. P. Moses and thanking God for it.

(8) Our Missionary in *Puri*, Rev. John Subbarao writes :— "We are not only holding prayer meetings at Old and New Nolia Sahes and Penta Cota, but also at other Telugu Centres like Narendra Corner..... and near Railway Station. We three—myself, Mr. Augustine and Mr. Koteswar Rao are concentrating on evangelical work and going out for Tract distribution and preaching every evening from 5 P.M. to 9 or 10 P.M. We would like to have another helper for the Reading Room... Two young men are willing to take Baptism on the 16th of August, one is a Hindu and the other a Muhammadan."

(9) The letter from Mr. Elias of *Jawadhi* Hill contains the following :—

"..... We visited five new villages.. we have got the flannel graph pictures. There is good response in the villages... We have started work among the ten trainees of the Carpentry and the Blacksmith Workshops which are quite nearby. One of them is very keen and is coming to our residence regularly for prayer. His name is Govindasami. Last week we had a good time with some ten enquirers. They have decided not to worship idols..."

We are grateful to the Tirupattur Asram friends who have agreed to give some elementary medical training to our Jawadhi Hill workers so that they may give some sort of medical aid to the poor ailing villagers.

(10) Our workers at *Bhageswar* (Mr. Bachi Singh) writes :— "We have extended our work by starting a school for small children. Now we have enrolled 54 children. As there is lack of space, we have been compelled to hire a suitable house for this purpose."

Rev. C. S. Khiyalie, the Provincial Suprintendent writes about the plan to open a Reading Room at Bageswar.

(11) The Mission to Lepers approaches all Churches and Missions and Christian Institutions to observe Leprosy Sunday on August 30th. It is said that over two and a half million people in India are suffering from Leprosy. Procuring an electron microscope for the Research Unit at Karigiri costing Rs. 260,000/- and the modernisation of Ambala Leprosy Hospital costing Rs. 300,000/- are the two special needs mentioned in the appeal. It is also mentioned that this year is the 90th Anniversary of the Mission to Lepers. Surely it is a cause which will appeal to the hearts of all.

A Hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

11 Rev. P Rajagopal

Rajagopal's Christian witness was wide and variegated. Some twelve instances can be quoted and it will cover his whole life, giving us a true picture of the man.

The first was when Rajagopal was nearly nineteen years of age. It was the year 1841. He was a student under the famous educational Missionary of Madras, John Anderson, and a favourite student too. Rajagopal was one of the inner group, into whose hearts the passionate pleadings for a really renewed life went right home. One evening two of the inner group stayed on and had dinner with Anderson and spent the night with him. Rajagopal's comrade was one Venkataramaiah. That night at family worship Rajagopal read Psalm 4 and took prayers. Decision was taken also to accept baptism as soon as possible.

The quite natural repercussions showed themselves the very next day. The uncles of Rajagopal came and tried to dissuade him and his companion. A long war of words took place. Finally, the uncles asked "Do you hate us?" Rajagopal replied "No, we love you and pray for your salvation also." That was Rajagopal's second witness-bearing.

The third was before the local Magistrate, before whom a case was filed of forcible conversion. The young man stood his ground very well... Finally the Magistrate asked "Will you go home with the relatives?" The reply was "No, we will go back with Anderson."

The following stages were as a teacher in the Institution which Anderson was running. The strength had gone down from 400 to 70 as the result of the already narrated happenings. But the leader and the followers went cheerfully on. Rajagopal acted as interpreter for Anderson's speeches into Tamil and Telugu.

The next scene of Rajagopal's ministry was in Scotland where Anderson took him. This was as long ago as 1849. Speeches made

by the Indian Convert in Scotland were very much appreciated. Returning to India, Rajagopal worked in the Institute and in the Branch Schools founded by the Missionary. This went on till 1851 when he was ordained as a Minister of the Church. The ordination charge given by Anderson himself is worthy of the attention of us all:—"Hold Jesus as crucified for you ..and He will preach by you."

Within four years Anderson passed away and Rajagopal's witnessing had to be done unaided by the great champion of the Christian cause. But Rajagopal was equal to the occassion. He worked relentlessly in a Church where many of the converts were falling away. He showed himself as a gifted preacher, wise counsellor and a worthy friend.

Soon Rajagopal found his way to open an item of active evangelism for *educated Hindus.* He started Tamil Christian Literature Society, a Christian Library and a Hall for Lectures and discussions. These were a very noteworthy development in those days.

But an equally noteworthy undertaking of Rajagopal was the work in the "Paracheri" among the coolies, their children in squalor nakedness and filth, ignorant and immoral beyond description. He founded a Home for the poor, unaided by any Mission. The School for the labourers' children had 100 pupils on the rolls. There was a school for domestic servants, another for women. It is remarkable that this last mentioned institution was started on the exact spot where a Missionary - Braidwood - tried and had failed a few years previously.

Once again Rajagopal was destined to bear witness away in Scotland. For reasons of health also a trip to the West was desirable. There was the need of appealing for and collecting funds for the various institutions in India. But everything was with the ultimate object of witnessing for his Master. He got some five thousand pounds sterling for his work. The account says that one little girl gave £ 1 and a rich land owner gave £ 1000/-.

Rajagopal returned with apparently renewed health and vigour. But the truth was otherwise. Diabetes had advanced too far in his system, and he succumbed to it in 1887, leaving the charge of the work to his daughter.

What Is Christian Experience ?

M. J. Joseph,
Student, U. T. College,
Bangalore.

The word experience is defined as "Knowledge based on personal observation or contact". Christian experience is a life in Christ. It is a life that 'abides in Christ'. As Bishop Appasamy puts it 'abiding in Christ does not mean meditating on Christ', but it is a life in and through Christ. The very life of Christian brotherhood springs out of genuine experience. So Christian experience, as other experiences, is a subjective phenomena. The true nature of such an experience is to be shared and witnessed.

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Let us first examine how the ministry of sharing fits into the life of Christian experience. St. Paul makes mention of his experience in his epistles. The direct purpose behind it was to communicate others the real nature of Christian life and also to convict and strengthen the members of the Christian Church. To St. Paul, communication is the part and parcel of 'Koinonia', As Dr. Kraemer puts it "communication is the life blood of the church" and it is "the fundamental human act" says Roger Mehl. The ministry of sharing is the binding force of the Christian brotherhood. It is commendable that the N. M. I. sets apart a particular column for editing personal testimonies and experiences of the N. M. S. Workers. Thus the readers are united to the lives of those brethren and also such witnesses help us to re-dedicate ourselves for the ministry of reconciliation.

Sharing Christian experience with others is the cardinal principle of Christian witness. Dr. D. T. Niles is perfectly right when he says that preaching and witnessing should not be separated from each other. Preaching is witnessing and vice-versa. Personal experience is an integral part of witness. As someone has said "a witnessing church is a living church." How can the church witness your faith unless and until her members experience it? Can a person explain the nature of salt if he does not taste it? So the Christian preacher ought to know the blessing of the Christian experience. The task of the preacher is not to convince the hearers the authenticity of his experience, but to tell the truth, nothing but the truth. By so doing, the preacher sets his life in relation to the Word of God.

The members of the N. M. S. "stand at the outposts of the kingdom of God." Do we have any kind of genuine Christian experience? If not, why not? Do we realise the presence of Christ in our study and work? God wants us to know His will in our private life, family life and then in community life. To know the will of God, the real presence of Christ and the continuing work of the Holy Spirit in our day-to-day life, is what is known as genuine Christian experience.

AN ATTRACTIVE PEPORT OF THE ALL INDIA DAY SCHOOL CURRICULUM CONFERENCE, JABALPUR, JANUARY 1964

Christian Education & Moral Instruction.

Published in Christian Teaching June Issue Sections in different colours; special cover design, 58 pages Illustrated with views of the Conference at work. A subsidised publication; Costs only Rs. 1-50 each.

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COONOOR. (NILGIRIS)

(*Continued on cover page 2*)

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(Continued from cover page 4)

the parents and other relatives who compelled him to change his mind. The more they compelled him the stronger be became in his faith in the Lord Jesus. They persecuted him so much that he had to leave the home to save his life. Sen ran away to Calcutta and took shelter under the Oxford Mission Fathers who educated him. He tried several times to return home to his parents. But his father was so adamant and furious against him that he could not go home.

After his father's death Sen paid a visit to his mother who was seriously ill. When she saw him, she asked him to open the iron safe and bring to her a small bundle. When it was opened he found a copy of the Gospel of St. Luke. He asked his mother how she happened to get it. She explained that it was given to her by a Missionary lady just before the birth of Sen. She was so inspired by the life and teachings of Christ that she prayed "O God may the child in my womb live like Jesus."

Pramanand Sen became a Priest of the Anglican Church, devoted much of his life to relieve the sufferings of the lepers. He is alive today living a retired life at Ranchi.

May the Lord's name be praised for the life and work of Premanand Sen.

From a talk by Bp. JABARAJ.

Serampore College Theology Department

Applications are invited by NOVEMBER 15th, 1964 from suitable candidates for admission as *internal* students to the following Theological Courses at Serampore College (Teaching) for the session which will open on July 1st 1965.

Preliminary Divinity (P.D.) Course (for non-graduates)
Bachelor of Divinity (B.D.) Course (for graduates or holders of P.D with Distinction)
Master of Theology (M.Th.) Course in New Testament (for examination of 1966 for holders of the B.D.—First or Second class.
Master of Religious Studies (M.R.S.) details on request)

Intending candidates for the B.D degree will be examined in scripture Knowledge, General Knowledge and English on December 11 & 12, 1964.

Candidates sitting for Bachelor's Degrees in 1965 may make provisional application.

Copies of the College prospectus, with details of fees etc., and application forms may be obtained from the Secretary for Theology, Serampore College, Serampore, W. Bengal.

A few scholarships to cover about two-thirds of a student's expenses are available.

WILLIAM STEWART
Principal.

4/9/64

The National Missionary Intelligencer

Vol. LVIII] OCTOBER 1964 [No. VII

"Lo, I am with you alway, even unto the end of the world".

Prayer

A Prayer for Hindus :

Lead them O Christ in Thy love,
lead them from the unreal to the real,
lead them from darkness to light,
lead them from death to immortality.

A Prayer for Muslims :

O Lord Jesus Christ, Eternal God
who did'st send forth Thine apostles
in the three-fold name
to preach the Gospel to every creature :
We pray Thee for Moslems in every land,
We thank Thee for their faithfulness
to the divine unity and majesty :
and we pray that by the wisdom of Thy Spirit
they may be brought to know
the eternal relationship of love
within the God-head
and to see in Thee the full and perfect
Word of God
Who lovest and reignest in the unity
of the Blessed Trinity ; one God only,
blessed for ever more.

(From : In His Name).

For Meditation—Praying for others

Though we are to treat all mankind as neighbours and brethren as any occasion offers, yet as we can only live in the actual society of a few, and are by our state and condition more particularly related to some than others so when our intercession is made an excercise of love and care for those amongst whom our lot is fallen, who belong to us in a nearer relation, it then becomes the greatest benefit to ourselves and produces its best effects in our own hearts. If, therefore, you should always change and alter your intercessions according as the needs and necessities of your neighbours and acquaintances seem to require, beseeching God to deliver them from such and such

particular evils, or grant them this or that particular blessing, such intercessions, besides the great charity of them, would have a mighty effect upon your own heart, as disposing you to every other good office and to the exercise of every other virtue towards such persons as have so often a place in your prayers. This would make it pleasant to you to be courteous, civil and condescending to all about you and make you unable to say or do a rude or hard thing to those for whom you had used yourself to be so kind and compassionate in your prayers. For there is nothing that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards his.....By considering yourself as an advocate with God for your neighbours or acquaintance, you would never find it hard to be at peace with them yourself. It would be easy to you to bear with and forgive those for whom you particularly implored the divine mercy and forgiveness.

WILLIAM LAW.

General Secretary's letter.
Evangelisation of India II.

I am writing this from Ranchi in Bihar just concluding a tour of Calcutta, West Bengal and Ranchi (Bihar). On my way to this part of the country I spent a day with our workers, new and old in Puri. They are now six in number and are getting on very well, in fellowship and in activities. I had meetings in Calcutta and Serampore. Then I visited Bankura and Durgapur. I hoped to be back in Madras on the 10th of this month, just in time to get ready for the meeting of the Executive Committee in Hyderabad which will have been over by the time this number of the N.M.I. reaches your hands.

This issue is particularly important on account of the fact that the N.M.S. Week of Prayer (Oct. 4-11) and the N.M.S. Sunday (Oct. 11) fall in this month. It is hoped that the Call to Prayer published in the last issue will be kept alive in the minds and memories of all Church people and earnest prayers will be offered. The importance and the wonderful efficacy of prayer can never be over-emphasised. If our friends will pray with faith and full expectancy, the N.M.S. will grow in strength and usefulness and reach marvellous heights.

Visiting so many Churches and Christian institutions and Christian people, I am able to put down in writing some more thoughts on the question of evangelisation of India for which the N.M.S. stands. The greatest hindrance in the way of evangelisation is the weakness and lethargy of the Churches. So many people are not aware of the

fact that the Church exists for that or rather by that. The great saying of Emil Bruner is worth quoting often and on: "The Church exists by evangelism as fire exists by burning". So many Christian Churches, both Pastors and people, do not know that there is such an organization as the N.M.S. Another fact that showed itself up in several places was that the so called sectarians are doing more evangelism than the established churches. It also became plain in certain quarters that the Indian Church is not only depending on Foreign finance but also on Foreign personnel; and that some of the latter have not yet learnt that the Church and institutions in India are to be controlled by Indians. The Gospel in India is not likely to make headway under these circumstances. The Church is too much institutionalised to make an impact on the people. In the article by a leading Indian Journalist on "India—the new image" there was not a word on the Christian Church which owns quite a large number of educational and medical institutions in the country. What is the reason? The Church is not touching the people. It lives for itself. It is not true to its mission. Then what about the quarrels, the litigation and the other un-Christian practices? It is a shame.

I have a feeling that in some cases the teaching given about the nature and function of the Church is one-sided and unhelpful for the purpose of arousing the spirit of evangelism. We know that St. Paul has described the Church as the Body of Christ. Some people take it as an honour and a privilege, whereas it was meant as a reminder of the great responsibility and possibility or potentiality for good that is granted to the Christian. Moreover, the anology of Body of Christ is only one of the many epithets used for describing the Church. Who has given us the right to use this pithet and forget the others? We have forgotten the warning and the solemnity involved in the epithet. Our dear Lord used a different anology. He said that He is the true vine and we his disciples are the branches; and that the branch that does not produce fruit will be cut off, to wither and to be burnt up. We are very much like the old Israel who used to take refuge in the fact that they had Abraham as their father. It is John the Baptist that is needed today to warn the people of God that God is able to make children "out of these stones". The privileges of the Church are conditional. If the conditions are not fulfilled we will be cut off. God alone knows how many branches are already in a state of having been cut off from the True Vine. The Indian Church is in great danger. The purpose for which the Church is kept here is the evangelisation of the country and that is the purpose for which the N.M.S. stands. May God open the eyes of the Church as a whole to help and strengthen the N.M.S. to fulfil this great task for which God has called it out and kept it so far.

P. J. THOMAS.

News, Notes and Topics for Prayer and Praise

1. Our workers in Puri are six in number including the two house wives (Mrs. Subba Rao and Mrs. Koteswar Rao) and a servant Sidhu who is an ex-leper patient and of great use in the work among the lepers near the Isa Panthi Asram. There is a real family feeling in the Puri Asram and their witness is becoming effective among the people. There were two baptisms on Sunday, 16th August. More people are getting ready. Augustine, the last addition to the group of workers has a burning passion for souls and is able to speak both Telugu and Hindi.

The workers have been feeling the need for a *Petromax for* village work and *an alarm clock* and have been praying about the needs. Some Marthoma friends in Calcutta have now donated a Petromax and an alarm clock for Puri Asram.

There are other needs such as electrification of the buildings which will cost a thousand rupees. Prayer is requested for it. They are also hoping to open a Relief Centre in the Leper Colony.

2. The report from Pachperwa includes the following :—"When I was finding it difficult to visit the people in the villages owing to floods, to my surprise I found that more people began to visit our Reading Room than before. They not only read the books and periodicals but also ask questions about Christ and Christianity. An abult literacy class has been started with five promising young men. Two of them (Prem Chand and Ambika Prashad) take more interest in learning Bible stories. Books and Gospel portions worth Rs. 3.91 Paise have been sold this month and 107 Tracts have been given away to the keen readers".

VICTOR SINGH.

3. The report from Chaukutiya mentions the usual things and requests prayers.

4. Report from Bageswar :—

——"Besides the Tract distribution and sale of Gospel portions, "we are glad to report that we have extended our work by opening a school for yonng children. The number of pupils is 82 now. The work of the school starts with prayer every day. Our pupils took part in Independence Day celebration arranged by the Town Area Committee. The discipline shown by our children was much appreciated by the public. Now other schools also are taking inspiration from us. We have planned to make the school self-supporting so that it may be a source of support to the Library and Reading Room. We are in need of some furniture in order to start the Reading Room. We depend on your prayers."

BACHI SINGH.

5. The letter from Butwal :—

".....The Public Library of Butwal has been approaching me for books and I told them that if they are happy to have Christian books I would try to supply them. They agreed and I shall be getting a set for them very soon from the Darjeeling Christian Sahitya Sangh. More people will read these books from the Public Library than from us. I trust the Lord will use these books wonderfully among the Butwal people.".....A few people are coming to the Bookstall and one person has asked for a Bible which he wants to buy.

M. M. MATHAI.

6. The Butwal Technical Institute.

....."Old Hoftun (Director of the Project) is busy going from town to town, from shop to shop and in different countries procuring all kinds of machines and tools for the Institute. Literally hundreds of large and small items that will in the end amount to 200 tons of equipment. Some is being given to him free. Some sold at low prices. Some is good used machinery and some is new equipment. The largest single item is probably the hydro electric plant which will be installed in that.....stream near town. Two new PAX men just arrived in Kathmandu for language study and orientation who will move on later to Butwal to join the Institute. The real key to the success of the project under God is the staff. We are seeking and praying for it. Let us continue in earnest prayers.

7. In Jawadhi Hills the work is going on as usual. Mr. Elias has been to Tirupattur Asram for a month for some training in helping the poor villagers with First Aid and essential medical aid. Sanjeevi and Aruldas with the help of Rajayyan are attending to house visiting and other ways of evangelism. The construction of the Chapel at Kalyanamanthai is attended to with the help of Tirupattur Asram brothers.

8. The West Bengal Branch and the Calcutta Branch of the N.M.S. are going to be amalgamated into one. It is a very happy news and we hope that the united N.M.S. Branch will achieve much for fulfilling the great purpose of the N.M.S.

9. An N.M.S. Branch has been constituted in Serampore and Rev. D. A. Gregory has agreed to act as Secretary and Treasurer. We wish the new Branch all success.

10. Some steps have been taken to bring into being N.M.S. Branches at Bankura and in Ranchi. We hope and pray that the matter will receive the kind attention of the Pastors and other Christian leaders.

A Hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

12. Ratnam Garu

It is high time that we look at a Telugu witness. Mantsala Ratnam Garu was the first convert of the great Missionary R. T. Noble of Masulipatam. Noble started work in 1843. But he did not for a long time get any convert. The people were adament in their opposition to the Gospel. One of the Missionary activities was a school in which Noble taught the Bible. Every morning he used to ask "Is there none to give himself to Jesus today"? There was no response. In July 1852 the class boys boasted "You may preach Christianity in Masulipatam for ever ; and you will not get a single convert from us." That very day two boys—Ratnam, a Brahmin and Bhushanam, a non-brahmin came forward to accept Christ as Saviour. The Missionary asked them if they were willing to forsake all for the sake of Christ. They replied 'yes'. The result was that the school became empty. A mob came and stormed the Missionary's residence. A third boy also offered himself, but he was bullied so much by the people that his courage failed. Bhushanam was also beaten till it seemed that he was dead. The Collector finally gave the verdict that the boys being nineteen years of age had the right to decide what religion to choose. Their baptism took place on 31st July 1852.

Both the boys had been married. Their wives resisted for some time. But they yielded later. It is said that the advice given by the Hindu purohit was useful in this. He said "Even if it means going to hell the wife must follow the husband"!! Ratnam's wife was a young girl and had to be carried in a Palanquin to Noble's house.

The couple found a loving happy home in the Missionary's bungalow. He used to keep the converts at his table whatever other guests were present. He was also keen that his converts should all become Christian workers, witnesses to the Saviour Jesus Christ. There was at first some difficulty in getting the consent of the higher authorities to ordain Ratnam. But a fine Theological training was imparted to him by another Missionary Rev. J. Sharp and the ordination of both Ratnam and Bhushanam took place in 1864. By that time the Church had grown in Masulipatam area. Fifty English and sixty Indian communicants were present at the time of ordination. 98 Telugus were confirmed on that day.

Ratnam Garu became a good scholar in Greek and in English. He was a fluent and effective preacher in the English language. Later on he was transferred to Bezwada (Vijayawada) and placed in charge of school work. He was also Bishop's Chaplain and worked in the translation of the Book of Common Prayer into Telugu. He had a good share in the work of translating the Bible also. In every case, he was keen on using the purest Telugu.

A Brahmin by birth, he was above all caste considerations. Malas were held high in his esteem. He was Secretary and Vice Chairman of the Provincial Council. His work as Principal of a Theological Institution was of a high order. He did the work of three Missionaries.

Finally he was transferred to Masulipatam to work as Paster of a congregation. Mrs. Ratnam had risen high and was placed in charge of Sharkley's School for girls.

Ratnam's last act of witness was highly significant. He was leading a prayer meeting and was just saying the Missionary Litany. At the passage "That Christ should be magnified by my body whether it is by life or by death" he stopped. A co-worker completed the prayer. Ratnam fell in a fit and died in help-an-hour. It was a case of heat Apoplescy but a glowing witness.

Obituary

The late the Rt. Rev. Dr. David Chellappa, Bishop in Madras

Bishop Chellappa who had his Collegiate Educational and Theological training in England was the Headmaster of St. Paul's High School for 17 years and Bishop of the C.S.I. for 9 years. As a writer and speaker, he had extraordinary abilities—As Bishop he was in close touch with the Churches in the Diocese and was greatly interested in the Ecumenical Movement. He was also interested in the N.M.S. and acted as a member of its Executive Committee for some time. We thank God for his loyal services to the Church in India and Diocese in various capacities. For some years, his health was failing and he bore his sickness with patience and courage. May his soul rest in peace. We commend his family to God's guidance.

S. Deva Prasad.

Another Christian leader passes away

Dr. D. S. Ramachandra Rao who passed away on the 8th of September was a great friend of the N. M. S. and of the Christian cause as a whole. His services in the Medical, Municipal, Legislative spheres of service were an inspiration to many. May more of such public servants arise in the Church is our prayer. We express our heart-felt condolences to his brother Dewan Bahadur Ananda Rao and other members of the family.

BOOK REVIEW

Sunshine—(August 1964)

Asian Youth Magazine for Boys and Girls—a decade of service 1954-1964.

We are particularly happy to congratulate the Editor who is one of our very best friends and the husband of one of our Vice Presidents. on this remarkable achievement in journalism for the young. Certainly it has been a grand success that has attended his venture now completing ten years. Apart from the hearty recommendations from Government authorities and great Educationists reprinted in the accompanying leaflet, the very get up and contents of this tenth Anniversary number speak volumes about the reasons for this all round approbation and popularity this Youth Magazine enjoys. On every page one can see the signs of thoughtfulness and concern for the welfare and right development of the Young. Every topic is well chosen and suitable to arouse the interest of the young and giving opportunity for them to strive and grow in the right direction. It appears to us that the Magazine will grow yet more in usefulness and popularity.

As a missionary organization, we cannot help aspiring for a greater place in the Magazine for material from the Bible and from the History of the Church. Reproduced in the same way as other materials are the Biblical stories and anceetdotes from Church History can be made stimulating and serve in an indirect way the purpose for which our Organization and our journal stand. We wish unbounded success to this charming contemporary of ours.

P. J. THOMAS,
Madras.

N. M. S. Area Committee, Madras

The Members of the Madras Area Committee have been doing evangelistic work for more than a year in a slum occupied by working class people; and as a result of their efforts and God's blessing three families consisting of nine adults and two children were baptised at the Tamil Methodist Church, Vepery on Sunday, 6th September 1964 and admitted as members of the same Church in implementation of the policy of the N.M.S., viz., that it is not its object to start Churches but to evangelise and handover the converts to the local Church. It was a real joy to witness the baptism of the members who were visibly happy in accepting the change in their faith with no ulterior motive. Mr. G. Solomon and his faithful band of workers are to be congratulated on their efforts and success in the field of urban Evangelism.

S. DEVAPRASAD.

The N.M.S. Ladies' Auxilary Sale, Madras

The Annual Sale of the Ladies' Auxilary took place at the Church of Scotland Hall, Egmore on the 12th of September, 1964. The lady members had been planning for this event for sometime, the proceeds of which go to the maintenance of Jawadhi work in North Arcot Dt.

At the meeting before the opening of the Sale, the Secretary Mrs. H. Chinniah read the report of the evangelistic, educational and social work carried on on the hills with special mention of the problems in spite of which the progress of the work made by the three Evangelists with the co-operation of the Ashram Brothers.

Miss E. Mathew, Principal of the Ethiraj College and Chairman of the meeting, in her remarks congratulated the Society and the workers and pointed out the need for strong faith and earnest effort in God's work.

There were various stalls in charge of members patronised by the Christian public of Madras. Our grateful thanks to God for His guidance and all the members of the Committee for their hard work and the Christian public of Madras for the support given to our work through the Sale.

Mrs. H. CHINNIAH,
Secretary.

(Dr. Mrs. S. THAMBIAH,
President.

Rewa Mission

The Rewa Mission which was founded on Epiphany Day, 1916, ten years after the parent body was founded on Christmas Day 1905 will be celebrating its Golden Jubilee on or about Epiphany Day, 1966. Rev. Dorairaj Peter, President of Arcot Luthern Church and Vice-President, Federation of Evangelical Lutheran Churches in India is the Chairman of the Jubilee Committee. When the Rewa Mission celebrated its Silver Jubilee in September 1961 at Bishop Heber Hall at which the pioneer missionary Rev. S. Gnanabaranam was present, though there was not a single convert at that time, the strong conviction that the Lord was already at work winning a friendly reception to the gospel in the old Murwahi Field filled the gathering with great confidence in the Lord. In the second quarter we have had baptism of Adivasis since the first *Kol*, Cornelius Deheit was baptized by Rev. B. J. Kurpadanam on July 11, 1943. Cornelius is now a Police Constable and his family is happily settled at Raipur. Since then we have baptized Pabias, Gonds and more recently Uraons. But the remarkable development in the last years has been that for the first time in the history of the Rewa Mission 82 Hindus have been baptised since April 1962. Of these 14 belong to four Brahmin families, 4 are Harijans and the rest (64) are Non-Brahmin caste Hindus. We are thankful to the Lord for the excellent team of devoted self-sacri-

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ficing missionaries. Since Dr. Ramabai Rao set up her small hospital at Shahdol, the medical staff has won great reputation not only for their professional ability and loving service but also for their remarkable faith in a prayer hearing God. Rev. C. B. Rao and Rev. Titus Spencer have given the gospel message to the patients and their relatives at the hospital prayer every morning and evening. The love and the power of Christ in answer to prayer is the widespread testimony of those who have come in contact with our medical and evangelistic staff. Since Miss Emily S. Vedanayakam joined the staff on 20th July, 1963 the follow-up of the work in the homes and the neighbouring villages has been greatly strengthened from last August. Sister Agnes S. Gopal and she have visited a work camp at *Sakra*, 28 miles from Shahdol on every Thursday, the camp holiday, and 27 persons belonging to this work camp have been baptized. The converts—Brahmin, Non-Brahmin and Adivasi, have endured persecution with much courage. Prayers are requested for the missionaries and the converts, and also for those whom the Lord is encountering till they find their rest and the joy of the new life in Him.

1st August 1964 J. D. ASIRVADAM.

Cheer up Gospel Distributors

Conversion of Permanand Sen

A few Evangelists went into a village in Bengal to preach the Gospel. Sen was then a young man. He belonged to a very wealthy Brahman community. He did not want Christians to go to his village and preach Christianity. He was very much enraged at their Gospel work. When the Evangelists, at the end of their preaching sold Gospel portions, Sen gave them a large sum of money, bought from them all the Gospel portions and set fire to all of them.

After some months a group of Evangelists went there again, pitched up a tent and preached the Gospel. Sen became more furious this time. He determined in his mind that he would set fire to the tent and destroy all the Bibles and the literature that they had. At dead of night he took a servant with him and went to the tent. But when he entered very stealthily into the tent, he suddenly changed his mind. Instead of setting fire to the tent he stole away one of the Bibles, took it to his house, opened it and read portions of it. Jesus entered into his heart and changed his life completely. From that day onwards he became a friend of Christians.

He expressed his desire to his parents that he wanted to become a Christian. A Brahmin to become a Christian was unthinkable to

(*Continued on cover page 2*)

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The National Missionary Intelligencer

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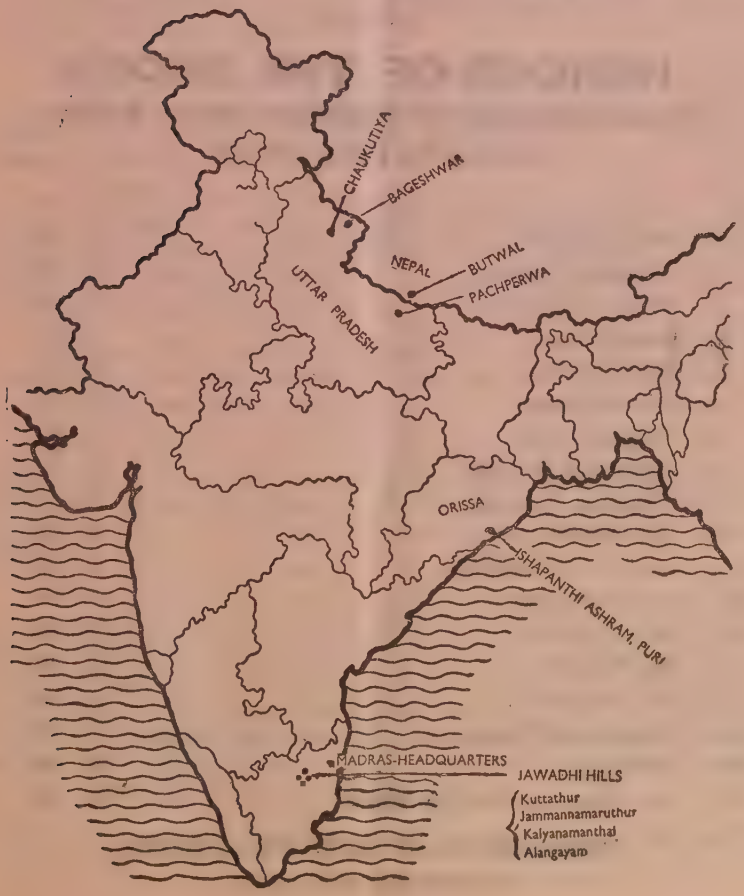
PACIFIC SCHOOL OF RELIGION

N. M. S. FIELDS



N. M. S. Life Members (Contd from N. M. I. May 1964)

India

Rev. Ch. John Venkataramayya	Masulipatuam
Mrs. Jeevakka A. Koneri	Gadag-Bettigeri
Mrs. K. C. Itty Ipe	Chetpet
Mr. W. Chitamber Silas	Hyderabad
Dr. Mrs. G. Dwarka Bai	Hyderabad

Malaysia

Miss H. Padman	Parit Bunter
Mr. S. D. Paul	Singapore
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(A series of attractive Missionary stories, brightly written for young and old)

		Rs.	P.
1.	Mary Slessor	3	62
2.	William C. Burns	3	62
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4.	David Jones	2	44
5.	John Wesley	3	62
6.	John Williams	2	03
7.	Thomas Coke	3	62
8.	Alexander Mackay	3	62
9.	Christian Forsyth	3	62
10.	Sam Pollard	3	62
11.	James B. McCullach	3	62
12.	The Marechale	3	62
13.	Dan Crawford	3	62
14.	Dr. Pennell	2	44
15.	Prophet Harris	2	44
16.	Chamers of Papua	2	44
17.	Williamu	2	44
18.	The Diary of George Muller	4	50

INDIA SUNDAY SCHOOL UNION,
COONOORS, (NILGIRI)

The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world"

Prayer — For the Kingdom of Christ.

O God, the King of Righteousness, lead us, we pray Thee, in ways of justice and peace.

Inspire us to break down all tyranny and oppression, to gain for every man his due reward, and from every man his due service: that each may live for all, and all may care for each in Jesus Christ our Lord.

O God of justice and love, forgive us and our forefathers that we have been so lukewarm in working for Thy Kingdom. Forgive Thy Church in that the dispossessed of all nations have not seen in it the hope of a new order and the promise of human brotherhood and world peace.

Cleanse and renew us and teach us to put Thy Kingdom before every other loyalty, and Thy will before every desire through Jesus Christ our Lord.

O Thou who art the Light of the world, the desire of all nations, and the shepherd of our souls: let Thy light shine in the darkness, and by the lifting up of Thy Cross gather the peoples unto Thee that all the ends of the earth may see the salvation of God.

O Christ who in Thyself art both the Gospel and the Kingdom show us how to preach good news, to those who fight for the Kingdom of this world. Help us to proclaim Thy love for them and call them into work for the new heaven and earth which come down from heaven so that both they and we may rejoice in Thy Kingdom of righteousness, peace and joy which has no end and worship the God who never fails, even our Creator and Saviour, blessed for ever more, Amen.

(*From: In His name*).

FOR MEDITATION.

God's Business.

"What does God do all day?" once asked a little boy. One could wish that more grown-up people would ask so very real a question. Unfortunately most of us are not even boys in religious intelligence, but only very unthinking babes. It no more occurs to us that God is engaged in any particular work in the world than it occurs to a little child that its father does anything except be its father. Its father may be a Cabinet Minister absorbed in the nation's work or an inventor deep in schemes for the world's good: but to this master-egoist, he is father and nothing more. Childhood whether in the physical or in the moral world is the great self-centred period of life; and a personal God who satisfies personal ends is all that for a long time many a Christian understands.

But as clearly as there comes to the growing child a knowledge of his father's part in the world, and a sense of what real life means, there must come to every Christian whose growth is true, some richer sense of the meaning of Christianity and a larger view of Christ's purpose for mankind. To miss this is to miss the whole splendour and glory of Christ's religion. Next to losing the sense of a personal Christ the worst evil that can befall a Christian is to have no sense of anything else. To grow up in complacent belief that God has no business in this great groaning world of human beings except to attend to a few saved souls in the negation of all religion. The first great epoch in a Christian's life, after the awe and wonder of its dawn is when there breaks into his mind some sense that Christ has a purpose for mankind, a purpose beyond him and his needs, beyond the Churches and their creeds, beyond heaven and its saints — a purpose which embraces every man and woman born, every kindred and nation formed, which regards not their spiritual good alone but their welfare in every part, their progress, their health, their work, their wages, their happiness in this present world."

(HENRY DRUMMOND).

GENERAL SECRETARY'S LETTER.

Evangelisation of India III.

The Editor of the Indian Witness has honoured us by taking up this question of the Indian Church and Evangelism on which

we wrote in a former issue of the N. M. I. It is gratifying that at least one paper has thought it worthwhile to pass some comments. The Editor has given some facts to show that the Church in India is keen on evangelisation. But our point was that the interest shown is "not sufficient". It is said about the Moravian Church that three out of every ten in that Church are foreign missionaries. But they don't seem to think that it is sufficient or a satisfactory state of affairs. Even if there is one Church in India which is anywhere near that figure, we will say it is "not enough". But we have yet to find such a Church in India. On the other hand, we are very far away from such a state of affairs. Let us look at some of the facts.

The Editor points out that the Methodist Church and the C. S. I. are having missionary work even outside India; and that the Gospel has been preached to all those who are willing to listen. According to a calculation made by the N. C. C., almost 25 per cent of the population of Indla haven't had a chance to hear the Gospel message even once. The number of missionaries sent out to a foreign field by such a large church as the C.S.I., is just one. The Methodist Church has invited the N. M. S. to work in three places within their jurisdiction and the workers whose services have been lent to two out of the three N. M. S. Fields are old retired men. The Church has not got younger workers to spare. The Marthoma Evangelistic Association, when it recently celebrated its seventyfifth Anniversary, placed before themselves a target to recruit at least seventyfive new evangelists. The response was from barely half a dozen. What is it that these facts indicate if not the fact that the members of the Church in India are not yet all out for evangelism? The situation is very serious, and the sooner we shed our lethargy and our self-complacency the better for us and for the cause which is entrusted to us.

The Executive of the N. M. S. met in Hyderabad and ratified the action taken by the Standing Committee and chalked out the plans for the future, especially about the Diamond Jubilee celebration and the All India Council to take place at Vellore on January 30, 31 and February 1, 1965. A separate note on that subject is appearing in this issue of the N. M. I.

Some new possible fields for evangelism have been pointed out for the N. M. S. by our friends. They are Aurangabad in Gaya Dt. in the State of Bihar, Hoogly and Twenty Four Parganas in W Bengal and Nagaland. Prayer is requested so that God's guidance may be obtained in these matters. It is when we pe sist in prayer that light comes to us and ways and means are opened out for us.

Evangelisation of India is our purpose and the subject of these letters for the last few months. We have looked at some of our handicaps and the obstacles on our way. But there is another way to look at it also. The way in which God started this work in the very first century through His servant St. Thomas and carried it forward through the Danish Missionaries in the 17th century and then gave the great impetus and the consequent vast results during the last two centuries through European andAn erican Missionary Societies and now recently through the faltering steps of the Indian Church itself is abundant proof that God, the Father Almighty is with us and will do wonders through us if only we will place ourselves whole-heartedly in His hands. Let the evangelisation of India be the one subject that engages our thoughts and our prayers day by day and all day long, bearing in view that what Paul wrote about the Philippian Church is true about India too: " He who has begun the good work will fulfil it until the day of Jesus Christ."

P. J. THOMAS.

News, Notes and Topics for prayer and praise.

(1) *Diamond Jubilee* of the N. M. S. As already announced in these columns before, the Diamond Jubilee of the N. M. S. is being arranged to be celebrated on January 30, 31 and February 1, 1965. The public meeting and the exhibitions on Missionary work and Christian art and music and literature will all take place in the Voorhese College buildings, Vellore, Madras State. Accommodation for all guests will be provided in the College Hostels. The special Committee in charge of the arrangements, under the presidentship of Rev. Joseph John of Deenabhandupuram has been enlarged a good deal. Several sub-committees to look after the various items have also been constituted.

A further idea that emerged at the time of the Executive Committee meeting is that this central celebration to take place in Vellore be regarded as the starting point of the Jubilee Year and programme. It will be recalled that the Central Celebration is fixed for January — February with the intention of synchronising with the triennial All India Council of the N. M. S. So we announce that the whole of 1965 will be regarded as the Diamond Jubilee Year; and we hope that local Committees and N. M. S. Branches will have local celebrations in the different centres and at different times of the year. December 25, 1965 will be remembered in all Churches and N. M. S. Branches and Christian institutions as the day for special thanks-giving for the N. M. S.

The attempt to raise the Diamond Jubilee Fund of Rupees twenty thousand is meeting with very encouraging response. Nearly three thousand rupees have come in. The North and South Tamil Nad alone is hoping to raise ten thousand. May we request all Branch Secretaries and friends of the N. M. S. to lend a helping hand in this collection work. It will be quite in the fitness of things if the fund actually collected will be sixty thousand instead of twenty.

(2) *The Hubli Branch of the N. M. S.:* Our report that Mr. Savanagaudar was elected President of the Hubly Branch was a mistake. He only presided over that meeting in which the election took place. The person elected as President of the Hubli Branch is Mr. Kaunds.

(3) Just at this time when the *new field in Rajasthan* is being opened, it is heartening to hear that the Missionary Prayer Band of the *South India Bible Institute of Bangarapet*, Mysore State has decided to donate one of their offertories for Rajasthan work. The N. M. S. is indebted to the South India Bible Institute for other things too. It is that institution that has supplied for us two workers in Butwal, one in Jawadhi Hills and one in Rajasthan. We are so happy and thankful that this Bible Seminary is so staunchly behind the N. M. S. with prayer, personnel and with material help. Four workers in N, Kanara, a former N. M. S. field, are products of S. I. B. T. All friends of the N. M. S. will remember the Bible Institute in prayer with thankfulness.

(4) There was some serious obstacle to our Chapel construction in *Kalyanamanthai* of Jawadhi Hills. By God's grace, solution has been found and it is hoped that the work will be resumed very soon. The difficulty proved a blessing in that we have found our way to getting a Health Centre also in that village.

(5) *Mr. V. T. Abraham*, our new recruit for Nepal work, has reached the field and has joined hands with Mr. M. M Mathai in witnessing to the grace and power of the Saviour before the people of that area in an indirect way because open preaching is not allowed, Let us remember them in our prayers,

(6) Prayer is requested for God's guidance in opening N, M. S. fields in *W. Bengal and in Bihar*. Some good friends have brought to the attention of the N. M S, some unoccupied areas and also some sources for financial support. Let us look up to God for the clear light that is necessary for the Churches in the vicinity, and for the N. M. S, Committees which have to come to some decision on these questions.

(7) *Our Residential Building* at the Headquarters: The work is making satisfactory progress. We will require another

Rs. 6000/- to complete it. We hope and pray that generous—hearted friends will come forward with financial contributions towards this vital need of the Society.

(8) *A New Project* has been sanctioned by the Standing and the Executive Committees of the N. M. S., namely that of erecting a three-storied building on the spot where the Press now stands. It is hoped that it will provide a source of steady income for the Society and afford accommodation for some such things as a Book Room and a Preaching centre as well as an improvement on the general appearance of our Headquarters in line with the surrounding edifices. This is a project which involves a few lakhs of rupees. For this also we are looking to our friends who may take it as a useful way of investing their money while helping our beloved Society (N.M.S.)

(9) Report from our Bageswar workers contains the following facts:—

> ".....I had the privilege of preaching in Gwar and Chorson Churches. We sang Bhajans till 12 at night. Next day some Pastors and people joined our Gospel Team, led by Rev. G. Leiois. 50 Gospels have been sold. 200 tracts were distributed—(B & S. Bachi Singh).

(10) Our worker in Chaukutiya writes;—

> "Some months ago, when a bridge was being built, I got a golden opportunity to spread the Gospel. At present there is a soil department here and it gives me another golden opportunity to evangelise"

(11) Two men have been baptized in Puri Asram, one on 16—8—64 and the other on 4—10—64.

WILSON SINGH

Some facts about Rajasthan.

People are asking for some information about the State of Rajasthan where the N. M. S. is starting evangelistic work very soon. Of course, the request is from people who are in the far South or the far North East. So we deem it proper to supply some facts and figures about this part of our dear motherland.

The present State of Rajasthan was formed by the amalgamation of all the 22 Indian Princely States known as Rajputana with the exception of Sirohi which in 1959 was partitioned between Rajasthan and Bombay (now Gujarat). The State is bounded on the West and the North-west by Pakistan, on the North-east by

Punjab and U. P., on the South-east by Madhya Pradesh and on the South-west by Gujarat. The State covers an area of 132,150 sq. miles and the population, according to 1961 census is a little over two crores. The capital is Jaipur with a population of nearly five lakhs.

The most striking physical feature is the famous Arawalli Ranges where Mount Abu reaches a height of 5650 feet above sea level. Westwards there is the sandy Thar desert. Most favoured areas are in Malwa. Annual rainfall is 26 inches in the Eastern region and 5 to 6 inches in the West. But everywhere it is most unreliable. Millet is the most popular crop. But some wheat and barley also grown. Camels are the most common means of transport, especially west of the Arawallis. Sheep and goats are numerous except in the desert regions. Modern industry is slowly taken up. But the traditional textile and fine metal working crafts are having an important place. The famous Sambhar lake is a great salt producing centre.

The few large towns are the capitals of the old Princely States—Jaipur, Bikaner, Jodhpur, Alwar etc. Ajmer is a growing Christian centre. There are 26 districts in Rajasthan, out of which only 8 or 9 have some evidence of a Christian Church or a Christian Mission agency. The Church of India, Pakistan, Burma and Ceylon (C.I.P.B.C.), the Methodist Church in Southern Asia (M.C.S A) and the world-wide Evangelisation Crusade (W. E. C) and the United Church of N rthern India including Church of Scotland Mission (U. C. N. I.) are the agencies on the scene in the occupied areas But the unoccupied areas are far more numerous and far more extensive.

Looking through the list of the old princely States, one comes across some without a single Christian (Kushalgarh, Jaiselmer, Shahpura). There was one State with just one Christian out of a population of thirty one thousand, another State with eleven Christians out of a population of three lakhs. In the whole Jaipur District with a population of 34 lakhs, the Christians number only 707, In Bikaner, out of twelve lakhs, the Christians count only three hundred. Even a big place like Jodhpur, having a population of 25 lakhs, the Christians are below a thousand and Udaipur having 19 lakhs of people finds only three hundred and odd Christians among them. These figures are of the year 1949; but there is no reason to think that the numbers have grown to any appreciable extent. Bhilwara, the place pointed out by our Commission as a possible place for work is mentioned as one of the Districts of Rajasthan, but does not occur in any other connection in the latest edition of the Christian Handbook of India. Certainly Rajasthan is an unevangelised area.

Christian Institutions are very few and far between in Rajasthan, By far the most outstanding is the Madar Union Tuberculosis Sanatorium in Madar, Ajmer District with 106 beds. Then comes the Church of Scotland Hospital at Banswara with 80 beds. There is also a Women's Hospital at Ajmer having 30 beds. There are four Mission High Schools, two in Ajmer, one in Nasirabad and one in Jaipur. There are three Mission Agricultural Village Settlements and two Mission Co-operative Societies, all in or around Ajmer (Bewar and Ashapura). These places are at least a hundred miles from Bhilwara, the District which we hope to enter with the Gospel.

Rajasthan, as the name indicates (especially the old name Rajputana) is a place of Rajputs, the descendants of the old Kshatria caste who, according to historians, moved away to that part of the country at the time of the Moghul invasion. They called themselves "sons of the Kings". May the Gospel be the means of opening their eyes to recognize their sonship of the Heavenly King.

(P. J. T.)

A Hundred Indian Witnesses to Jesus Christ.

(By Christu Bhakta)

13—Neelakanta Devasahayam Pillai.

This witness has certain special characteristics about him. He was a Roman Catholic. Hitherto we have been calling as witnesses only Protestants. Roman Catholicism came to India with the Portughese. They have borne a great part by way of witnessing to the power and the claims of Jesus Christ. It is but proper to include some of them in our list. Another distinguishing feature about this witness was that he became a true witness in life and also in death, a martyr in the regular sense of the word. We may also reckon some other factors, such as that he belonged to the southern most tip of India, that he was a highly placed official in the Government of ancient Travancore and that he got the Gospel from a Dutch General in the service of the same King.

Neelakanta Pillai in Padmanabhapuram (20 miles from Cape Comorin or Kanya Kumari) happened to sustain heavy financial loss and he approached his friend De Lanoy,

the General for advice and help. The latter consoled him with the story of Job as given in the Bible. This stirred up interest in the Bible and the result was conversion to the Christian faith and baptism. The first act of witness-bearing the new recruit did was before his own wife with the result that she too accepted the new faith. Neelakanta became Devasahayam (help of God) and started sharing his new experience with all who came his way.

Troubles grew and so did opportunities to witness. The Dewan of the State and the Maharajah himself were enraged against this protagonist of a foreign faith. Fetters and manacles became the lot of the man. His bold and undaunted stand made the authorities vengeful all the more because they were afraid that the Gospel may gain much head way among the people. False accusations were levelled against the man and excuses were found for torturing him in the most inhuman way. Dr. S. Jesudason of Tirupattur who has written this story in his book "Christ's Indian Jewels" describes the brutal use of the caustic shrub called in Tamil erukalaimalai for bringing discomfort to the saintly man. There was some thought of executing him, but it was given up in order to prolong his sufferings to the extreme. He was mounted on a buffalo and taken through the town. He was beaten with canes and pepper powder was smeared into the bruises. Chillie powder was put into his nostrils, mouth and eyes. He was exposed to the hot sun and was forced to drink filthy water. But he continued a witness in his sufferings and in his chains. He kissed the fetters saying they were gems of his golden necklace. He used to look up and say to the Lord "What are these my sufferings compared to what Thou dids't suffer for us?

Finally, it was decided to shoot him to death in some solitary place. He gave his parting message to his life-partner including words like these:-"Do not be discouraged. Set your mind on life eternal" The place of his execution was the hill called Kathdimalai where he was carried by a pole passed through the fetters and manacles. When they reached the place, he asked for a few minutes to spend in prayer. He was permitted to have it; and then he said "Now my friends, I have finished. Do as you please." Three soldiers fired three shots at him

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simultaneously, at which the great Bhakta fell down with the words "Lord Jesus Save me." Finding that his life was not quite gone they used their guns a second time.

This took place on Friday, 13th January 1752 and Neelakanta Devasahayam Pillai was forty years of age. He had borne witness to Jesus Christ for seven years.

In Memory of the late Prof. N. C. Mukerji, a Founder Member of the N. M. S.

Prof. N. C. Mukerji of Allahabad and a Founder Member of the N M. S. passed away to his eternal rest on the 17th Oct. 1964 at about 3-30 a. m. at the ripe age of 83. Prof. Mukerji was admitted in the Eye Hospital for a cataract operation. The operation itself was successful but he developed Pneumonia and died after three days. He leaves behind his two unmarried daughters and one son and they were present at his bedside.

Prof. N. C. Mukerji was the only surviving Founder Member present at the N. M. S. Jubilee celebrations held in Calcutta in 1955 and walked at the end of the procession in his Bengali dress.

Prof. Mukerji was the Head of the Philosophy department in Allahabad University and had retired from this position. He was also the Warden of the William Holland University College for several years.

He was a great reader of the latest books on Theology and Politics. His quiet influence helped many students who came in contact with him.

At the time of the funeral a special wreath was placed on behalf of the N. M. S. by Rev. Paul Das., the Hony. Associate General Secretary for North India.

(*Continued on cover page 2*)

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INDIA SUNDAY SCHOOL UNION
(P.B. No. 9) COONOOR, (NILGIRIS)

The National Missionary Intelligencer

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" Lo, I am with you alway, even unto the end of the world "

PRAYER

Lord, increase my faith
that I may embrace everything that is Thy will.

Lord, increase my faith
that the mountains of difficulty may be removed.

Lord, Increase my faith that I may never be at a loss for some creative action for Thee.

Lord, increase my faith that I may never be impatient or frustrated.

Lord, increase my faith that I may trust Thee in seeming failure or defeat.

Lord, increase my faith that I may endure as seeing Thee who art visible only to the eye of faith,

Lord, fill me with faith, hope and love this day and always.

(*From :* IN HIS NAME.)

FOR MEDITATION

GOD'S RIGHTS

God certainly is well within His rights in claiming to Himself the works of His own hands, the gifts Himself has given. How should the thing made fail to love the Maker provided that it has from Him the power to love at all? How should it not love Him with all its powers since only by His gift has it got anything? Man, called into being out of nothing by God's free act and raised to such high honour, how potent is his debt of love to God's most just demand! How vastly God has multiplied His mercy too, in saving

man and beast in such a way! Why we have turned our glory into the likeness of a calf that eateth hay; our sin had brought us to the level of the beasts that know not God at all! If then I owe myself entire to my Creator, what shall I give my Re-creator more! The means of our remaking too, think what they cost! It was far easier to make than to redeem; for God had but to speak the Word and all things were created, I included; but He Who made me by a word, and made me once for all, spent on the task of my remaking many words and many marvellous deeds and suffered grievous and humiliating wrongs.

What reward therefore shall I give the Lord for all the benefits that He has done to me? By His first work He gave me to myself; and by the next He gave Himself to me. And when He gave Himself, He gave me back myself that I had lost. Myself for myself given and restored, I doubly owe to Him. But what shall I return for Himself? A thousand of myself would be as nothing in respect of Him."

(S. BERNARD OF CLAIR VAUX)

GENERAL SECRETARY'S LETTER

A GREAT GATHERING OF SOUTH INDIAN PASTORS

Under the auspices of the World Vision Inc. (U. S. A) a four-day Conference of Pastors was held at Kottayam, Kerala State, on October 27-30, 1964. Nearly eight hundred Pastors had gathered there with more than half a dozen Bishops. Tamil Nad, Karnataka and Kerala Churches were represented. It was indeed an eminently impressive and let us hope an epoch-making gathering of ministers of Christ.

The Conference did not take into consideration questions such as reunion of Churches, or ecclesiastical administration or problems of faith and order. There was just one question that was uppermost in the minds of the leaders, the speakers and the delegates, the question of evangelism, the question as to the ways and means to reach the outsider with the Gospel. As an Indian organization standing for this one purpose, the N M. S. has reason for particular joy and gratitude for this lead and help from the "World Vision" of America.

There were four Bible studies by Bishop Gnanadason of Kanyakumari Diocese. The studies were topical and were arranged as follows :–Jesus came to dwell among us. Jesus came as Servant. Jesus suffered on our behalf and Jesus is Lord and God. The studies were deep and sharp and penetrating. They Challenged one and all of the 800 delegates. Bishop Sobrepina of the Philippines spoke on the theory and practice of evangelism. Dr. Gaebeleine dealt with the subject "The Preacher as Expositor." Dr. Paul Rees was slightly indisposed and had a bad throat. His studies on Men of Action in the Book of Acts were as usual quite fresh and stimulating. His closing message at the service of dedication was especially helpful.

But among the general addresses, by far the most effective were those of Dr. R. C. Helverson who is the President of World Vision in place of Dr. Bob Pierce who could not be present owing to physical ailment, away in U. S. A. Dr. Helverson, from the very start, made the conference face the issue "Why is it that the Gospel Message which is so simple and which is indispensable to every human being is not being heard and accepted. He posed the four questions in Rom: 10. 14. 15. and said there is only one answer. We who are entrusted with the charge of evangelism do not carry it out properly. Who are to evangelise? The entire Church of God. Who are those who have to send? All the persons in the pulpits have to send all the people in the pews. Then only will evangelism be effectively done. The whole Church including Pastors and Bishops and people will have to speak with their whole life to the whole life of the people who are to be evangelised Special training may sometimes be used as an excuse for not actually participating in evangelism, because it is a matter of life touching other lives in the most natural manner. The ministry of the laity is the most important part in evangelism. Both institutionalism and individualism are dangers and obstacles in the way of evangelism. It must be the impact of the community upon the outsider. The speaker dealt with the Diversity within unity, the indispensability and the inter-dependance in this task of evangelism. Some of the personal experiences and experiments in his work in the Presbyterian Church in Washington D. C. were especially telling. Some of his phrases and statements were particularly attractive. "The measure of the work of the Sunday

is what happens on Monday to Saturday;" "There is only one safe text book on Evangelism and that is the New Testament;" "the unprofessional spirit of Jesus should be our pattern." "The lay man has a good deal to teach us;" "our specialists in programmes are ignoring the Apostolic programme given in Acts 2.42; "the finest of teaching is "*to be with men.*"

We are told that the Kottayam Conference was the 53rd such Conference of Christian Pastors. The World Vision is doing a great work throughout the world. If only the challenges and the soul-stirring messages of Kottayam had gone into the hearts and lives of the nearly eight hundred Pastors who gathered there, what wonderful results will follow ? Let us hope and pray that the impact will remain and deepen and result in fruitful evangelism within and outside the Churches in India.

P. J. THOMAS.

NEWS, NOTES AND TOPICS FOR PRAISE AND PRAYER

1. N. C. C. Day of Prayer for India

The N. C. C. has announced November 29, 1964 as day of Prayer for India. It is mentioned that November 22 may be observed for the purpose wherever that date is found to be more convenient. The announcement mentions how "Dishonesty, deceit and selfishness are eating at the core of our national life; economic instability and the rising cost of living, aggravated by unbridled growth in population are leading to an explosive situation." "There never was perhaps a greater need than now for all the Churches and Christians in India to give themselves to prayer for their country."

2. N. M. S. Diamond Jubilee and all India Council

The days (January 30, 31 and Feb. 1) are fast approaching. Much prayer is needed for the preparations and the work of the Committees in charge of the local arrangements in Vellore. It is hoped that the N. M. S. will enter a new lease of life on crossing the threshold of its 60 years of history. The friends in the different parts of the country

and abroad are requested to help in the collection of the Diamond Jubilee Fund, which is mainly intended for the development of the work among the Hill Tribes in Jawadhi Hill area. It is said that there are several hundreds of villages in that region, far away from modern culture and education and medical aid. It will be a great piece of service to our country if the N. M. S. will be enabled to expand and strengthen the work there. Dozens of workers are needed. A medical centre is in the offing in one of the villages. Scores of them are called for in the other centres which are now left untouched. Here is an opportunity for all those who love the Lord and the people for whom He died, to help with generous donations this very welcome and vital piece of service.

Our worker Mr. D. Elias writes :—

".....During this month we have visited some of the villages around us and preached the Gospel in night open-air meetings. We did also house visitation and children's work. We keep up the contact with the trainees in the carpentry school... ..." It may be added that all our workers are giving First Aid and simple medical held to villagers.

4. *Chaukutiya-Ganai in U. P.* Our Evangelist Mr. Wilson Singh reports :—

" During Dasara holidays I preached in the nearby Villages and placed before the hearers the parables and other teachings of Christ. They listened with rapt attention Some of the higher caste people are willing to accept Jesus Christ. But they need to know more thoroughly about Him.

The School work is going on as usual. The processions taken out by the pupils make a deep impression on the people here. We need your prayers."

3. *Puri Ashram :* Our Missionary writes :—

" With joy and deep sense of encouragement we bring to the notice of our readers the service rendered by Mr. P. Moses, the Organising Secretary, through messages based on the Word of God, in the Asram and in the local Church, and also in the Leper Colony. The N. M. S. Branch was reorganised with the following as office-bearers :-

President: Dr. S. K. Parmanik, Chakrathirth Road, Puri.

Secretary: Mr. Samuel Das, S. E. Ry. Hotel, Puri.

Treasurer: Miss S. Sahu, Armstrong Road, Puri."

5. *Bageswar* in Almora Dt. U. P.

Mr. & Mrs. Bachi Singh write as follows :-

".....We continued our visits to families. A few new families are now in our list. Tracts were distributed on the roadside. Our work through books, wayside pulpits, tracts, sale of Gospel portions and personal contacts and School is continuing :....."

6. *Munnar Branch* of N. M. S.

During the Week of Prayer we had N. M. S. Services in Munnar Church and in about 25 estate prayer houses around Munnar. Rev. Basil P. Samuel and Rev. K. V. Varughese conducted the Church Service. After the service, as usual, an Auction Sale was arranged in the Tamil Primary School. The gathering was very encouraging. Mrs. Basil P. Samuel and Miss Thangasamy–our two Branch Committee members took very keen interest. Among the many articles brought for the sale were included a helpher and a bull. These two alone fetched Rs. 210/–. The total amount came to about Rs. 600/-. This is the record collection since the Branch was opened here about twelve years ago. The success is mainly due to the President and the the Treasurer....."

A. SOBANAM.

A HUNDRED INDIAN WITNESSES TO JESUS CHRIST

(By Christu Bhakta)

14. Marian Upadesi (Poet Saint).

This is another of "Christ's Indian jewels" described by Dr. S. Jesudason of the Tirupattur Asram in his booklet of that name. In narrating the story of this witness a good deal of the very words and sentences of the original author will have to be used.

"Upadesi" means preacher and 'Marian' is the name of the man. Marian Upadesi belonged to Tinnevelly District in Tamil Nad and was from the Seheduled castes. We do not get any information about his parentage, early life or conversion. We are told that he was a Catechist of humble origin. He seems to have worked with great zeal and fervour for the extension of Christ's Kingdom in the Northern parts of the District. Dr. Jesudason continues:- "Once when he had gathered a Christian congregation at a village, he had a small thatched Church put up for them for worship. Some of the Hindus got very much irritated and set fire to the building and even wanted to get hold of the evangelist and kill him, if possible. Poor Marian Upadesi sought refuge in a poor man's hut and hid himself in a "parani", that is a sort of an attic below the roof used for keeping firewood. For three days he was in that dark hiding place. It was there that he composed one of his most moving hymns beginning "My Father, does thou not know that I am daily clinging to Thee. The closer I get to Thee, the more conscious I am of my own sinfulnees. But, Come, Lord, my pangs remove, my sorrows, heal."

Three days later the Hindu Zamindar of the locality sent for him, assured him of his protection and support. The Church was rebuilt with the Zamindar's help. When the day for dedicating the Church came, Marian Upadesi was overcome with deep thankfulness to God for His wonderful guidance and help Another beautiful hymn was the result The opening verse is "All thanks and praises to Thee alone. Help me to offer unto Thee my grateful thanks because Thou hast enabled me to triumph over evil."

On another occasion some disagreement arose between the Upadesi and an elder of his congregation. Attempts were made to bring about a reconciliation; but it was of no avail. On Saturday night, the Upadesi could not get sleep. The next day he had to celebrate Holy Communion. He sat and composed a hymn inviting the recalcitrant elder to the Lord's table. Early the next morning he walked to elder's house, stood outside and sang the hymn with tears in his eyes. The obdurate elder's heart was deeply moved and he confessed his fault and embraced the Upadesi. That day's Communion Service was marked by the special joy and peace of mind for both the men.

Marian Upadesi was the author of several deeply spiritual hymns, with deep devotion and power of appeal. Dr. Jesudason concludes :- " My own father in times of mental perplexity and trouble would get up very early in the morning and sing to himself one of Marian Upadesi's songs.. ... In my own life I have found his hymns a source of great help and inspiration, especially the one addressed to the Good Shepherd who leaves the ninety nine sheep of His flock to seek and to save the one wayward sheep straying away from the fold."

A NEW APPROACH TO RECRUITMENT AND TRAINING LEADERS IN AUDIO VISUAL COMMUNICATION

Can the Church with limited resources train persons to give leadrship in audio visual communication ?

This has become a serious problem to many. There are very few alert churchmen who do not recognize the value of posters, flannelgraphs, charts, films and filmstrips as aids in education, moral and religious instruction, health and hygiene, social service, industrial church responsibilities and evangelism. But how can churches with limited resources train personnel to provide leadership in these matters ?

There have been different approaches. The full time director is too great an expense except possibly for organizations such as CARAVS which helps organize this training. Teachers, evangelists and others have on occasion attended one or another of the brief training course conducted by CARAVS in some section of the Church. But up to the present there have been few of these who could turn around and join with others, possibly of an adjoining denomination to give training to local leaders in audio visuals. Where could such leadership be found and trained ?

No doubt every Church worker now under appointment feels he is more burdened than he should be with the demands of his own assignment. However, if audio visuals are truly aids then by their very nature they are related to other things. If promotors of literature, of Sunday School work, of Youth Work, of the Bible Society, of the special tasks of the Church in education, health, etc., were trained

to use audio visuals they should become more efficient. Each time they used these aids they would demonstrate their effectiveness and directly and indirectly promote their use. Such persons could become our most natural promoters provided, of course, they received training and do an effective job.

Are not such workers, then, among those who could best profit by special training in communications? Could we not work out with them sets of flash cards, exhibits, flannelgraphs, sets of films and filmstrips, to form a package treatment of their work that would enhance their skills and through them suggest the possibility of similar communication in related fields to other?

We invite you to study these possibilities with the CARAVS staff. You may have alternative suggestions that would add much to a real step forward in answer to this problem.

Three workshops *cum* study-groups will meet early in 1965.

North-India in the Delhi Area,	January 16-23
In the Bengal Area.	February 1-6
At Medak,	February 21-28

The workshops are intended especially for:

1. Persons who have attended a previous CARAVS workshop and wish to have advanced training.
2. The kinds of leaders mentioned in the above paragraphs who would make extensive use of audio visuals in their promotional work.
3. Students in theological seminaries who are especially interested in audio visuals and hope to utilize these forms of communication.
4. Persons under appointment in schools, hospitals or churches who wish to utilize and give leadership in these aids.

You are invited to nominate such persons from your church. Local expenses will be met but you should expect to pay all or at least part of travel. Some emergency travel assistance may be available.

Leaders for this course will include Rev. Denys Saunders, formerly of Medak and now in charge of audio-visuals in the Methodist Missionary Society of Great Britain, and members of the CARAVS Staff.

Workshop in Filmstrip planning and production. A special workshop for more advance audio visual workers who wish to specialize in filmstrip production will be held at Jabalpur, Feb. 8 to 13. Rev. D. Saunders has been especially succesful in this kind of work in England,

For further information write to the Associate Secretary, 15 Civil Lines, Jabalpur, M. P.

REGISTRATION FOR AUDIO VISUAL WORKSHOPS

Kindly enroll (Name, print).....

Address.....

for the audio visual workshop at Delhi/Bengal/Medak/ Jabalpur.

He/She is now working as (present duties).....

He/She has/has not had previous audio visual training.

He/She will use this training in.....

We understand that his/her local expenses will be met and we are prepared to provide travel and incidentals.

Application by.....

Address.....

Date.....Position.....

OBITUARY

We regret to learn of the passing away of Mr. M. O. John of Madras who was keenly interested in Church and Missionary work. He was a regular subscriber to the N. M. S., and helped in the Ladies' Auxiliary Sale. We send our sympathy to the bereaved members of the family.

N. M. S. Madras Ladies Auxiliary Sale 1964

Vegetable Stall.				
Thro' Dr. Mrs. Thambiah & Mrs. Roberts Collections	901	49		
Sale Proceeds	65	50	966	99
Refreshment Stall.				
Thro' Mrs. J. G. Abraham Collections	500	05		
Sale Proceeds	194	95		
,, Mrs. U. Muthayya Collections	55	00	750	00
General Stall.				
Thro' Mrs. D. R. Vedamuthu Collections	224	00		
Sale Proceeds	139	95		
Thro' Mrs. G. D. Boaz Collections	115	00		
,, Mrs. S. K. Michael Collections	171	00	669	96
Pullau Stall.				
Thro' Mrs. Muthiah, Mrs. Karunakar & Mrs. Mills. Collections	28	56		
Sale Proceeds	105	75	134	31
Cooldrinks & white Elephant Stall.				
Thro' Mrs. G. Solomon, Mrs. J. Pandian & Mrs. L. Dawson Collections	239	60		
Sale Proceeds	19	55	259	15
Sweets & Medicines.				
Thro' Mrs. D. Stephan cash	30	05		
Sale Proceeds	48	35	78	40
Lucky Dip.				
Thro' Mrs. P. Samuel Collections	47	00		
Sale Proceeds	23	80	70	80
Miscellaneous.				
Collections thro' Mr. P. Moses	158	81		
,, ,, Dr. Mrs. B. Rajaratnam	22	00		
,, ,, Mrs. P. S. Rajaratnam	38	00		
,, ,, N. M. S. Head Qrs.	15	00		
Sale Proceeds	104	07	337	88
Total			3267	48
Less Expenses			264	99
Balance—Rs.			3002	49

Contributions received from

October '63 to March '64.

Punjab			
Methodist Conference	Batala	83	00
Uttar Pradesh			
Miss I. S. Dhar	Lucknow	50	00
Mr. V. C. Dhar	,,	50	00
,, A. I. Dhar	,,	50	00
Mrs. K. M. Dhar	,,	50	00
Mr. P. Nathaniel	Gomoh	2	00
Methodist Central Church	Roorkee	5	00
Central Methodist Church	Agra	15	00
Mr. E. D. Masih Church	Jaunpur	13	00
B. M. Church	Almora	125	00
Mr. R. M. Vincent	Allahabad	77	00
,, A. B. David	Agra	5	00
Jumna Church	Allahabad	76	62
N.M.S. Branch	Gorakhpur	93	98
Rev. A. J. Shaw Conf.	Lucknow	285	00
Rev. S. Gilbert Branch	Rae Bereli	80	00
Rev. C. S. Washington Conf.	Bijnor	52	00
Marthoma Church	Lucknow	20	00
Marthoma Church	Allahabad	25	00
Rev. A. S. Bundi	Roorke	20	00
Rt. Rev. J. Amirtanand	Allahabad	20	00
Mr. P. N. W. Mall	Allahabad	20	00
Morrison Memorial Church	Dehra Dun	56	50
Mr. D. A. Stringham	Lucknow	25	00
Mr. S. K. Das	Kanpur	5	00
Mr J. D. Pateal	Allahabad	72	75
Dr. Mrs. L. Paul	Lucknow	300	00
Mr. J. Das	Kanpur	25	00
N. M. S. Branch	Muirabad	250	00
U. P. Ladies Auxiliary	Allahabad	900	00
W. S. C. S. Methodist Church	,,	5	00
Methodist Church	,,	24	00
Mr. G. V. Lyall	Allahabad	50	00
Methodist Church	Khatauli	120	02
St. Paul's Church	Sigra	22	41
N. M. S. Branch	Kanpur	75	00

Mr. S. S. Simeon Branch	Allahabad	208	75
N. M. S. Branch	Lucknow	480	85
		3754	86

Delhi

Christ Church Sunday School	Delhi	15	00
N. M. S. Branch	,,	200	00
		215	00

Bengal

Mr. B. C. Ghose	Durgapur	34	00
N. M. S. Branch	Calcutta	460	00
Duff Church	,,	10	00
St. Marry's Church	,,	25	00
Baptist Church	Serampore	51	63
		580	63

Bihar

Through M. D A. Sighamony	Jamshedpur	36	00
Mr. D. P. Singhamony	,,	12	00
,, Dilip Sircar	Muzaffarpur	5	00
,, W. Williamson	,,	5	00
Miss S. L. Sen Gupta	Patna	30	00
Mrs. N, Ghose	Muzaffarpur	5	00
Mr. T. P. Chitambar	Dhond	9	00
		102	00

Orissa

Church of God	Cuttack	10	00
Baptist Church	Cuttack	55	00
		65	00

Rajasthan

Bahiniki Kidmati Jamat	Nasirabad	15	00
Mr. Y. Masih (U. C. N. I.)	Jaipur	10	00
U. C. N. I. Christianganj	Ajmer	50	00
Dr. Mrs. S. Gore	Beawar	5	00
		80	00

Maharashtra (Bombay)

Miss Edua Vawson	Baramati	25	03
Christ Church	Poona	30	00
N. M. S. Branch	Trombay	7	50
N. M. S. Branch	Shahar Village	4	00
B. M. Sunday School	Chembur	5	00

K. B. Sangha	Byculla	3	59
K. B. Sangha-Annual Donation	,,	20	00
N. M. S. Branch	Aselphi	4	95
B. M. Prayer Service	Marol	4	50
N. M. S. Branch	Tagorenager	5	22
B. M. Sunday School	Aselphi	2	28
N. M. S. Branch	Chandiveli	8	62
N. M. S. Branch	Durga	5	65
Dorcas Society	Byculla	11	62
Fort Hostel	Bombay	5	00
U. B. M. Sushanthi Church	,,	134	00
Tamil Methodist Church	Bombay	117	00
B. M. Sunday School	Vikhroli	1	00
B. M. Prayer service	Kurla	5	50
B. M. Sunday School	Iarimiri	3	60
B. M. Prayer service	Powai	7	00
B. M. Sunday School	Vikhroli Village	3	00
Methodist W. S. C.S.	Byculla	13	80
B. M. Sunday School	,,	15	00
Mr. M. G. Philip	Bandra	20	00
,, T. A Mathaw	Bombay	20	00
Mrs. M. Krishnayya	Poona	150	00
Dr. S. F. Benjamin	Ratnagiri	100	00
Bethel Church	Wanlesswadi	25	00
Prayer Meeting	Vikhroli	81	66
Cottage Meeting	Jabel Chawel	38	76
Mr. J. Gilbert	Bombay	12	25
,, P. Amanna	,,	77	55
,, H. P. Soans	,,	6	00
,, H. Alva	,,	72	50
,, S. J. Kunder	,,	17	00
,, T. Karkada	,,	72	00
,, I. D. Doranna	,,	27	00
,, I. Bhagvan	,,	39	00
,, A. David	,,	20	00
,, H. Amanna	,,	76	50
Miss. S. Salins	,,	113	25
Mr. A. C. Furtado	,,	29	00
,, J. P. Ashwal	,,	16	00
,, P. S. D. Ashwal	,,	12	00
,, J. Christopher	,,	74	33
,, G. Salins	,,	14	50
Miss S. Paul	,,	7	00

Mr. M. Soans	,,	19	50
,, J. Soans	,,	22	25
,, J. Gilbert	,,	8	75
,, B. Mahen	,,	23	00
,, J. W. Soans	,,	11	50
,, S. W. Karkada	,,	34	00
,, John Kunder	,,	20	25
,, I. K. Bernhardt	,,	25	00
Mr. S.Airan thro' Mrs. R.A. Bidari	Kolhapur	25	00
,, J. L. Peters	,,	12	00
,, J. L. Joseph	,,	12	00
Mrs. S. M. Rubdi	,,	12	00
,, J. Khabade	,,	10	00
Mr. M, S. Mandody	,,	10	00
Mary Wanless A. S. School	,,	10	00
Mrs. J. N. Kamble	,,	10	00
Mrs. Rulth Gorde	Kolhapur	10	00
Dr. R. A. Bidari	,,	10	00
Mrs. N. Farmer	,,	5	00
Mrs. S. S. Gorde	Ashter	5	00
Mr. J. M. Jadhav	Kolhapur	5	00
Mrs. C. R. Yedekar	,,	5	00
Mrs. J. L. Peters	,,	5	00
,, K. Urunkar	,,	5	00
Collections from	Kolhapur	27	50
Mrs. L. Peters	Kolhapur	10	00
Dr. R. S. Seaton	,,	20	00
Miss A. R. Muettman	,,	10	00
Alice Home Children & women	,,	10	00
Miss Annamma Thomas	,,	5	00
Dr. Mrs. Farmer	,,	10	00
Dr. Trivade	,,	2	00
Mr. G. S. Gaikwad	,,	3	00
,, V. A. Desai	,,	2	00
Collections for Dec. 63	,,	68	75
Mrs. E. Nelson	,,	25	00
Mr. Cyril Mandody	,,	5	00
,, Sterling Peters	,,	2	00
Mrs. C. R. Yedekar	,,	5	00
Dr. R. A. Bidari	,,	5	00
Mrs. A. R. Bidari	,,	5	00
Mr. & Mrs. Sadalgi	,,	3	00
Mrs. C. M. Joseph	,,	2	00

Mr. H. Eikos	,,	2	00
Mr. & Mrs. Jadhav	,,	2	00
Miss K. Basurkar	,,	2	00
Mrs. I. Sawant	,,	1	00
Mr. S. Peters	,,	1	00
Mrs. A. Peters	,,	1	00
Miss Beulah Bidari	,,	1	00
Mr. R. Urumkar	,,	1	00
Dr. Phensopkar	,,	1	00
Mrs. R. Paragonkar	,,	1	00
Mr. S. D. Thorat	,,	1	00
,, R. Gaikwad	,,	1	00
Mrs. S. Awale	,,	25	00
,, Chopade	,,	25	00
Miss S. Gaikwad	,,	50	00
Mr. Waghmare	,,	25	00
Mrs. Saptal	,,	50	00
Mr. Rukadikar	,,	50	00
Mrs. Bhopale	,,	50	00
Mr. G. S. Awale	,,	50	00
,, P. Ranabhise	,,	50	00
Mr. S. L. Awale	,,	50	00
Dr. N. D. Farmer	,,	20	00
Womens Society	,,	5	00
Mrs. C. R. Yedekar	,,	5	00
,, A. C. Mandody	,,	5	00
Dr. R. A. Bidari	,,	5	00
Collections by Mrs. A. R. Bidari	,,	64	00
,, for March 64	,,	51	00
		2173	88

Madhya Pradesh.

Miss A. Browne	Mhow	30	00
Mr. Robat Masih	Damoh	23	00
Methodist Church Conf.	Jabalpur	102	00
Rev. C. G. Samuel	Mahasanund	65	00
Christu Panthi Ashram	Sihore	10	00
Mar Thoma Church	Jabalpur	30	00
Mr. T. T. Tharoo	,,	10	00
Dr. C. S. Thoburu	,,	30	00
Christian Church	Pendra Road	20	00

Masihi Mandir	Indone	65	00
Masihi Mahila Sabha	Kharua	9	00
Masihi Mahila Sabha	Sehore	10	00
Christian Fellowship Hospital	Rajnandgaon	300	00
		704	00

Andhra Pradesh.

Mr. H. D. Jeyarajaras	Visakhapatnam	31	00
C. S. I. Sunday School	Palmaner	5	00
Dr. T. K. Narayanasamy	Nellore	50	00
Mr. A Andrews	,,	5	00
Mothers union	Nandyal	5	00
N. M. S. Branch	Gooty	55	40
Mr. A. F. Thyagaraju	Gudivada	20	00
A. U. T. College	Dornakal	10	00
Lone Star Women Society	Nellore	10	00
Noble Higher sec: School	Masulipatnam	58	59
C. S. I. Church	Vijayawada	9	25
Telugu Baptist Church	Ramapatnam	30	00
Rt. Rev. Eber Priestly	Medak	15	68
		304	92

Kerala.

Thro' Mrs. M. Varugis	Calicut	171	02
Miss Iris Titus	Trivandrnam	15	00
Mr. K. T. John	Edathua	10	00
St. Mary's Church	Calicut	34	98
Rew. S. Alfred M. M. Church	Trivandram	86	25
L. M. S. Embroidery	Parasala	20	00
Mr. P. S. Ponratnam	Ernakulam	5	00
Mr. C. K. Koshy	Tiruvalla	7	00
Mr. C. T. Varkey	Maraman	10	00
Mrs. Mary Abraham	,,	5	00
,, Mariamma Abraham	,,	2	00
,, V. T. Mathai	Kuniannoor	5	00
,, John Chandy	Maramon	10	00
,, C. T. Thomas	,,	5	00
,, Pappy	,,	1	00
Inslitution on Evangeliton	Pathanmthitta	10	40

Mrs. Rahelamma	Pullad	10	00
Anonymaus	Maramon	5	00
Rew. K. K. Chandy	Manganam	5	00
Mr. K. C. Abraham	Kottathur	10	00
,, K. I. Varghese	Alleppy	5	00
Mrs. M. Chacko	Kottayam	10	00
Mrs. A. Soloman	Trivandrum	5	00
C. S. I Church	Nellikakuzhi	15	00
		462	65

Mysore.

Rev. P. John Thomas	Honavas	30	00
Memorial Church	White field	20	00
Memorial Church	Bangalore	25	00
Wesley English Church	,,	25	00
Mrs. M. C. Amanna	Udipe	10	00
U. B. M. Sunday School	,,	5	00
Chamaraj Nagar Pastorate	Bangalore	5	00
Mr. D. D. Jesudas	Gadag	2	00
Rev. Sam D. George	Bangalore	3	00
St. Paul's Church Mothers Union	,,	12	00
Mr. N. Koil Pillai	,,	30	00
St. Thomas Church	Honavar	15	00
N. M. S. Branch	Hubhi	47	60
St. Thomas Church	Kumta	10	00
Mahila Mandal	Nipani	5	00
C. S. I Church CaxTown	Bangalore	5	00
C. S. I. Pastorate	Mandhya	22	79
C. S. I. Church	Broucepet	14	79
St. Andrews Church	Chikmagalur	13	84
N. M. S. Branch	K. G. F.	161	27
N. M. S. Branch	Kasaragod	49	50
N. M. S. Branch	Bangalore	200	00
N. M. S. Branch	Udipi	42	75
N. M. S. Branch	Jeppoo	40	25
N. M. S. Branch	Balmatta	61	50
N. M. S. Branch	Bockapatna	20	00
Collections through Mr. J. Amada			
Mr. S. A. Kaundinya	Channapatna	6	00
Miss N. M. Kaundinya	,,	5	47
Collections from	,,	1	00
Mr. A. Rajendran	Mandya	5	00

,, S. Swamidoss	,,	5	00
,, Edward Maben	,,	5	00
Collections from	,,	10	25
Mr. Stephen Mathai	Lucknow	20	00
Mrs. V. P. Kurien	Bombay	20	00
Mr. S. Anchan	,,	8	00
,, J. E. B. Aarons	,,	5	00
,, S. John	,,	10	00
,, W. Amanna	,,	10	00
,, S. B. Satyavrata	,,	5	00
Mrs. V. Periyan	,,	10	00
,, B. G. Suvarna	,,	5	00
Dr. J. W. Airan	,,	5	00
Mr. Moses A. Shantappa	,,	15	00
Mrs. I. H. Bangera	,,	5	00
Mr. Charles Wilfred	,,	5	00
Dr. F. W. E. Wangler	Dahanu Rd.	5	00
Mr. Joseph	,,	10	00
Mrs. Prema Aiman	,,	101	00
Collections from	,,	2	00
Mr. A. Suchitta	Bombay	5	00
,, A. C. Clare	,,	5	00
,, V. Thyle	,,	10	00
Mrs. J. H. Simon	,,	10	00
Miss Leela Markose	,,	5	00
Mrs. V. Samapriya	,,	5	00
Mr. T. R. Babu	,,	25	00
,, C. S. Anson	,,	10	00
,, S J. Panglare	,,	10	00
Rev. G. Vedamuthu	Bombay	5	00
,, B. J. Kunder	,,	5	00
,, E. B Rangayya	,,	5	00
Mrs. C. Andrews	,,	5	00
S. J. Amanna	,,	10	00
Mr. E. C. Eleazer	,,	10	00
,, John Kundert	,,	5	00
Mrs. S. Abraham	Ahmadnagar	5	00
Master Rajeev Bandelu	,,	5	00
Dr. John Barnabas	,,	5	00
Rev. Dr. Joseph Barnabas	,,	5	00
Mrs. Elianor Tishkins	,,	10	00
Dr. K. P. Bhagat	,,	5	00
Prof. P. S. Jacob	,,	5	00
Miss Rita Sunita	,,	10	00

Dr. T. R. Tholar	Ahmadnagar	50	00
Collections from	,,	15	50
Mr. O. Joshua	Mangalore	5	00
Mr. A. N George	Bombay	8	00
Mrs. N. H. Kawal	,,	5	00
Mr. B. A. Furtado	,,	5	00
,, S. T. Bangera	,,	5	00
,, E. Furtado	,,	5	00
,, Herbert Christian	,,	5	00
,, I. J. Mathias	,,	24	00
,, Colin Satyavrata	,,	15	00
Miss Sumathi Satyavrata	,,	5	00
A. Wellwisher	,,	5	00
Mr. I. K. Bernhardt	,,	10	00
Mr. A. T. Salis	,,	10	00
M/s. Watsa & Ephraim	,,	7	00
Collections from	Mangalore	1	00
Mrs. S. G. Parab	Bombay	10	00
Mr. H. Karat	,,	5	00
,, V. G. Soans	,,	5	00
,, C. J. Weltha	,,	5	00
,, J. P. Joseph	,,	5	00
Collections from	,,	13	00
Mrs. R. Salins	,,	5	00
Mrs. D. Roberts	,,	8	00
Mr. J. Theophil	,,	5	00
,, A. Arangaden	,,	5	00
,, John Pearl	,,	5	00
,, T. A Samuel	,,	5	00
,, E. C. Pearl	,,	5	00
Miss M. G. Powar	Pandarpur	5	00
Mission Hospt. Staff & Nurses	,,	8	50
Dr. R A Bidari	,,	40	00
Mr. A C. Michel	,,	10	00
Collections from	,,	4	00
Christian Church	,,	30	00
Dr. S. W. V. Fredricks	Kirkee	50	00
Mr. A. G. Premier	,,	5	00
,, A. W. Furtado	Dighi	10	00
,, S. A Ernest	,,	5	00
Collections from	Kirkee & Dighi	7	00
Mr. Henry Thomas	Poona	5	00
Mrs. R. Thomas	,,	10	00
Mr. John Victor	,,	5	00

Mr. F. K. Wilson	,,	10	00
,, G. Samuel	,,	5	00
Dr. S. D. Arawattigi	Miraj	100	00
Mrs. G. B. Masoji	,,	5	00
Dr. N. G. Khabade	,,	5	00
Mrs. Fredrick Maben	Belgaum	5	00
,, Bangera & Mrs. Ellen	,,	5	00
Mr. G. Arlikatti	,,	10	00
,, Charles Maben	,,	10	00
Mrs. S. S. Patil	,,	10	00
Mr. J. L. Karkada	,,	5	00
,, Winfred Maben	,,	5	00
Mrs. R. B. Tatpati	,,	5	00
,, U. Solomon	,,	5	00
Collections from	,,	6	00
Collections from	Miraj	1	00
Miscellaneous from	Mangalore	2	00
Dist. Church Office	Hubli	163	17
Miss Vatsala Barnabas	Mysore	15	00
Mrs. G. Soans	,,	2	00
Mr B. H. Gojer	,,	10	00
,, V. D. Gundi	,,	5	00
Dr. P. Maduram	,,	5	00
Collections from	,,	8	00
Mrs. Ratni Amanna	Brahmavar	36	75
,, Dorothy Tholar	Coondapur	20	00
Mr. Theodore Soans	,,	25	00
,, Prakash Soans	,,	10	00
Baby Kripa Soans	,,	10	00
Miss Anna Karat	,,	10	00
Mr. R. S. Amanna	,,	5	00
Collections from	,,	5	00
Mrs. Sanjeevi & P. Weltha	Balmatta	6	00
,, Mercy Airan	Mangalore	15	00
Mr. E. B. Soans	,,	3	00
Mrs. E. B. Soans	,,	17	60
,, Damayanthi Roberts	,,	5	00
Mr. S. E Furtado	Balmatta	4	00
Miscellaneons from	,,	1	86
Mr. A. D. Doss	Shimoga	10	00
Dr. I. F. Devadatta	,,	8	00
Mr. E. E Soans Soans	,,	5	00
,, George Samuel	,,	10	00
Collections from	,,	20	30

District Church Office	Hubli	13	53
Baly Neeta Augustina	Belgaum	100	00
Mr. T. S. Savana Govder	Hubli	1	00
,, D. A. Mara	,,	2	00
Miss M. Stephen	Mangalore	10	00
Mr. Ronald Fredriebs	Bombay	10	00
Dr. K. C. Jacob	Mangalore	36	00
Mr. S. E. Furtado	,,	10	00
Mrs. S. Weltha & Son	,,	5	00
,, M. Bengera	,,	6	00
Miscellaneous from	,,	1	40
		2515	72

Madras City.

Mr. I Davidson	Kilpauk	5	00
Christ Church	Mount Road	6	91
Arulnathan Church	Kilpauk	22	22
Marthoma Church	Tambaram	8	54
Mr. K. C. Tharian	Nungambakam	5	00
Dr. R. Ramasamy	Vepery	5	00
Mr. A. N. Schwartz	C. L. S.	15	00
Mr. J. C. Doss	Kilpauk	50	00
Mr. N. J. Samuel	Royapettah	2	00
Mrs. T. C. Charles	Kilpauk	5	00
Mr. V. S. Rajagopal	Royapettah	5	00
Mr D. T. Chiranjivi	Royapettah	15	00
Mrs. H. S. Charles	Kilpauk	5	00
Rev. D. Thambusamy	Royapuram	25	00
Mr. D. A. Aarons	Vepery	5	00
Dr. G. Zachariah	Egmore	240	00
Mr. A. J. John	Kilpauk	5	00
A. A. M. Girls School	Guindy	10	00
A. A. M. Church	,,	20	00
Mr. M. H. Doss	Royapettah	3	00
Mr. G. Zachaiah	Chetpet	25	00
Gurukul Lutheran Chapel	Kipauk	20	00
Mr. C. Arulanantham	Tambaram	50	00
Rev. I. S. Mills	Santhome	5	00
Anonymous		21	00
Wesley Church	Royapettah	40	00
Miss J. Comstock	Vepery	50	00
Y. M. C. A. Boys Town	Madras	18	25

Miss G. L. Vedanayagam	Vepery	6	00
Mrs. A. Jesudason	Egmore	15	00
Mr. H. C. Cyrus	Aynavaram	30	00
Thro' Dr. Sanjeevaraj	Tambaram	20	00
Mrs. K. M. Eapen	Nungambakam	12	00
Mr. D. S. Rajabhushanam	Perambur	10	00
Good Shepherd Church	Mylapore	100	00
Mr P. Solomon	Madras-9	10	00
C. S. I Church	Madras-16	10	00
Missionary Chapel	Vepery	25	00
Dr. E. Somasekhar	Nungambakam	50	00
Mr. G. Victor Solomon	R. A. Puram	50	00
Mrs. P. Devadason	Royapettah	25	00
Dewan Behadur D. Ananda Rao		36	00
N. M. S. Branch	Shenoynagar	87	00
,, ,,	Santhome	98	00
,, ,,	Kodambakkam	195	00
,, ,,	George Town	74	50
,, ,,	Saidapet	29	00
,, ,,	Nungambakam-Chetpet	160	50
,, ,,	T. Nagar	71	50
,, ,,	Aynavaram	253	75
,, ,,	Mylapore	157	50
,, ,,	Royapettah	244	75
,, ,,	Royapuram	78	75
,, ,,	Washermanpet	34	50
,, ,,	Adayar	35	00
,, ,,	Vepery	711	25
,, ,,	Egmore	93	50
,, ,,	Chintadripet	45	50
,, ,,	Kilpauk	201	00
,, ,,	Perambur	26	00
		3682	92

North Tamil Area.

N. M. S. Branch	Kancheepuram	71	00
,, ,,	Coimbatore	1134	54
Mrs. T. Moses	Komerapalayam	8	00
Rev. V. Gnanamuthu	Udumalpet	5	00
C. S. I. Church	Arni	20	00
Rav. A. Arulappan	Vellore	5	00
Miss A. C. Heusman	,,	75	00

Womens Fellowship	Chingleput	10	00
C. M. C. Chapel	Vellore	300	00
C. S. I. Girls Boarding Home	Chingleput	20	00
D. M. Industrial Home	Libanon	40	00
Mr. S. Jeevamany	Nagapatnam	5	00
Womens Fellowship	Fort-Salem	10	00
Mr. A. Jesudoss	Erode	7	00
Mrs. P. Siromany	Ootacamund	10	00
Miss. S. M. Samson	Kancheepuram	10	00
		1730	54

South Tamil Area.

Dr. & Mrs. R. A. D. Graham	Tanjore	30	00
Thro' Mrs. Maisie Lewis	Nagercoil	60	00
Madurai Ramnad Diocese	Madurai	100	00
St. George's Church	,,	25	00
Mrs. Joyce Moses	Puthalam	59	50
L. M. S. Girls High School	Neyyoor	100	00
,, ,, Boarding Home	,,	10	00
C. S. I. Church	Muhilangndi	46	00
Mrs. C. Anthony	Madurai	10	00
Mr. S. J. Durairaj	Kuttalam	10	00
Dr. E. N. Thumby	Nagercoil	8	00
St. Patricks Mothers Union	Tuticorin	10	00
Mrs. Savitri Dharmaraj	Madurai	8	00
C. S. I. Church	Neyyoor	53	68
Mr. V. Paul	Nagercoil	2	00
L. M. S. Embroidery Industry	Neyyoor	100	00
Dr. R. M. D. Ratnasamy	Rajapalayam	30	00
Dr. L. I. Roberts	Kodaikanal	20	00
Mr. T. James	Neyyoor	10	00
Mrs. D. S. Dharmaraj	Madurai	10	00
Womens Fellowship	Neyyoor	30	00
9th Std. Students Duihie School	Nagercoil	11	00
Duthie Boarding Home	,,	100	00
Mrs. R. V. Harry	Nagercoil	10	00
,, V. D. Sahayam	,,	10	00
Mr. K. P. S. Dharmaraj	Sankarancoil	5	00
Mr. S. Samuel Nadar	Munnar	10	00
Miss Rachel Ebenkan	Ramanathapuram	10	00
Thro' Mr. D. Ebenkan	,,	10	00
N. M. S. Branch	Trichirapally	137	97

Mr. S. PaulRaj	Kariapatty	22	00
Thro' Mr. V. Germany	Madurai	80	00
,, Mrs. M. P. Stanley	,,	74	50
N: M. S. Branch	Munnar	800	00
N. M. S. Baanch	Dindigul	100	00
		2112	65

Birthday Gifts.

Mr. S. P. Salomon	Nagercoil	2	00
Baby Sandra	Mangalore	5	00
Mrs. S. James	Madras	4	00
Mrs. G. Samuel	Pauruti	1	00
Miss. Usha Immanuel	Vepery	3	00
Mrs. L. G. Solomon	,,	3	00
Mr. A. Jacob Justus	Nagercoil	4	00
Miss. D. Mosses	Madras-7	3	00
Mrs. T. G. Dorai Raj	Palani	2	00
,, P. P. Jacob	Hyderabad	2	00
Mr. A. Isaac Jesudason	Karankal	5	00
Kumari Baby Saroja	Kulasekaram	5	00
Mr. J. Nelson	Nagercoil	43	00
Miss B. N. Evangeline	Tuticorin	2	00
Mr. B T. C. Jayakumar	,,	2	00
Miss, A. Appadurai	Kancheepuram	5	00
Mrs. H. S. Charles	Kilpauk	15	00
Miss. G R. Parthasarathy	Kancheepuram	5	00
Mr. A. Timothy	Royapuram	2	00
Mr. T. Thambithurai	Royapettah	1	00
Dr. Z. T. Pandidurai	Madurai	5	00
Mr. Peter Duraiswamy	Royapuram	1	00
Mr. J. Kennett	Royapettah	1	00
Mr. M. J. Sargunam	Coimbatore	10	00
Dr. G. A. Kennett	Madurai	15	00
Mrs. E. C. Harris	Bombay	10	00
Mr. A. O. Vincent	Punalur	5	00
,, N. Samuel	Madras-12	10	00
Rev. M. Durairaj	Mayuram	2	00
Dr. R. V. David	Vriddhachalam	10	00
		188	00

N. M. I. & Deepikai.

Mr. George John	Bangalore	1	00
,, P. C. Kurien	,,	3	00
,, M. J. Joseph	,,	1	00
,, K. C. Abraham	,,	1	00
Rev. V. M. Mathen	Maramon	1	00
Mrs. T. Moses	Komarapalayam	2	00

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Mr. P. T. Thomas	Sirsi	1	00
India Sunday School Union	Coonoor	60	00
Rev. A. Arulappan	Vellore	1	00
Mr. L. Elias	Gooty	1	50
,, A. K. Mark	,,	1	50
,, Z. John	Vijayawada	1	00
,, Y. J. Ratnam	,,	1	00
Rev. M. P. Dilraj	Bhopal	1	00
Mr. C. M. Mathai	Bombay	1	00
Mrs. Josept John	,,	1	00
Mr. N. M. Mathew	,,	1	00
,, M. G. Philip	,,	1	00
,, C. K. Koshy	Tiruvella	1	00
,, N. Koil Pillai	Bangalore	1	00
Rev. B. D. Anolik	Alkohed	2	00
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Mr. K. Stephen	Chombala	1	00
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,, C. J. Samuel	Ranipet	2	00
Rev. A. Huckett	Namakal	2	00
Mr. J. Hamilton	N. Delhi	7	00
,, S. Goodwin	Kanpur	2	00
,, T. P. Chitamber	Dhanbad	1	00
,, Dilip Kumar	Cuttack	1	00
,, M. R. Samuel	,,	1	00
,, M. R. Thomas	Konni	1	00
,, S. J. Silas	Trivandram	1	00
		133	00

(*Continued on cover page 2*)

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The National Missionary Intelligencer

Vol. LVIII] JANUARY 1965 [No X

PACIFIC

N. M. S. FIELDS

Dr. Phensopkar	„	1	00
Mrs. R. Paragonkar	„	1	00
Mr. S. D. Thorat	„	1	00
„ R. Gaiwad	„	1	00
Mrs. S. Awale	„	0	25
„ Chopade	„	0	25
Miss S. Gaikwad	„	0	50
Mr. Waghmare	„	0	25
Mrs. Saptal	„	0	50
Mr. Rukadikar	„	0	50
Mrs. Bhopale	„	0	50
Mr. G. S. Awale	„	0	50
„ P. Ranabhise	„	0	50
Mr. S. L. Awale	„	0	50
Dr. N. D. Farmer	„	20	00
Womens Society	„	5	00
Mrs. C. R. Yedekar	„	5	00
„ A. C. Mandody	„	5	00
Dr. R. A. Bidari	„	5	00
Collections by Mrs. A. R. Bidari	„	64	00
„ for March 64	„ „	51	00
		587	62

Note: The contribution list published in the December 1964 N.M.I. "under collections through Mrs. A.R. Bidari" stands cancelled.

SUNDAY SCHOOL COURSES
(Jan-Dec. 1965) English

Group-Graded Series :			
Infants Vol. 2 (3–5 years)	...	2	00
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OTHER AIDS : Class Register ; Tickets ; Flannelgraph Board etc. etc.,

INDIA SUNDAY SCHOOL UNION,
COONOOR, NILGIRIS.

The National Missionary Intelligencer

Vol. LVIII] JANUARY 1965 [No. X

"Lo, I am with you alway, even unto the end of the world"

We wish our readers our heartiest of greetings of the season. In accordance with the arrangement with the Postal Department, our Journal dated January 1965 will have to be released from Press and posted on the 23rd of December. So our Christmas greetings will reach most, if not all of our readers just on Christmas Day and New Year wishes will arrive in very good time.

PRAYER FOR CHRISTMAS

O heavenly Father, who hast declared Thy love to men by the birth of the Holy Child at Bethlehem, help us to welcome him with gladness and to make room for him in our common days. We may live at peace with one another, and in goodwill with all Thy family; through the same Thy son Jesus Christ our Lord–Amen.

O holy Child of Bethlehem
Descend to us we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas Angels
The great glad tidings tell:
O come to us, abide with us
Our Lord Emmanuel.

FOR NEW YEAR.

Eternal Father, who makest all things new, yet abidest for ever the same, grant us to pass through this coming year

with faithful hearts, that we may spend all our days in service, and in all things do Thy loving will; through Jesus Christ our Lord.—Amen.

(From: PRAYERS NEW AND OLD)

For Meditation

SOME OF HIS 67 RESOLUTIONS.

5. Resolved, never to lose one moment of time: but improve it in the most profitable way I possibly can.

6. Resolved to live with all my might, when I do live.

7. Resolved never to do anything which I should be afraid to do if it were the last hour of my life.

8. Resolved to think much on all occasions, of my own dying, and of the common circumstances which attend death.

9. Resolved that I will live so as I shall wish I had done when I come to die.

10. Resolved never to speak in narrations anything but the pure and simple verity.

11. Resolved never to allow the least measure of any fretting or uneasiness at my father or mother. Resolved, to suffer no effects of it so much as in the least alterations of speech, or motion of my eye; and to be especially careful of it with respect to any of our family.

12. Resolved to endeavour to my utmost to deny whatever is not most agreeable to a good and universally sweet, and benevolent, quiet, peaceable, meek, modest, submissive, obliging diligent and industrious, charitable, even, patient, moderate, forgiving, sincere, temper; and to do at all times what such a temper would lead me to.

13. Resolved to exercise myself much in this all my life long, namely with the greatest openness to declare my ways to God and lay open my soul to

Him; all my sins, temptations, difficulties, sorrows, fears, hopes, desires and everything and every circumstance."

JONATHAN EDWARDS.

GENERAL SECRETARY'S LETTER

Dear Friends,

This is going to be the last but one issue of the N.M.I. before we come together for the Diamond Jubilee celebration and the All India Council of the N. M. S. at Voorhese College, Vellore, N. Arcot District, Madras State, on January 30, 31 and February 1,1965. There will be an issue sent out on January 25, but it will be too near the dates fixed for the two functions. So this letter is the one meant as a general invitation as well as announcement. Of course, special invitations will be coming to Council Members and the individually accredited guests. It goes without saying that we cannot, with the best will in the world, accommodate all who may like to attend the jubilee meeting. But all are welcome to Vellore. There are hotels in the city and there may be friends to give hospitality to many. If we are informed early enough, we shall try to secure accommodation in or near Voorhese College. We would like to have as large a number as possible, at the Diamond Jubilee of our beloved Society.

The two days, Saturday January 30th and Monday February 1st will be mainly set apart for the All India Council, which is the supreme Governing Body of the Society. But there will be meetings and other functions in the evenings on both those days as part of the Jubilee programme. The main Jubilee celebration will be the large public meeting on Sunday afternoon, January 31st. Arrangements are being made for an Exhibition on Missionary work, Christian Art, Music and Literature, Different local Sub-Committees are at work on the various items. Even those of our friends who may not be able to be present in person are requested to do so in spirit and to plead before the Almighty for the success of the programmes.

This All India Council is going to be a very important one in many ways. It is hoped that the new Constitution will be passed and that really vigorous thinking will be devoted to the question of making the N. M. S. more integrated with the Churches and making it more useful and effective for the purpose for which it stands. So a great deal of prayer with all the intensity of our hearts is necessary. Suggestions too are invited from all those who have a concern for the evangelisation of our dear mother land. May I close with a request to send in your contribution to the Diamond Jubilee Fund, if you have not already done so?

Yours in the Fellowship and
Service of the Saviour,
P. J. Thomas.

A CHRISTMAS AND NEW YEAR MESSAGE.

Lk. 1. 54, 55. (N. E. B.,)

> "He has ranged himself at the side of Israel his servant, firm in his promise to our forefathers: he has not forgotten to show mercy to Abraham and his children's children for ever."

This is the new English Bible version of the closing sentence of the song of the Blessed Virgin Mary, the mother of our Lord, known as the Magnificat. It is a magnificent song from beginning to end, the reason being that it magnifies God. In this song, the Blessed Virgin moved by the Holy Spirit has put into words almost the whole programme of the Kingdom of God which her son was coming to establish. It describes an intimate exultant experience of God leading to grateful joy, and the political, social and economic revolutions that were going to take place. To the God—indwelling soul they are experiences that were not only going to happen but have already happened.

But in this closing statement the Blessed Virgin is touching on the background, the antecedents, the past history, the long period of preparation towards the fulness

of times in which the Messiah came "born of a woman, born under the Law." Here she refers to the promise to the forefathers, the mercy to Abraham and his children's children for ever. She also says that God has ranged himself at the side of Israel his servant. Here we find a reference to the faithfulness and the purposefulness of God. In other words, we find the relevance of the Old Testament for the revelation given in the New. There were ups and downs in the experience of the patriarchs, and in the life of the whole people of Israel. But God has always been faithful and merciful and purposeful. He called Abraham not only to make him a great nation but to bless all nations through him. He elected and set apart one people in order to use them to bring together all other peoples who were scattered and had gone astray. He was addressing the nations through His chosen people. The way was open for all to come to Him and many did come as proselytes. But the ultimate step was taken with the coming of the Messiah as foretold from the earliest times. Thus the faithfulness, the mercifulness and the purposefulness were perfectly manifested.

But this preparation is not solely confined to the one people called the people of God or Israel. The faithful God did not leave himself without witness in the life and fortunes of any people whatever, at any time whatever in the entire history of mankind. God it was Who was feeding, clothing, healing, keeping all. Wherever there was an aspiration towards the true, the beautiful and the good, it was His spirit that was working there. It was His eternal World, "enlightening every man coming into the world." The prayer of the ancient Hindu devotee "Lead me from the unreal into the real, from darkness into light, from death into immortality", was offered under His inspiration. The view of God as Sat (Reality) Chit (Intelligence) and Anandam (Bliss) was due to His work in the soul. The delineation of the four stages, Salokya (the same world with God), Sameepya (nearness of God) Saroopya (the identity of nature with God) and Sayoojya (oneness with God) of realising God evinces a marked influence of the Spirit of God on the human heart. Among certain Hindu devotees we find the idea of Nishkalanka Avatar (the perfect or the guileless one) having sway over the Bhaktas expectation. Everywhere we see the faithfulness,

the mercifulness and the purposefulness of God. Christ came as the answer to all quests and aspirations.

Whether in the life and fortunes of the one nation specially chosen, or in the occasional intiutions of the world's peoples in general, the appearance of the Son of God and Son of man was at the nick of time, that is when man needed Him most desperately. A Christmas poem by Franklin D. Elmer depicts this beautifully :—

"Christmas always comes at night
when men grope blindly for a light;
Christmas could not come by day
That is not God's or nature's way.

Can wise men see a star at noon?
Can shepherds hear the angels' tune
when sun is bright?

So Christmas always comes at night
When men are hungriest for light;
Christmas comes in deepest dark
When in despair man sees a spark.
Conquering the night"!

God has indeed shown himself to be firm in his promise, never forgetting to show mercy and ranging himself at the side of his servant. What does he demand from us? The same attributes and none other. We have to be faithful, firm in our pledge to serve Him and our fellow beings. We have to be merciful to the destitute and the down-trodden. We have to range ourselves at his side and fight His battles against unbelief and evil forces. May the New Year be a year of Victory and achievement on all fronts.

News, Notes and Topics for praise and prayer.

(1) We have two pieces of news from our affiliated field at *Shahdol M. P.* The Missionary Rev. C. B. Rao writes :—

Nehru Memorial Meeting at Shahdol

The Christian congregation at Shahdol was invited to take part in the morning meeting at the Rabindranath Tagore Park when the ashes of late Prime Minister Jawaharlal Nehru were brought to Shahdol enroute to Amarkantak to be immersed there. The response from our community was very good. The congregation sang the hymn "Precious promise God hath given" in Hindi. There was much noise by disorderly crowd on the spot, but as we commenced singing there was a pin drop silence and we could see people everywhere standing with their head bowed The hymn sounded very solemn over the loud speaker system and could be heard distinctly even at distant places. The congregation recited the 23rd psalm in unison. I offered prayer and benediction. I feel that was a great witness for the Living and True God.

C. B. Rao.

Mrs. Salome John Shiv Prasad visited our hospital yesterday for antenatal check-up. She gave a wonderful and stirring testimony before the non-Christians about her own salvation and made a forceful appeal to the people to go forward and accept the Lord Jesus Christ as their own Saviour. She is growing strong in faith and so is the whole family.

C. B. Rao.

(2) Another news is from Rangoon about which Rev. J. D. Asirvadam writes :—"*The late Mr. D. P. Joseph Raj Rangoon.* Since 1936 he had been a very devoted supporter of the N. M. S. and of the Mid India field. At the time of the Golden Jubilee he collected much money and sent it to our Treasurer at the N M S. Office and was an active worker to make local celebrations at Rangoon, very inspiring. He was in frequent correspondence with the then General Secretary Mr. S J. Duraisamy. He passad away on November 25 at his residence in Rangoon." Let us thank God for the good friend.

(3) Work *at Jawadhi* : There was trouble again at Kalyanamanthai to obstruct the Chapel construction. But this time the Hindu friend who gave the land has taken a

bold stand and the work is going forward. The house for the Evangelist at Jamnamarathur is nearing completion. The Bishop of Kanya Kumari, C. S. I. Diocese has consented to ordain our worker Mr. D. Elias. These are matters for rejoicing and grateful praise.

(4) *Chaukutiya Ganai :* Our Evangelist Mr. Wilson Singh reports : "Chaukutiya Ganai has now become a very noted place as there is a very big motor station and people come here directly from Kathagodam or Haldwani .. Recently I was invited to an Exhibition at Nainital, where I sang Pahari songs I myself composed "

(5) *Rajasthan :* The news about the proposed and long expected new field of Rajasthan is rather disappointing. The two workers who have been appointed are hesitating to go in due to rise in cost of living and other reasons. We have to look for other workers. Earnest prayers are solicited.

(6) Asian Christian Youth Congress, sponsored by India Youth for Christ in Hyderabad on May 19 - 26, 1965.

Features :—

Exciting Bible Quizzes
Youth know how sessions
Joyous Singspirations
Youthful Musical Talent
Evening Youth Rallies
Qualified speakers.

For further information write to—

THE ASIA CHRISTIAN YOUTH CONGRESS,
23, Damodara Mudaliar Road,
Kilpauk, Madras-10

(7) *Nepal :* United Mission. The Executive Secretary writes among other things :—

"A meeting room. About two months ago I was in a mountain town of central Nepal. A congregation of some 25 persons gathered in their meeting room, settled on the floor and gave themselves to hearty, earnest worship. .. It was in this town that 8 converts have been imprisoned for changing their religion some four years ago. The usual

service was followed by a group study of an assig ned Bible theme. This time it was on clean living. The leader (who had been one of those in prison) used actual cups with and without dirt on them to illustrate his point.

A City Prison. The next morning we went to the city prison. Across the 8 foot portal, amidst guards and visitors, we talked with Prem Pradhan who is serving a six year sentence for baptizing some who sought to become followers of Christ. Full of faith and joy he said : "I have 28 months left here. Pray that God will help me to fulfil the ministry which he has given me in this place. Here is also part of the Church in this land."

(8) *Living Witnesses*: The Madras City Area Committee arranged a half day Retreat for its members and that gave occasion to get the benefit of meeting and hearing four High Class Hindu converts who gave stirring testimonies about the power of the Gospel and the grace of Jesus Christ. The witnesses were Mr. & Mrs. Rama Krishna Rao, Mr. S. S. Giri and Mr. S. Madhav, al r om the Telugu country. We thank God for them and commend them to the prayers of our readers.

A Hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

15 Chandra Leela

This fascinating devotee of Christ actually hailed from Nepal; but as she was a Hindu by birth and as her witnessing was almost entirely confined to India, we include her also among our onehundred.

Chandra Leela was the daughter of a Brahman Priest in the city of Kaski in Nepal. She became a widow in her 9th year ; and went to Jagannath, Puri with her father to get rid of the sin which was supposed to have brought widowhood upon her. Her father became victim to epidemic during that pilgrimage and Chandra Leela returned home with the keys of the money box given to her by her father. She spent time in reading religious books and decided to spend her life in obtaining the vision of God

and forgiveness of sins which the books suggested to be the supreme achievements in any one's life. With this end in view, Chandra Leela, along with two other poor widows stealthily left the house and set out on a series of pilgrimages. The gold coins and ornaments which she got from her father stood the pilgrims in good stead. They visited the four most famous Holy places in the four corners of the country: Puri, Rameswaram, Dwaraka and Badrinath. The two companions of Chandra Leela were taken away by the hand of death, near Midnapore. Her money also was dwindling. But the vision of God had not come; forgiveness of sins was not obtained. She practised austerities, still there was no use.

In Midnapore, in a friend's house she saw and got interested in some Christian books, given by an American teacher. The teacher was Miss Julia Philips of the American Free Baptist Mission. It was from her that Chandra Leela heard the story of Christ for the first time. She got a copy of the Bible and started studying it, night and day. Conviction came, decision was made. The turning point was as follows:—"The next day Chandra Leela attended a Church Service for the first time and heard her first sermon from the lips of Dr. J. L. Phillips "Oh what a sermon" she exclaimed "While I sat listening my heart was stirred within me and I felt that I had found that for which I had long sought". She was transformed.

Naturally, opposition from her caste people and relatives, attempt to dissuade her and insults, persecutions became her lot. But she withstood all. Then started a long life of witness bearing, Bible in hand, going from house to house. She travelled to the old pilgrim centres and holy places where she had once been as a Hindu devotee and seeker, now as the proclaimer of Christ. This lasted several years. In the course of her journey, she went to her own country Nepal and was there granted the great happiness of winning her brother to Christ. For over 30 years Chandra Leela went to and fro from early morn till late in the evening, seeking to bring to her hungry-hearted people the knowledge of the joyous Gospel. She spoke to Princesses and she preached in bazars.

Her last gesture in this life of witnessing was the most charming of all. When she was sixty five years of age, her

missionary friends proposed to build a house for her. At first she protested against the idea, but by the insistence of friends, she submitted. But when they were about to select a quiet mango grove for the purpose, she objected and said "If you will build me a house, build it on the road side-close up-so that when I am too old and weak to walk, I may crawl up to the door and preach to the people as they pass by." The house was built as she wanted and she did preach as long as she lived. When she grew more feeble and was almost too weak to speak, it was noted that the joy of the Lord proved her strength whenever an opportunity offered itself to tell of the Pearl of Great price that she had found and for which she forsook all.

Contributions Received from

April 1964 to September '64

Punjab

Miss K. Brown	Dhariwal	25	00

Uttar Pradesh

Anonymous	Allahabad	10	00
St. Paul's Church	,,	10	00
Jumna Church	,,	60	00
Diocese of Lucknow	,,	20	00
Agricultural Institute	,,	30	00
Thro' Mr. J. D. Patial	,,	116	75
St. John's Church	Sikandra	15	00
Thro' Mr. M. S. Gilbert	Rae Bareli	100	00
Rev. H. A Townby	Allahabad	5	00
Mr. G. W. Rolston	,,	5	00
N. M. S. Branch	Sat Tal	30	00
N. M S Branch	Muirabad	100	00
Mr. E. J. Pant	Nainital	50	00
Dr. R. D. Joshi from Conference	Bareilly	81	65
Thro' Mr. R. M. Vicent	Allahabad	40	00
Central Methodist Church	Agra	15	00
Thro' Mr. H. W. Lal	Gorakhpur	100	00
Miss I. S. Dhar	Lucknow	50	00

Miss V. C. Dhar	,,	50	00
Prof. A. I. Dhar	,,	50	00
Mrs. K. M. Dhar	,,	50	00
Methodist Church	Khatauli	60	00
Thro' Mr. S. A. Egbert	Lucknow	537	05
,, Mr. J. Das	Kanpur	293	87
,, Mr. S. S. Semeon	Allahabad	293	17
		2172	49

Delhi

Thro' Mr. Y. Santram	Delhi	1025	00

W. Bengal

Mr. B. C. Ghose	Durgapur	27	00
N. M. S. Branch	Calcutta	600	00
Mr. N. M. Banerjee	,,	10	00
Mr. P. K. Biswas	,,	12	00
Mr. T. T. Ukkuru	,,	10	00
Mr. O. N. Cherian	Durgapur	10	00
		669	00

Assam.

K. J. P. Synod	Shillong	224	97

Bihar

Thro' Mr. D. A. Sighamony	Jamshedpur	84	00
Mr. W. Williamson	Muzafferpur	5	00
Diocese of Bhagalpur	Champanagar	110	38
Dr. P. N. Mathew	Ranchi	25	00
Mar Thoma Church	,,	50	00
		274	38

Orissa Miss S. Singh	Puri	5	00

Rajasthan

Mr. P. K. Charlu	Pilari	20	75
U. C. N. I. Church	Todgarh	5	00
		25	75

Maharashtra

Methodist Kannada Church	Worli	18	00
Mrs. M. L. Bhasker	Bombay	12	00
„ E. Harris	„	15	00
Mr. H. P. Soans	Servei	2	00
Miss E. Vawsen	Baramati	25	00
Thro' Mrs. A. R. Bidari	Kolhapur	318	75
Mr. S. Kunder	Shahar Village	17	00
Mr. S. J. Kunder	Chandivali	4	50
Mr. J. Samuel	Bombay	5	75
Mrs. A. J. Ashwal	Bombay	6	00
Miss E. Salins	„	16	00
Mr. G. Maben	„	4	50
Mr. Samuel Amanna	„	5	00
Prayer Meeting	Vikhroli	86	73
Cottage Meeting	Jabelchawl	11	08
Mr. W. Karkada	Bombay	32	50
„ John Kunder	„	58	50
„ J. Soans	„	15	50
Miss S. Salins	„	70	00
Mr. H. Alva	„	62	75
„ A. C. Furtado	„	43	00
„ I D. Doranna	„	26	75
„ I Bhagyan	„	69	00
„ J Christopher	„	86	31
„ J. Gilbert	„	47	00
„ H. Amanna	„	38	50
„ Bethuel Maben	„	17	00
„ P. S. D. Ashwal	„	10	00
„ J. W. Soans	„	21	00
„ J. P. Ashwal	„	41	50
„ T. Karkada	„	86	50
„ P. Amanna	„	51	90
		1325	02

Gujerath

Dr. R. Dewoji	Junagadh	200	00

Madhya Pradesh

Miss A. Browne	Mhow	35	00
Mr. D. L. Masih	Kharua	10	00
		45	00

Andhra Pradesh

C. S. I. Church	Jammalamadugu	30	00
Mr. A. F. Thyagaraju	Gudivada	30	00
A. U. T. College	Dornakal	14	31
N. M. S. Branch	Hyderabad	225	00
Thro' Mr. H. D. JeyarajaRao	Visakhapatnam	24	00
St. Andrews Church	Masulipatnam	50	00
Mr. K. Kuruvilla Jacob	Begampet	20	00
St. Luke's Church	Arogyavaram	50	00
Noble High School	Masulipatnam	21	08
Baptist Mission Hospital	Nellore	6	66
American Baptist Mission	,,	25	00
Dr. Miss T. K. Narayanasamy	Mulapetta	50	00
Mrs. K. Rufus	Chittoor	2	00
N. M. S. Service Collection	Hyderabad	24	35
		582	40

Kerala

Rev. K. P. Philip	Chavakadu	10	00
Thro' Mrs. M. Varugis	Calicut	202	00
Mr. James J. Titus	Trivandram	14	00
Miss Iris Titus	,,	16	00
Chani C. S. I. Church	Nellikakuzhi	18	00
South Kerala Diocise	Trivandrum	11	13
Mr. R. John Bapuji	Ernakulam	5	00
Baker Memorial School	Kottayam	100	00
Mrs. R. Cheriyan	Cannanore	30	00
Mr. C. K. John	Pallam	10	00
		416	13

Mysore

Mrs. Florence Amanna	Balmatta	5	00
House to House Collections etc.	,,	18	12
Mr. B. D. Philips	,,	10	00
Dr. Mrs. M. Ratnamma Isaac	Bangalore	200	00
Union Theological College	,,	15	00
Dr. & Mrs. Abraham	,,	15	00
Mr. S. Samuel	Bangalore	10	00
,, P. Gunaratnam	,,	7	00
,, V. T. Edward	,,	3	50
Dt. Church Office	Balmatta	266	95
N. M. S. Branch	Jeppoo	25	50
Collections from	Mangalore	4	51
N. M. S. Branch	Mulki	3	00
N. M. S. Branch	Udipi	50	00
,, ,,	Kasaragod	43	00
,, ,,	Balmatta	41	50
,, ,,	Bockapatna	29	50
,, ,,	Hubli	72	65
Rev. P. John Thomas	Honavar	30	00
Mr. S. Weltha & Family	Balmatta	8	00
Through Mr. J. Amoda—Collections			
Mrs. J. Edwards	Kilpauk	10	00
Mr Ronald Karkada	Royapettah	5	00
Mrs. G. Karkada	Udipi	10	00
,, Evangeline Salis	,,	5	00
Mrs C. I. Soans	,,	10	00
Mr. I. Joshua	,,	5	00
,, A. G. Soans	Moodbidri	18	00
,, H. E. J. Vailshery	Bangalore	10	00
,, L. P. Stephen	,,	16	00
,, D. K. Egbert	,,	5	00
Mr. O. S. Jathanna	Bangalore	5	00
,, W. E. Albert	,,	5	00
Mrs. S. J. Samartha	,,	6	00
Mr. D. K. Sabastian	,,	5	00
Mrs. J Shaw	,,	5	00
Mr. Wilson Pearl	,,	10	00
,, A. G. Maben	,,	5	00
Collections from	,,	24	00
Mrs E. Kurien	Bombay	20	00
Mr. B. G Suvarna	,,	10	00
,, C. S. Anson	,,	11	00

,, S. Anchan	,,	10	00
,, G. E. Suchita	,,	5	00
A Friend	,,	200	00
Mr. David Soans	,,	100	00
Mrs. Celestine Soans	,,	15	00
Mr. J. W. Jathanna	,,	5	00
Mr. R. A. Kalyan	Bassur	10	00
Mrs. S. G. Parab	Bombay	10	00
Mr. T. W. Menezes	,,	22	00
,, D. D. Andrews	,,	5	00
,, H. J. Soans	,,	5	00
,, E. C. Kunder	,,	5	00
,, N. T. Suvarna	,,	5	00
,, L. A. Watsa	,,	5	00
,, A. T. Salis	,,	10	00
,, T. L. Soans	,,	5	00
,, D. W. Soans	,,	5	00
,, I. K. Bernhardt	,,	10	00
,, P. Sunita	,,	10	00
Mrs. C. Andrews	,,	5	00
Rev. G. Vedamuthu	,,	5	00
Mr. B. I. Kunder	,,	5	00
,, A. E. Furtado	,,	10	00
,, Lazer Salins	,,	5	00
Mr. E. C. Pearl	,,	5	00
,, E. Theophil	,,	5	00
,, L. T. Furtado	,,	5	00
,, L. I. Arons	,,	5	00
,, B. Williams	,,	5	00
M/s H. C. Soans & A. Hiri	,,	6	00
Mr F. D. Soans	,,	5	00
,, Robert J. Wilfred	,,	5	00
,, V. Thyle	,,	10	00
,, S. J. Pangler	,,	10	00
,, J. Aarons	,,	5	00
,, Karat I. Joseph	,,	5	00
,, G. B. Simons	,,	5	00
,, John Amanna	,,	20	00
Mrs. Isadore Anson	,,	5	00
Collections from	,,	12	00
Mr. J. Theophil	,,	5	00
,, S. C. Jaya Prasanna	,,	5	00
M/s J. L. Soans & C. Israel	,,	8	00
Mr. W. A. Amanna	,,	5	00

,, Charbs Wilfred	Bombay	5	00
Mrs. S. Airan	,,	5	00
,, L. Bangera	,,	5	00
Mr. Moses A. Shanthappa	,,	101	00
,, A. C. Clare	,,	10	00
,, A. S. D. Furtado	,,	10	00
,, John Kundert	,,	5	00
,, K. H. Prabhakar	,,	10	00
Miss Jacobine Azariah	,,	10	00
Mr. Austin Solins	,,	5	00
,, L. W. Noronha	,,	10	00
Mrs. D. Roberts	,,	5	00
,, V. Jesudian	,,	5	00
Mr. S. Suchitha	,,	5	00
,, E. J. Emmanuel	,,	50	00
Mr. S. T. Amanna	,,	5	00
,, P. K. Emmanuel	,,	10	00
,, Colin Satyavratha	,,	15	00
,, J. E. Satyavratha	,,	15	00
The Karnataka Church	,,	50	00
Collections from	,,	14	00
Mr. J. B Kaunds	,,	5	00
Mr. H. Karat	,,	5	00
,, C. Benedict	,,	5	00
,, H D. Pengal	,,	5	00
,, John G. Karat	,,	5	00
,, W. R. Kunder	,,	5	00
Rev. E. B. Rangayya	,,	5	00
Mrs. Muriel Benjers	,,	5	00
Mr. E. G Premier	,,	10	00
,, S. J. Patankar	,,	5	00
,, S. J. Simons	,,	5	00
,, Samuel James	,,	10	00
Mrs. E. S. Maben	,,	5	00
Mrs. Olive & Joyce Ambler	,,	10	00
Mr. L. S. Simon	,,	10	00
Miss leela Markose	,,	5	00
Mr. S. B. Satyavrata	,,	5	00
,, V. J. Salins	,,	5	00
,, S. John	,,	10	00
,, Herbest Christian	,,	5	00
,, N. H. Kawal	,,	5	00
,, S. T. Bangera	,,	10	00
,, T. D. Kunder	,,	5	00

M/s E. P. Kunder & J. M. Kunder	,,	6	00
Anonymous	,,	5	00
Mr. B. Karat	,,	5	00
Mr. John	,,	5	00
,, S. E. Joshua	,,	5	00
Miss Sakuntal Sermitra	,,	5	00
Miss Dottie Joshua	,,	5	00
Mr. G. S. Anchan	,,	5	00
,, H. Anchen	,,	7	00
,, Lucas Bunyan	,,	10	00
Miss J. Aarons	,,	10	00
Mr. E. M. Anchen	,,	4	00
,, Mohan Soans	,,	5	00
Miss N. C. Fredricks	,,	10	00
Mr. Angustine Peter	,,	10	00
Miss Shirly Joseph	,,	5	00
Mr. C. S. Pengal	,,	5	00
Mrs. R. Salins	,,	5	00
Mr. V. Simons	,,	3	00
,, S. C. Paul	,,	5	00
,, F. Salins	,,	5	00
M/s. Dennis & Furtado	,,	5	00
Mr. S. G. Furtado	,,	6	00
,, Ramnath	,,	5	00
Mrs. H. Survarna	,,	5	00
M/s. B. Joe & B. A. Furtado	,,	10	00
Mr. G. I. V. Pengle	,,	5	00
Mrs. T. A. Samuel	,,	5	00
,, M. B. A. Konery	,,	5	00
,, Sarvethama D. Amanna	,,	51	00
,, A. E. Philips	,,	5	00
Dr. V. Periyan	,,	10	00
Rev. J. B. Satyavrata	,,	12	00
Collections from	,,	85	50
Dr. D A. Bidari	Pandarpur	35	00
Dr. C. Kaundinya	Miraj	10	00
Dr. Irwin Samuel	,,	10	00
A. Friend	,,	100	00
Dr. N. G. Khabade	,,	5	00
Dr. S. G. Chopade	,,	5	00
Mrs. L. D. Patil	,,	25	00
Sister B. O. Hilty	Miraj	5	00
Mr. G. B Masoji	,,	5	00
,, J. David	,,	5	00

Dr. S. P. Servil	Wanless Whdi	5	00
Miss S. Philipose	Dharwar	5	00
Mr. R. S. Bangera	,,	10	00
,, C. G. Amanna	,,	5	00
Miss H. Uber	Hubli	5	00
Mr. A. A. Kawal	,,	5	00
,, C. S. Kirby	,,	5	00
,, B. A. Bhasme	,,	5	00
,, R. A. Kalyan	Conndapoor	10	00
Mr. S. M. Hebbal	Dharwar	5	00
,, M. C. Halli	,,	5	00
,, Bhasker Y.	,,	5	00
Collections from	Miraj etc	28	00
,, ,,	Dharwar	31	00
,, ,,	Hubli	6	00
Mrs. G. pavamani	Bhubaneswar	10	00
Mr. B. R. L Sunita	Coondapur	5	00
,, P. G. Prabhakar	Thana	5	00
,, I. F. Premiah	Hubli	5	00
Dr. G. H. V. Fredricks	Naregal	20	00
Dr. V. B. Fredricks	,,	100	00
Dr. M. Wawaersek	Gadag-Battigeri	5	00
Sister Martha Erhardt	,,	5	00
Mrs. Sympath Richard	Gadag	25	00
Dr. S. H. Eden	,,	10	00
Dr. D. S. Eden	,,	5	00
Mr. J. D. Birnoor	Bijapur	5	00
Mrs. J. D. Hongal	,,	5	00
Mr. M. T. Abraham	,,	10	00
,, H. D. walters	Bagalkot	5	00
Miss E. Philipose	,,	5	00
Mrs. H B. Fletcher	Miraj	50	00
Dr. A. Rutgers	Guledgud	10	00
Miss H-Win Muller	,,	5	00
Mr. Subder Tholar	Gangavathi	5	00
Collections from	Sumadhi	5	00
,, ,,	Bijapur	31	75
,, ,,	Ladag-Bettgeri	8	00
,, ,,	Bagalkot	6	00
Mr. Y. M. Joseph	Hubli	5	00
,, Manokar Eikos	,,	5	00
Collections from	,,	9	00
Mrs. L. Donaldson	Miraj	5	00
Miss. S. S. Havalad	Dharwar	5	00

Mr. A. D. Paul	,,	5	00
B. B. Town School	,,	2	00
Miss. Mukta Nadakattin	,,	5	00
Collections from	,,	12	00
,, ,,	Hubli	6	00
Mrs. I. Samartha	Bangalore	6	00
Mr. Ellis Aarons	Bombay	100	00
,' L. P. Stephen	Bangalore	25	00
Mrs. J. C. Eglent	,,	5	00
Mr. S. Kunder	,,	5	00
,, H. M. Maban	,,	5	00
Mrs. S. Aiman	,,	5	00
Miss. Margaret & M. Karkada	,,	5	00
Mrs. R. Job	,,	10	00
,, J L. Das	,,	5	00
Mr. Paul Shiri	,,	3	00
,, M. Winston	,,	10	00
,, H. M. Duke	,,	5	00
Mrs P. Karat	,,	5	00
Mr. O. R. Noronha	,,	5	00
,, Wilson Pearl	,,	10	00
,, S S. Devadas	,,	5	00
,, E. Paul	,,	8	00
Callections from	,,	48	00
Mr. M. C Paul	Mangalore	4	00
Mrs. Sanjeevi & Mr. Perey weltha	,,	8	00
Mr. E. B. Soans	,,	5	00
Mrs. Merey Airan	,,	20	00
Rev. C. D. Jathanna	,,	5	00
Mr. A. Gojer	,,	5	00
,, E. M. John	,,	5	00
,, S. N. Devadatha	,,	25	00
Miscellaneons & Collections from	,,	7	25
Mr. S. E. Furtado	,,	10	00
Rev. S. R. Furtado	,,	4	00
Mr. M. J. Fredricks	,,	10	00
M/s. Baues & wafer	,,	7	00
Mr. O. D. Weltha	Vepery	25	*00*
Miss E. Attenhafer	Mulki	10	*00*
Miss T. J. Heri	Mangalore	12	*00*
Mr. C. M. Soans	Hiradate	5	*00*
Mrs. C. I. Soans	Udipi	5	*00*
Mr. Edward Alfred	Mangalore	6	00
Babey Sandra & Mr. Weltha	,,	5	*00*

Rev. R. Scheurmeier	,,	5	00
Miscellancons receipts	,,	6	91
Mr. & Mrs. F. B. Kunders	,,	20	00
		3725	64

Madras City

Thro' Mr. E. S. George	New Washermenpet	12	50
Dr. Mrs P. Joseph	Vepery	50	00
Dewan Bahadur D. Ananda Rao		36	00
Mr. M. A. Victor	Kodambakkam	24	00
Thro' Mr. S. J. Duraisamy	Washermandet	10	00
Mr. H. Devadas	Kodambakkam	5	00
Mrs. G. V. James	Kilpauk	30	00
Mr. Arthur Rajaratnam	Alagappanagar	25	00
Mr. S. T Jebaraj	Villivakam	5	00
Mr. G. Victor Solomon	R. A. Puram	30	00
Thro' Mr. A. Timothy	Royapuram	116	25
N. M. S. Branch	T. Nagar	60	00
,, ,,	Mylapore	153	50
,, ,,	Royapettah	220	00
,, ,,	Santhome	46	50
,, ,,	Nungambakam—Chetpet	154	00
,, ,,	George Town	100	50
,, ,,	Saidapet	39	00
,, ,,	Vepery	539	25
,, ,,	Kilpauk	251	50
,, ,,	Egmore	84	00
,, ,,	Shenoynagar	74	00
,, ,,	Chintadripet	27	25
,, ,,	Adayar	30	00
,, ,,	Kodambakam	140	50
Thro' Mr. K. S. Francis	Aynavaram	247	50
,, Mr. I. C. Duncon	,,	33	50
		2,544	75

North Tamil Area.

C. S. I. Bethel Church	Vellore	25	00
N. M. S. Branch	Coimbatore	65	00
N. M. S. Branch	Kancheepuram	64	00

Mr. A. A. Jothi Raj	Bhavani Sagar	5	00
Capt. N. R. Thomas	Pennadam	25	00
Miss Annie Daniel	Vellore	2	00
Rev. Canon Paul Manickam	Kancheepuram	10	00
Miss N. Janaki Gunasecli	Kumarapalayam	5	00
St. Andrews Church	Chingleput	5	00
Miss Melrose	,,	3	50
Dr. Mrs. R. Aiman	Vellore	200	00
Mr. G. H. Clarence	Cuddalore	10	00
		419	50

South Tamil Area

C. S. I. Kanyakumari Diocese	Nagercoil	42	64
Thro' Mrs. Rachel Kurien	Dindigul	200	00
,, Mr. A. Sobanam	Munnar	350	00
,, Mr. V. Germany	Madurai	30	00
Mr. S. Paul Raj	Kariapatty	28	00
,, Titus Winfred	Tiruchirapalli	5	00
Miss Sornam Chinniah	Silkulvarpatty	25	00
Mr. S. K. Joseph	Madurai	10	00
Mr. S. Abraham John	Nazarethi	15	00
Princess thro' Dr. Mon S ngh	Trichy	25	00
Mr. P. J. Jacob	Sundankottai	3	00
Thro' Mrs. A. D. Ignatius	Tanjore	50	00
Mothers union thro' Mrs. A. Ponnusamy	,,	250	00
Mr. N. A. Maharaj	Christianagar	5	00
Miss V. Packiamony	Nagercoil	20	00
Mr. G. Jacob	Madurai	25	00
Mr. M. R. Ponniah	Sivalingapuram	8	00
		1,091	64

Birth day Gifts.

Dr. Z. T. Pandidurai	Madurai	5	00
Miss N. G. Ponnammal	Kombai	3	00
Dr. J. C. Williams	Nagercoil	15	00
Mr. E. Justin Abraham	Kotiady	5	00
Miss G. S. Emmanuel	Coimbatore	2	00
Dr. Mrs. J. John	Kundara	5	00
Mrs. S. James	Madras	4	00

Miss J. Nalliah	Dindigul	10	00
Mr. J. D. John Thomas	Kovvur	10	00
Mr. Thangammal Manickam	Dindigul	5	00
Mr. J. B. Barmabas	Royapettah	5	00
Mr. J. Kennett	,,	2	00
Mr. E. D'Mello	Palghat	2	00
Rev. K. E. Eapen	Parkal	1	00
Mr. P. S. Solomon	Nagercoil	2	00
Baby Sandra	Mangalore	5	00
		81	00

N. M. I. & Deepikai

Mr. M. R. Ponniah	Sivalingapuram	2	00
Rev. P. K. Philip	Chavakadu	5	00
Mr. Titus Winfred	Trichirapally	1	00
,, K. Chandy	Tiruvalla	1	00
,, S. Ponnusamy	Thenthiruperai	2	00
,, A. G. Soans	Mangalore	2	00
,, K. S. Manuel	Palghat	1	00
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Miss A. R. Muettman	,,	10	00
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Dr. Trivade	,,	2	00
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(*Continued on cover page 2*)

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The National Missionary Intelligencer

Vol. LVIII] FEBRUARY 1965 [No. XI

"Lo, I am with you alway, even unto the end of the world"

Prayer

O Saviour Christ, we pray Thee
For the millions who have never heard Thy name or known Thy love.
Make Thyself known to them
in whatever state they may be.
Help us to proclaim Thy Gospel
in urgency and love
that men may not be left
to live without Thee
or die without Thee
but may know with us the joy
of Sin forgiven
of overflowing grace
of peace in life and death
and of good things prepared
for them that love Thee.
O Saviour of the world, fetch them home
that they may be saved for ever.

Amen

(From : In His Name)

FOR MEDITATION

God and my Brother

There is only one way of following Jesus and of worshipping God and that is to be reconciled with our brethren. If we come to hear the Word of God and receive the sacra-

ment without first being reconciled with our neighbours, we shall come to our own damnation. In the sight of God we are murderers. Therefore 'go thy way, first be reconciled with thy brother and then come and offer thy gift.' This is the hard way, but it is the way Jesus requires if we are to follow Him. It is a way which brings much personal humiliation and insult but it is indeed the way to Him, our crucified Brother, and therefore the way of grace abounding. In Jesus the service of God and the service of the least of the brethren were one. He went His way and became reconciled with His brother and offered Himself as the one true sacrifice to His Father.

We are still living in the age of grace, for each of us still has a brother, we are still 'with him in the way'. The court of judgment lies ahead and there is still a chance for us to be reconciled with our brother and pay our debt to him The hour is coming when we shall meet the judge face to face, and then it will be too late. We shall then receive our sentence and be made to pay the last farthing. But do we realise that at this point our brother comes to us in the guise not of law but of grace? It is grace that we are allowed to find favour with our brother and pay our debt to him; it is grace that we are allowed to become reconciled with him. In our brother we find grace before the seat of judgment.

Only He can speak thus to us, who as our Brother has Himself become our grace, our atonement, our deliverance from judgment. The humanity of the Son of God empowers us to find favour with our brother. May the disciples of Jesus think upon this grace aright!

DIETRICH BONHOEFFER.

General Secretary's letter

Dear Friends,

We shall be meeting at Vellore in connection with the All India Council and the Diamond Jubilee celebration, probably with this issue of the N. M. I. in our hands. So many of our readers will be keeping to their homes or their places of work but thinking avidly about the gatherings,

the functions and the decisions regarding the future of the Society.

If this Society is to mean anything for the evangelisation of this vast sub-continent, we shall have to do some vigorous and adventurous re-thinking. Our good friends have been advising us to do it. But we have not taken it up with the seriousness that it deserves. For one thing, any real re-thinking requires new minds. One of the vital needs of the N. M. S. is that some young blood must be brought into its system. There must be people who have got the time and the energy to do the job. We must get men and women with vision, with conviction and with spiritual power in them We want people of originality and creative thinking.

We are living at a time when the entire climate of thinking on missionary policy, strategy and outlook have undergone tremendous changes. The current issue (Jan: 65) of the National Christian Council Review, in its columns on "News from many quarters" contains several items illustrative of this fact. Let us listen to Dr Vissert Hooft, the outgoing General Secretary of the World Council of Churches:—"Our evangelism should not be a church-centric evangelism We could perhaps call it a socratic evangelism in which the evangelist is midwife, rather than preacher. What is needed is to ask the scientist whether he knows where he is going, to ask the technologist whether the world he is building allows living space for free responsible persons, the economist whether life in his welfare state will not kill that very maturity of which modern man is so proud. And we must raise everywhere the question of the meaning of History. We are even now in our theology and our church life far too little concerned with the immense problem of proclaiming the Gospel in and to the secular world of our time." (N. C. C. Review p. 43 - 44) Dr. Vissert Hooft was speaking with particular reference to conditions in Europe and in the Churches of West. But there is much for us here in the East also to reconsider in regard to our evangelistic outreach.

Another "news" deals directly with the Indian situation although it occurs in an address given in Denmark. The speaker is Prof. Kaj Baago, Professor of Church History in the U. T. C. Bangalore. The following is the portion

relevant for our purpose:—"Since Islam, Buddhism and Hinduism have become live and proselytising religions, the hope that Christianity would become the religion of the Asiatic peoples has been dashed .. Missions have sometimes been conceived of as a crusade against other religions which belong to the national inheritance. This is where the Pauline scheme comes in – the Church must not make the Greeks into Jews before they can become Christians. Now Christianity must enter into the worlds of Muhammedanism, Hinduism and Buddhism. But Christianity has developed into a Western religion. Muslims, Hindus and Buddhists need not become "Christians" to belong to Christ We shall probably hear in the future of Churches that practice yoga and meditation and have quite different sacraments "

A third "news" that lends itself for our consideration in this connection comes from the World Student Christian Federation meeting in Argentina. "In planning for the next four-year period the 179 participants from 54 countries focussed major attention upon the question of what constites an "authentic witness" to Jesus Christ today. A statement issued at the conclusion of the two-week meeting said that it wished to use the word "presence" to describe the goal of its activities because the traditional words such as evangelism, witness and mission create difficulties for many persons... . Presence for us means "engagement", involvement in the concrete structures of our Society. It indicates a priority Presence precedes witness Presence is witness." I have quoted from one of the greatest leaders of the world Council of Churches, and from a Theological Professor and Historian and from representatives of Student World.

Without endorsing completely, what has been quoted above, these "news" items are presented just to show the necessity for radical rethinking in missionary strategy and missionary methods on the part of the N. M. S. also. All those who love the Lord and His word, those who love the country and its Salvation are earnestly requested to be in prayer that the Society may be guided by God to a more effective and profitable life span of service, passing this cross-road in its history.

P. J. THOMAS.

———

News, Notes and Topics for praise and prayer.

Messages from C. I. B. P. C.—The following communication from the meeting of Bishops of the Church of India, Burma, Pakistan and Ceylon in Calcutta is one which should serve to hearten and gladden the minds of N M. S. friends :—

"To The General Secretary, N. M. S.

Dear Brother,

This minute comes to you with cordial good wishes.

The Bishops of the CIPBC assembled in Synod on the occasion of the 150th anniversary of the Bishopric of Calcutta send fraternal greetings and express warm thanks for your contribution in the building up of the Church in this Province; and look forward in the spirit of mutual responsibility and interdependence to closer collaboration in the days to come, and to a continuance of your valuable contribution as fellow-workers in the building up of the Church in this region.

Yours very truly,

LAKDASA CALCUTTA.

Bishop of Calcutta & Metropolitan.

2. **Prayer for world-wide Revival.**

Nights of Prayer for world wide Revival are held right round the world on the 1st Friday of each month. These fellowships are interdenominational. All are requested to start fellowships in their neighbourhood. The promoters issue a News Sheet for those who join the fellowship.

Those who intend to join in prayer in groups or singly in any part of the world kindly inform Mr. G. S. Ingram, Flat 5, 45 Hallam Street, London W. 1.

3. **Christa Panthi Asram, Varanasi.**

"After a consistent fruitful ministry of the Word among the Hindus in the great city of eight hundred thousand people of all groups covering 35 years at a stretch the activities of the Asram may cease as from next April. The primary cause is lack of funds, secondarily my advancing

age. In this strategic centre, between the main temple and the largest ghat, once the accommodation is given up, other Christians may not be able to come and live. Rupees sixty per mensem is the main responsibility for rental and electricity. A small family can live along side of me.

"A newly retired married couple, believing and imbued with the spirit of evangelism, or a couple of educated young men with a broad outlook, a mission or an evangelical group, or even a single man possessing qualifications of head and heart—will do great work for the Kingdom. As long as I live or until I become infirm, I am prepared to give encouragement, counsel or instruction to the best of my ability. It has been my prayer that a distinctive witness to Christian Truth and Love may continue among the religious and educated Hindus here.

"Any persons Indian or non-Indian, interested in this pioneering venture of faith may contact me at 129, Dashaswamedth, Varanasi.—(Acharya : R. C. Das.)

4. **Organising Secretary's visit to Madura and Ramnad.**

"It has been my privilege to preach the Gospel in several meetings where hundreds gathered to listen to the Gospel I spoke on the N. M. S. and appealed for support. God opened the hearts of the people to realise the needs of the N. M S. Many have promised support.

Five new branches have been formed at Capron Hall, Madurai West, Pasumalai, Mana Madurai and Ramnad. Names of Office-bearers of each Branch are given below :-

Branch at Capron Hall

President : Mrs. Chellappa, B.Sc., B.T. Correspondent, Capron Hall, Madurai-10. *Vice President* : Mrs. Ebenezer, B. Sc., B. T. Headmistress, Capron Hall High School, Madurai-10. *Secretary* : Miss Ruby Devasahayam, B. Sc., B. T. do. *Treasurer* : Miss A. Gnanasighamani, do.

Branch at Madurai West

President : Mr. Milton B. Raj, B. A., 27, 7th Street, Melaponnagaram, Madurai-10. *Vice President* : Mr. Johnson, B. A., Secretary, Christ Church, Ilartope, Madurai-10.

Secretary & Treasurer : Mr. John C. Martin, B. A., B. T. Meyappa Street, Melaponnagaram, Madurai-10.

Branch at Pasumalai

Patrons

Rev. Paul Raj Thomas, B. A., B. D., Pasumalai. Mr. I Sam Benjamin, B. A., L. T. Pasumali. Mr. G. G. Joshua Pasumalai.

Office - bearers

President : Mr. L. Samuel, B. A., L. T. Headmaster, Basic Training School, Pasumalai. *Vice President :* Mr. S. Alfred Peter, B. A. L. T. Headmaster, Pasumalai High School, Pasumalai. *Secretary :* Mr. Paul Packianathan, B. A., B. T. Pasumalai. *Joint Secretary :* Mr. H. S. Packianathan, Pasumalai. *Treasurer :* Dr, K. R. Devadoss, Pasumalai.

Branch at Mana Madurai

President : Mr. Devaraj, Headmaster, C. S I. Boarding School, Mana Madurai. *Vice President :* Mr. J. J. Chelliah, Evangelist, Lepers' Hospital Dayapuram, Mana Madurai. *Secretary :* Mr. P. Pitchai Muthu, C. S. I. Boarding School, Mana Madurai *Treasurer :* Mr. Asirvatham, C. S. I. Boarding School, Mana Madurai.

Branch at Ramnad

President : Mr. Alfred Jacob, B. A., L. T. Headmaster, Schwartz High School, Ramnad. *Secretary :* Mr. Ebenkan, B. A., L. T. do. *Treasurer :* Mr. V. S. Peter, do.

5. Letter from Cuttack, Orissa State

"Mr. P. Moses, the Organising Secretary of the N M.S. visited Cuttack from 24th Nov. 1964 to 1st December 1964 and conducted special devotional meetings at the local Baptist Church and explained very clearly the aims and objects of the N. M. S. and the work undertaken by them in the field of Orissa and in other States. There was good response and under his initiative it was decided to form a N. M. S. Branch at Cuttack for furtherance of the N. M. S.

work at Cuttack and among the fishermen at Puri. Mr. Moses' addresses were very much appreciated and were very helpful.

D. James,
Asst. Secy. Oriya Bapt. Church.

---

6. News from our Bangalore Branch

"A special meeting of the N M. S. Auxiliary of Bangalore was held on the 12the Dec. 1964 at the Bourdillon Y. M. C. A. Representatives of various groups and churches attended. Mr. George Ninan of the Far East Broadcasting Company gave an inspiring talk about spreading the Gospel and also gave an account of how F. E B. C. came into being. Three men inspired by God decided to propagate the Gospel through the means of the Radio. By their efforts today Gospel recordings are sent out from Manila and thousands of people all over the world hear and are benefited by them. Mr. Ninan's talk was supplemen ted by a film strip on "the Christian Radio City..."

Mrs. Sathiraj,
Secretary.

---

7. Report from Bageswar

".. . We sold 15 Gospel portions in a small Mela on 19th November, on the occasion of Kartik Poornamasi" and distributed about 100 tracts We have made a new board for our way-side pulpit and are planning to make another way-side pulpit for our school. Rev. C. S. Khiyali's visit was very helpful and has influenced the public. The reading room is now in our residence We shall be thankful for books as gifts for our book room. The school which started with three children has now on its rolls 122. There are four teachers, including a Christian lady.

Mr. Bachi Singh
and
Mrs. S. B. Singh

8. **Rajasthan:** Following the failure of our appointed workers to take up work in Rajasthan, the news that our U. P. Area Committee is engaged in the effort to find out some other recruits has come as a relief. Let us all be in insistent prayer that their attempts may succeed.

9. **Nepal:** Our Missionaries Messrs. M. M. Mathai and V. T. Abraham write :–" There are three young men among the trainees in the Technical Institute who are real believers in the Lord. They are Brahman boys. One of the three is most interested and earnest. He is asking for baptism."

10. **Jawadhi:** The house at Jamnamarathur is almost complete. The Chapel construction is going to be taken up this month There was a party from Bangarapet with whom our workers visited the villages and preached the Gospel.

———

The following article is likely to be of special interest to our readers for various reasons: Firstly the writer is the wife of the late Bishop Chitamber who was one of the Founders of the N. M. S. Probably she is the only person living who is so vitally connected with the Society in this way. Secondly, it comes from a person who is 87 years old. Mrs. Chitamber has all along been a genuine and sympathetic friend of the N. M. S. It is so good of her to have agreed to write it for us. The article has come to us not only with her loving thoughts but also with a generous contribution towards the Diamond Jubilee Fund. Thirdly the article has something to do with Rajasthan. At a time when we are thinking so much about that part of our country, it is good to know that God has been at work there and how He worked in His own way nearly a hundred years ago. Now let us listen to

Mrs. Satyavati Chitamber on

How I happened to be born in a Christian home ?

About 22 miles from Ajmer, Rajasthan, my father's people lived in a village. My father was a hard-working young man and a successful farmer. In those days the

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British were taking over as many men of the warrior caste as possible into their army. The people in our State not only belonged to the warrior caste but were constantly fighting with one another for supremacy. Along with so many others my father also got enlisted in the British army.

Unlike the others my father soon rose to the position of an officer. The reason was he knew how to read and write. The way he became a literate man was peculiarly his own. All along he had been very ambitious to learn reading and writing. Whenever he met any one who had this knowledge in Hindi, Urdu or English, he learnt a letter or two each time he met them and thus managed to learn to some extent all the three languages.

The Officers were allowed to have their families with them and were given quarters to live in. My father's first wife—not my mother—was with him there. She was a deeply religious person.

Dr. W. Shoolbred, a young missionary came out to India about this time. He had with him an Indian preacher Rev. Chintu Ram from the U. P. and they started preaching the Gospel to the people of our place.

Close to my father's home there was a shady tree. One day the preacher stood under it and gave the good news of God's love to the crowd. My father's wife was listening to it from within the home. She was thrilled to know that there was a God of love. She had heard only of the many gods and goddesses and was taught to fear them if she did not follow their demands closely. When my father came home, she told him about the news regarding the loving God, and asked him to find out all he could about this new religion. He went to the preacher and listened to the message. He also bought a Gospel portion and began to read it out to his wife. God's word touched the hearts of both and they fully believed in Jesus Christ as their Saviour. They decieded to accept Him after telling the family about it.

(To be Concluded)

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"Lo, I am with you alway, even unto the end of the world"

Prayer

Almighty and everlasting God, the brightness of faithful souls, fill the world with Thy glory, we pray Thee; and show Thyself by the radiance of Thy light, to all the nations of the world, through Jesus Christ our Lord-*Amen.*

(*From : Prayers New & Old*).

For Meditation

He that is down needs fear nor fall
He that is low no pride :
He that is humble ever shall
Have God to be his guide.
I am content with what I have
Little be it or much :
And Lord, contentment still I crave
Because Thou savest such.
Fullness to such a burden is
That go on pilgrimage :
Here little, hereafter bliss
Is best from age to age.

(*John Bunyan*)

General Secretary's letter

Dear Friends,

The Diamond Jubilee year for the N.M.S. has started very well, with the Celebrations in Vellore. Dr. A N. Gopal

of the Voorhees College, as a representative of the local committee, has written a brief report and so I do not want to add anything more now, except to say that the N. M. S. is deeply obliged to the N. Tamil Area Committee for this gesture of goodwill and concern for the N.M.S., and through it for the cause of evangelisation of India.

We are all thankful to all those who turned up, especially to those who came from very far off places like Delhi, Lucknow and Allahabad and graced the occasion by their presence. The Bookstalls arranged by the C. L. S. and the E. L. S. added grandeur to the occasion as well as usefulness to those who purchased books.

Once again let us remind ourselves that we have only *started* the Jubilee Year and the Jubilee Programme. Now let the regional celebrations be planned and arranged and carried through. Already we have had communications from our Bombay and Calcutta Branches about their programmes. We do hope to hear from other places also at an early date, so that we here at the centre may so plan as to be present at as many places as possible. The Calcutta, West Bengal and Serampore Branches may so time their celebrations as to synchronise with the final Get-Together and Thanksgiving Service at the very spot where the N.M.S. was dedicated, namely Henry Martyn's Pagoda, Serampore, on December 25, 1965.

Just one more word and that is about the Diamond Jubilee *Souvenir*. From the reception accorded to it so far we conclude that the publication is appreciated and welcomed. I just appeal once again to all our friends, as individuals and as people in charge of Christian Schools, Colleges and Publishing Houses as well as Churches to help in the sale of this Diamond Jubilee Souvenir containing several warm greetings and messages and some twenty five articles of real interest to all those who have the work of God in our country in their hearts.

Yours in the Lord's Service,

P. J. Thomas.

THE ALL INDIA N. M. S. COUNCIL AND DIAMOND JUBILEE CELEBRATION (1905-1965)

January 30th & 31st and February 1st 1965
Voorhees College, Vellore.

Delegates and visitors from all over India speaking different languages met in Vellore to celebrate the Diamond Jubilee of N. M. S. of India. There were delegates from Lucknow, Allahabad, Shahdol, Culcutta, Puri, Bombay, Poona, Hyderabad, Madras, Kolar Gold Field, Bangalore, Mangalore, Madurai, Ankola, Tiruvella, Munnar, Gooty, Ellore, Tirupattur, Vellore etc. They were speaking English, Hindi, Bengali. Maharashtra, Kanada, Telugu, Tamil, Malayalam etc. Does it not sound like the roll call in Acts Chapter II? What a God-given privilege for Vellore!

The local Jubilee Committee did everything possible within its limitations to provide the necessary conveniences to the delegates so that they may carry on their main work without much inconvenience. Sufficient contributions were collected from willing and co-operative donors, institutions and churches to meet the hospitality expenses and to subscribe a small but decent amount for the Missionary work at Javadhi hills, North Arcot District. Gospel work among the people of Javadhi hills is the main project of the Diamond Jubilee Celebrations of the N. M. S. held at Vellore.

An English drama "Sadhu Sunder Singh" (The Apostle of the Bleeding Feet) was enacted on the night of January 30th by the staff and students of Voorhees College, Vellore. On the 31st night a lyrical programme by the K. G. F. team and a film show "The Voice in the Wildreness" were arranged.

There were two public meetings, one on January 30th evening and the other on January 31st evening. Rt. Rev. R. B. Manikam, the President of the N. M. S. Council presided and Dr. Jesudasan of the Tirupattur Ashram spoke at the first public meeting. At the second public meeting Bishop Yuhanan Marthoma presided and the speech of Prof. Samuel Mathai, Vice-Chancellor, Kerala University was read by Dr. A. N. Gopal and Dr. Paton of Tirupattur

Ashram spoke. On Sunday fore-noon of January 31st a Joint Service was arranged by the Churches in Vellore. Rev. E Tychicus, Principal of Arcot Theological Seminary conducted the Service. Mr. D. R. Vedamuthu of the Indian Overseas Bank and Bishop Yuhanan Marthoma spoke. All these speeches were inspiring and thought-provoking. These public meetings were well attended and were received with interest and enthusiasm.

In the council meetings there were reports from the General Secretary, Rev. P. J. Thomas and other organising secretaries and missionaries of N. M. S. from different parts of India, including those from the affiliated bodies.

As far as I understood, there were two main subjects on which the council spent considerable time, viz. the Ten Year Plan and the revision of the constitution of N. M. S.

I found the members who were assembled here from different parts of India taking lively interest and actively participating in the deliberation of the council meetings. It is not for me to go into the details of the discussions, perhaps, those things would be published in the N. M. I, the journal of the N. M. S.

The celebration of the Diamond Jubilee of N. M. S. at Vellore has particular significance to the Christians of Vellore and I am sure that in the years to come, the Christians of North and South Madras areas would come forward with greater interest to support the Missionary work in Javadhi hills with their prayers and finances. There is a great task for the N. M. S. in India. It is the task of every Indian Christian.

(Rev. A. N. Gopal, Principal, Voorhees College.)

Report of N. M. S. Work at Bagheshwar Centre-Almora

It is a pleasure to give a brief report about our work in Bagheshwar Area. We have been carrying on our work here since January last. We started our work by visiting families, selling Gospel portions, distributing tracts and discussion with the people about our Lord and Saviour, Jesus Christ.

But this much of routine work was not to our inner satisfaction as we could not proceed on with this work freely amongst the masses. Our desire was to work amongst the people in such a way that the people may have a place in their hearts for our Lord, Jesus Christ.

For this we were praying and planning.

At last we reached the conclusion that we should extend our work by starting a school because we saw many small children just roaming and playing in the streets. We put our new plan before Mr. A V Singh, our organising secretary and Revd. C. S. Khiyalie, our District Superintendent, when they came to visit us. They encouraged us.

We went to gather public opinion on the plan.

Some well known people of the town and Govt. officials appreciated our plan and gave us every assurance to cooperate with us such as, Shri Ishwari Lal Jagati. Shree Nath Lal Shah, Chairman of the Norified Area, Shree K. Pathak, Shree Jiwan Lal Shah, Shree Ram Lal Shah, Principal, Higher Secondary School, Bagheshwar, the Block Development Officer and others.

We got insipration after consulting all of them.

On the first day we had only three children. We were of course disappointed but we did not lose courage. With faith we went along. After a week we had fifteen children. We saw the answer to our prayers and hard work. The news about our work, our love and concern for the children spread all around. Children began to pour in.

Today we have 125 children.

We both are thankful to Mr. Singh and Revd. Khiyalie for their moral support and inspiration.

There are very good prospects for us to spread our work. People are anxious to see the school in good shape and progress. We have decided to do our whole work of the N. M. S. on complete self—supporting basis with the fee that we are getting and collecting from children. We

even hope to extend our work in the interior, so that our Lord and Saviour may be glorified by our labour and lives.

We wish to be remembered in your constant prayers.

B. Singh and Mrs. B. Singh.

Mrs. Satyavati Chitamber on "How I happened to be born in a Christian home" ?

(Continued from Feb. issue)

They did so at the earliest opportunity. My father spoke strongly with conviction that the Christian religion had a Saviour who forgives all sins having borne the punishment on Himself. "He is one who gives His life for our redemption." The relatives were in no mood to reason and were furious. They criticised my father and his wife. When they saw that it was of no good they changed the method to that of love, which was much harder to bear. They began to plead lovingly with tears. The old father took the turban off his head and laid it at his son's feet, the humblest thing one could do to keep the son and daughter-in-law from leaving their ancestral religion! Finding them still firm in their decision, the relatives got angry and ordered them out of the home.

With a heavy heart they came out. But they were encouraged with the thought of how much more the Lord suffered. The firm faith bore its fruit. After some years, two of my father's brothers and a niece accepted the Lord and joined the Church. Some time later my father lost his wife and also their only son. Then he married again. That second wife was my mother. Now I must say something about how she came into the Christian fold.

Her home was near Mount Abu. Her father was the Chief Priest of the temple on the Abu lake. In that family there were six boys and six girls. My mother was the sixth. The young girl was a pet of her father. Whenever he was called to another village on priestly duties, he would take her with him. Their closest neighbours were a Muslim

couple who had no children and they were very fond of this little girl of the neighbouring house. It was like a second home to the little girl. One night her father suddenly died. My mother told me how she was stricken with grief and went out of the house and looked at the sky which brought comfort to her.

The home had to be vacated for another priest. My mother being the only unmarried girl proved a problem. The solution was to be by giving her to the childless Muslim couple! The foster parents loaded her with jewellery and clothed her in Muslim style and got a tutor to teach her the Quoran!

It was at this time the first Missionary to that part of Rajasthan appeared on the scene. He conferred with the Government as to how best to help the people. His attention was drawn to the orphans who were everywhere. This little girl was taken to the orphanage. The foster parents tried to dissuade her; and she too felt bad in leaving them. But the urge to go to school was greater—wonderful leading of the Lord.

Some of the British army officials were good Christians and their wives were greatly interested in the orphans. My mother was beautiful, bright and active. An official's wife took her and named her Agnes—her own name. Agnes did very well in school. As there were very few Christians, the army folks joined in small groups and spent time in reading the Bible. Agnes was chosen for it. She was leader in singing too.

Mr. Shoolbred was about to go on furlough and he was very anxious to get Agnes married to a good respectable man. He chose for her Havildar Major Amarsingh, my father, then a widower, much older than her. The marriage took place, and the new home was set up. I was one of their seven children

My father had by that time become a full fledged Christian, full of love for the Lord and His Gospel. He was in the habit of speaking about the Lord to all whom he met on the road or in the train. The desire to be a full-time preacher got the best of him and he resigned his post in the Army. The Captain who read his letter of

resignation said "What is this foolishness? You are getting a handsome salary. You have already put in so many years of service. So carry on for some time more and retire with full pension. Then you give your whole time for preaching. My father's reply was "That sounds all right; but I might die before that. Then I will not have the joy of giving all my time to the Lord's service." The Captain said "Here in the army you are doing missionary work. You have good influence on all. Moreover, what will the Mission pay you? Only a few rupees, not even enough far your daily expenses. Think it over and be wise." My father replied "All the silver and gold in the world belong to my Father God. He will take care of me. I have absolutely no fear of my future. I have served H.M. the Queen all these years. Now the Lord my King needs me, and I must go." He left and was very happy to give all his time for Christian service. True he got only a few rupees but he was truly happy. He got two camels for riding and for carrying his tent etc. He toured all over Rajasthan as its first Evangelist.

In Beawar Dr. Shoolbred built a beautiful church on the top of a hill. He and Chintu Ram preached in it. The latter died and an ordained man was needed. My father was unanimously chosen. How well I remember that consecration service of the first Pastor in Rajasthan! He worked as Pastor till he passed away at the age of 72.

My father was liked by the public also. He was made a member of the Municipality.

I should add a line about my parents' love for God's word, how with prayer they studied it and tried to follow its injunctions in daily life. When my mother was in her eighties, she always kept her Bible in her hand. Going to the table for meal when we would ask her to leave it on the shelf, she would say "No, child, this is my Bread of Life."

Sabbath-keeping they learned from God's word. It was the Lord's day and even though our play-things, school books, hand-work etc., were all put away on Saturday evening, they made Sunday the happiest day for us their children. In the evening, father would ask us about the morning services, Sunday School lessons etc. Then we would all pray thus closing the blessed day.

Writing about my parents, remembering vividly about their triumphant lives, I feel very humble and try to realise the rich spiritual heritage and example they left behind. It is our privilege to follow in their foot steps and in all humility, to reveal the beauty of Jesus who made their lives so beautiful.

This goes with the prayer that it might be of some help to the readers also.

S. S. Chitamber
(Mrs. J. R.)

(As the above account has served the purpose very well, we are withholding this month's share of "A Hundred Indian Witnesses to Jesus Christ" —Editor, N. M. I.)

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1965—1967.

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Bishop G. Sundaram, Hyderabad.
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Rev. B. Pradhan, Cuttack.
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The office-bearers of the N.M.S., Cuttack Branch for the Year 1965.

President : Rev. Dr. B. Pradhan, B.A., B.D., Madhusudan Road, Cuttack-1.

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Book Review

Thailand and Christian Missions by Rev. Canon Paul Manikam.

The booklet has been received from Canon Manickam, father of Rev. Paul Manickam, C. S. I. Missionary to Thailand-the overseas Missionary of the Church of South India.

A very graphic account with fine pictures of the geography, life, Government of the people along with the Missions to Thailand from U" S. A. is delightful reading. It is hoped that by this report many would support this work overseas with their prayers and gifts to enable the C. S. I. to send another couple to Thailand.

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Contributions Received from

1st October 1964 to 30th January 1965

U. P.

Rev. S. M. Zahir Ahsan	Shahjahampur	20	00
Budden Memorial Church	Almora	100	00
St. James Church	Choharpur	10	00
Mr. P. T. Cheriyan	Tharali	10	00
Mr. E. D. Masih	Church Jaunpur	14	58
Rev P. K. Singh	Daurala	2	00
All Saints Church	Bulandshehr	10	00
Rev. A. J. Shaw	Lucknow conference	72	00
Rev. C. S. Washington	Moradabad conf.	136	00
Methodist Church	Abohar	3	30
N. M. S. Branch for 1963	Dehra Dun	380	29
,, do ,, for 1964	,,	295	20
Morrison Memorial church	,,	57	00
Thro' Mr. A. V. Singh	Muirabad	100	00
St. Paul's Church	Sigra	29	36
N. M. S Branch	Lucknow	271	31
Methodist Church	Khatauli	40	00
Thro' Mr. J. Das	Branch Kanpur	150	00
,, Mr. S. S. Simeon	Allahabad	130	94
		1831	98

Delhi

Christ Church Sunday School	Delhi	15	00

Calcutta

St. Mary's Church	Calcutta	25	00
N. M. S. Branch	,,	400	00
		425	00

Assam

K. J. P. Synod	Shillong	102	34

Bihar

Thro' Mr. D. A. Sighamony	Jamshedpur	48	00
Mrs. R. I. Singh	Gomoh	5	00
Mr. T. P. Chitambar	Dhanbad	20	00
,, Pratab Solomon	Gomoh	10	00
W. S. C. S. Gomoh Church	,,	10	00
Rev. Emmanuel Singh	,,	2	00
		95	00

Orissa

Mrs. Pramala Sahu	Cuttack	10	00
Baptist Church	,,	100	00
Mr. Shantisila Ghanta	,,	6	00
N. M. S. Branch	Puri	10	00
		126	00

Rajasthan

U. C. N. I. Christiangunj	Ajmer	79	74
U. C. N. I. Church	Jaipur	10	00
		89	74

Maharashtra-Bombay

N. M. S. day Offering	Sakinaka	3	57
,, ,, ,,	Chandivali	9	70
,, ,, ,,	Shahar Village	6	11
,, ,, ,,	Mona	3	96
,, ,, ,,	Ambernath	5	00
K. B. Sangha-offering	Bombay	6	25
K. B. Sangha-Annual	,,	20	00
B. M. Dorcas Society	,,	11	40
B. M. Prayer Union	Byculla	15	00
B. M. Prayer Service	Ponai	6	05
N. M. S. day offering	Trombay	4	50
,, ,, ,,	P. W. D. Kurla	5	85
B. M. Prayer Service	Marol	2	95
B. M. Sunday School	K. Jarimiri	6	58
B. M. Prayer Union	Kurla	4	15

B. M. Sunday School	Vikhroli Village	3	00
B. M. Prayer Union	Byculla	15	00
N. M. S. day offering	Deonar	3	00
N. M. S. day offering	Chirag Nagar	7	80
U. B M. Sushanthi Church	Bombay	125	00
Mr. G. Ambler	Bendra	25	00
Methodist W.S.C.S.	Byculla	10	11
Mr. John Kunder	Tagore Nagar	17	50
B. M. Sunday School	Ghatkopar	1	00
Kannada Church	Worli	5	00
Matunga-Dharavai circuit	Bombay	17	00
Mrs. B David	Kolwada	6	75
B M. Sunday School	Byculla	15	00
Mr. A. D. Salins	Vikhroli west	1	50
Karnataka Church	Bombay	25	00
B. M. Sunday School	Chembur	5	00
B. M. Sunday School	Tagore Nagar	1	00
K. P. C A Sp. Donation	Byculla	10	00
Mr. S. Soans	Ghatkopur	1	50
Mr. J. S. S. Malelu	Bombay	25	00
Dr. Sant Singh & Sons	Poona	500	00
American Exprees Co.	Bombay	40	00
Mr. N. V. Niman	Poona	25	00
Thro' Mrs. G. Kohlhoff	Poona	30	00
Dr. & Mrs G. S. Krishnayya	,,	200	00
Mr. J. W. Soans	Aselphi	8	00
B. M. Sunday School	Vikhroli west	1	00
Mrs. A. J. Ashwal	Trombay	5	00
Mrs. B. David	Kolawada	6	50
Miscellaneous thro' Mr.J.P. Ashwal	Bombay	3	00
Mr. H. Alva	,, ,,	61	75
,, P. Amanna	,, ,,	43	00
,, J. Soans	,, ,,	20	25
,, H. Amanna	,, ,,	42	55
,, J. P. Ashwal	,,	27	50
,, A. Maben	,, ,,	13	75
,, S. J. Kunder	,, ,,	1	50
,, T. Karkada	,, ,,	56	75
,, S Kunder	,, ,,	22	50
,, J. Christopher	,, ,,	44	98
,, I. Bhagyan	,, ,,	35	00
,, A. C. Furtado	,, ,,	34	00
Prayer Meeting Vikhroli	,, ,,	73	61
Mr. A. D. Salins	,, ,,	3	50

Mr. I. D. Doranna	,,	8	75
,, H. P. Soans	,,	1	00
,, B. Maben	,,	15	00
,, P. S. D. Ashwal	,,	4	00
Miss E. Salins	,,	40	00
Mr. B. Maben	,,	8	00
Miss E. Titus	,,	7	50
Thro' Mrs. A. R. Bidari	Kolhapur	202	75
		2017	37

Madhya Pradesh

Miss A. Browne	Mhow	25	00
Christian Church	Damoh	18	50
Rev. J. V. Hulasi Rae	Jabalpur	151	00
		194	50

Andhra Pradesh

C. S. I. Sunday School	Palmaner	5	00
Mothers Union	Nandyal	10	00
N. M. S. Branch	Gooty	77	36
C. S. I. Church	Palmaner	9	23
Thro' Mr. Annaji Rao	Bapatla	6	85
C. S. I. Diocese	Medak	20	00
Thro' Mr. H.D. Jeyarajarao	Visakhapatnam	15	00
Mr. E. M. Ishmael	Guntur	10	00
		153	44

Kerala

Thro' Mrs. M. Varugis	Calicut	61	34
Dr. Mrs. A. Thomas	Navarangam	3	00
Mateer Memorial Church	Trivandrum	125	50
St. Mary's Church	Calicut	35	66
		225	50

Mysore

Mr. K. C. Jacob	Mangalore	36	00
Mr. L. B. Amanna	Udipi	10	00

Mr. P. J. Varghese	Bangalore	15	00
Mr. A. Salins	Udipi	5	00
Mrs. L. Dawson	Bangalore	60	00
St. Pauls Mothers Union	,,	12	00
St. Thomas Church	Honavar	15	00
Mr. R. A. Kalyan	Basrur	10	00
Rev. P. John Thomas	Honavar	20	00
Mr. T. V. Bhagyan	Udipi	29	95
N. M. S. Branch	Kasaragod	20	00
N M. S. Branch	Jeppoo	16	00
N. M. S. Branch	Balmatta	45	50
N. M. S. Branch	Bockapatna	14	40
Collections thro' Mr. J. Amoda			
Mr. Paul David	Poonamallee	25	00
Miss E. Salis	Tambaram	15	00
Mrs. Janaki Edwards	Kilpaut	3	00
Dr. S. S Patil	Dhond	5	00
Mr. A. C. Michel	Pandharpur	5	00
Miss. D. R. Quayle & friends	,,	5	00
Dr. D. A. Bidari	,,	25	00
Mr. H. B. Unsworth	,,	5	00
Miss M. G. Powar	,,	5	00
Christian Church	,,	50	00
Dr. M. N. Kamble	,,	5	00
Collections from	Kurduwadi	4	00
Collections from	Pandharpur	3	00
Mr. Throdone Melville	Bombay	5	00
,, O. L. Salins	,,	5	00
,, E. D. Mark	,,	10	00
Mrs. T. R. Babu	,,	15	00
Bishop Mangal Singh	,,	10	00
Mr. J. B. Challa	,,	3	00
,, W. A. Amanna	,,	5	00
Mrs. L. Bangera	Bombay	3	00
Master Rajeev Bandelu	Ahmadnagar	5	00
Mrs. E. Tishkins	,,	100	00
Rev. J. P. Crozier	,,	25	00
Dr. K. P. Bhagat	,,	5	00
Dr. John Barnabas	,,	5	00
Mr. T. Barnabas	,,	20	00
Dr. Joseph Barnabas	,,	5	00
Dr. T. C. Abraham	,,	5	00
Miss Rita Sumitra	,,	10	00
Mr. J. Godwin	,,	5	00

Dr. & Mrs. R. Tolar	,,	50	00
Collections from	,,	7	00
Mr. T. Jathanna	Bombay	5	00
Collections from	,,	6	00
Mr. G. E. Suchitta	,,	10	00
,, E. G. Premier	,,	10	00
Mrs. G. B. Karat	,,	5	00
Mr. B. G. Suvarna	,,	10	00
Mr. Charles Wilfred	,,	30	00
Mr. D. P. Melville	,,	20	00
,, E. D. Soans	,,	5	00
,, E. Kender	,,	3	00
,, A. N. George	,,	5	00
,, I. K. Bernhardt	,,	15	00
,, N. Salins	,,	5	00
,, C. Soans	,,	3	00
,, G. S. Anchan	,,	5	00
,, John Samuel	Allahabad	10	00
,, A. C. Clare	Bombay	5	00
Mrs. V. Rama Priya	,,	5	00
Miss. S. Satya Vrata	,,	10	00
Dr. S. Ullagadi	Sholapur	3	00
Methodist Church	,,	2	00
Epiphany Church	,,	5	00
Mr Philip Barnabas	Sholapur	5	00
,, J. S. David	,,	15	00
,, S. C. Aiman	Dahanu Road	25	00
,, Joseph	,,	5	00
Miss L. Sayre	,,	5	00
Dr. G. Johns	,,	5	00
Collections from	,,	4	00
Mr. H. D. Pengal	Bombay	10	00
Mrs. L. H. Simon	,,	10	00
Mr. V. Thyle	,,	10	00
Dr. V. Periyan	,,	10	00
Mr. A. T. Salis	,,	10	00
Miss. V. Jesudian	,,	5	00
Mr. H. Gokavi	,,	3	00
Collections from	,,	4	00
Mr. H. Thomes	Ambernath	5	00
,, V. E. Soans	,,	2	00
,, Geoge Kunder	,,	3	00
,, G. P. Soans	Bombay	5	00
,, John G. Anchen	,,	10	00

„ A E. Philips	„	5	00
„ C. J. Weltha	„	5	00
„ W. G. Jaya Prasanna	„	5	00
Collections from	„	7	37
Mr. E. C. Eliazar	„	10	00
„ M. B. A. Koneri	„	20	00
Mrs. C. Andrews	„	5	00
„ D. W. Soans	„	5	00
Mr. S. Bangera	„	5	00
„ John Pearl	„	5	00
„ V. Moses	„	5	00
„ Angustine Peter	„	10	00
„ A. Arangadan	„	5	00
Mr. R. Winston	Poona	10	00
Dr. S. W. V. Fredricks	„	50	00
Mr. Mohan H. Walters	„	5	00
„ John Victor	„	5	00
„ F. K. Wilson	„	10	00
„ G. Samuel	„	5	00
„ S. A. Ernest	„	5	00
Mrs. G. B. Masoji	Miraj	5	00
„ G. Devadatta	„	5	00
Mr. D. Samuel	„	5	00
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Collections from	„	11	75
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„ „	Poona-Krikee Dighi	15	00
Miscellaneous		1	15
Dr. S. H. Eden	Gadag	10	00
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Mr. P. S. Watse	,,	5	00
,, Albert Manoraj	,,	5	00
Bethany church	Channapatna	5	00
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Collection from	Mandhya	8	50
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Collections from	,,	10	00
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The National Missionary Intelligencer

Vol. LIX] APRIL 1965 [No. I

"Lo, I am with you alway, even unto the end of the world"

Prayer

Holy Father, we thank Thee for the light of the Gospel shining in our world. We thank Thee for all those who have walked therein, and especially for those so dear to us, in whose lives we have seen Thy glory and beauty. May we know that whether in the body or out of the body they are with Thee and that when these earthly days are come to an end, it is not that our service of Thee and of one another may cease but that it may begin anew, through Him who is the Light of the world, Thy Son, our Lord–Amen.

(*From : Prayer New & Old.*)

FOR MEDITATION

Triumphal Entry

Nothing in His ministry was more deeply considered than this entry into Jerusalem and nothing required of those who saw it greater seriousness and discernment. Here He presented Himself to the assembled nation in character bringing to the front what He counted significant. He was born to be a King, but a King whose authority rests not on compulsion but on His power to persuade the minds of people by the world of circumstance but sharing their privations and their lowliness, and He maintained that a Kingdom founded thus would spread from sea to sea and would last from age to age. That was a frank contradiction of what men have commonly believed and thus it imposed a burden on their faith as His deepest words are wont to do. They might very well not see the reason and the hopefulness of His plan, and they might be pardoned if they paused for information. There was nothing that on the face of it,

should have appealed to the multitude, yet it was received with the thoughtless clamour of the whole loud city. Some people would like to applaud sermons and there are sermons which are quite adequately appraised by such a welcome. Applause is a release to one's feelings, it helps men remain after an appeal what they were before it. But any serious presentation of truth asks for silence that it may be considered; and Jesus could not then, and He can seldom now enjoy that privilege of silence. Men want what stirs their blood, and thus in His Church He still rides on amongst the excited feelings of a crowd, who by their shoutings show that they have not stopped to understand.

(W. M. Macgregor)

A happy Easter

We are quite accustomed to wishing one another and wishing the panicky world a happy Christmas, but we are not so wont to wish a Happy Easter. But the latter is incumbent on a true Christian and it is sure to be of great benefit. The world needs to be reminded of Christ's birth, but there is the still greater need of being reminded of Christ's resurrection. It is His power and freedom and authority that is sure to bring peace and concord of a lasting nature. The risen Jesus proclaimed "All authority is given unto me in heaven and on earth; therefore go and make disciples of all nations," and He has most significantly added "And lo I am with you always every day unto the end of the ages." These sayings are true and they have been found true in the experience of the Church.

But before Easter there is Good Friday and the whole Week of Passion with all its humiliation, slander, insults and calumny. The Master underwent all in full realization that it was all necessary for our sakes. We have to be one with Him in all these experiences if we should enter the experience of Easter also through Him. "That I may know Him and the power of His resurrection and may share His sufferings becoming like Him in His death, that if possible I may attain the resurrection from the dead".

(Phil : 3. 10, 11)

General Secretary's letter

Dear Friends,

Soon after the All India Council and the Diamond Jubilee celebrations in Vellore, I went to Jawadhi Hills accompanied by our whole group of workers (five in number) and my friend Mr. J. P. Ashwal, the staunch N M S worker in Bombay. The picture shows the diffi-

The General Secretary & companions waiting for the lorry on the way to Jawadhi

culty of reaching that Mission field of ours. We had to wait twelve hours to get a lorry which is the only vehicle from Alangayam at the foot of the hills to Jamnamarathur on the top, a distance of some 14 miles. Even after that period of waiting there still lingered a doubt as regards getting a lorry that day, because it was a local holiday,

and the lorry owners and drivers were busy with other things than the usual fresh trips. But of course, when it was made clear that some extra money would be available, lorries got ready to start! Thus we reached the Mission centre at about midday, thereby making a total of twenty hours after starting from Vellore, sixty or seventy miles away. This only shows the difficulties which our workers have to undergo every week for going down to buy provisions and going up with them. It also shows the great need of working in such an area. Let us all hope and pray with renewed zeal that a regular bus service will come into force there.

The main purpose for this present trip was the dedication of our newly constructed "Mission house" in Jamnamarathur. It is just a grass thatched, bamboo-walled hall-like structure to be used as the residence of the two Evangelists as well as the Prayer Hall for the group of worshippers. Still it has cost no less than a thousand rupees; and it is our third residential quarter to be put up in this Mission field. The site we have got is a splendid one, high, open and overlooking a vast area and not too near the road. We had a simple Service of dedication and a tea party. It was a pleasing sight to see several local people, village leaders coming and participating in the function. Our workers have won the goodwill and affection of the local public to a remarkable extent. The Lutheran Church members from Tiruvannamalai had arrived for a four-day evangelistic campaign, when we left the hills.

There is another happy news that the Chapel construction in Kalyanamanthai is now in full swing. The walls are complete and doors and windows are placed. The roofing is going on. It is expected that the whole chapel will be ready for consecration by the middle of April. By the wonderful grace of God the opposition in that place is silent. Let us thank Him.

A further news equally or more welcome about Jawadhi is that the Ministerial Committee of the C. S. I, Kanyakumari Diocese has sanctioned the ordination of our Missionary Mr. D. Elias; and the Bishop (Rt. Rev. I. R. H. Gnanadason) has decided to ordain him as Presbyter on Sunday, 25th April.

From Jawadhi Mr. Ashwal and I visited Tirupattur Ashram. Although the visit was just for a couple of hours, it was well worth it, and more so because it was the first visit of Mr. Ashwal to that pioneer Asram. The Asram Brothers are carrying on their various duties with a sincere abandon and keeping the quiet grandeur of the atmosphere.

The famous Maramon Convention claimed my time and attention and there too it was a great time of hearing addresses, meeting old friends, speaking about the N. M. S. and selling the Souvenir.

A day's retreat at Ambur in the C. S. I. Church on the way back to Madras was beneficial to the Society as well as to myself and the Christian congregation of Ambur.

Friends in every place I visited are taking kindly to the Diamond Jubilee Souvenir. The only thing to do is to take and introduce it to friends. It will be a real help to the N. M. S., as well as to those who purchase the books. All friends of the N. M. S are requested to help in selling the remaining copies.

I hope to be in Bangalore, Bombay, Poona and Jabalpur during this month.

Yours in the Lord's Service,
P. J. Thomas.

A Critical appraisal of the All India Council

(By a Member)

The long awaited All India Council is over; and it was a grand time as it was combined with the Diamond Jubilee Celebrations. There were good meetings, helpful messages, and happy fellowship among the Councillors and with the Christian friends of the locality and those who came from outside. The new Constition has been adopted and the new Ten Year Plan has been discussed. There is a new interest almost everywhere about the N. M. S. The donations and gifts coming in for the work are an evidence of this new enthusiasm. A new Executive is in charge of the Society.

But when all this is said, there still remains a vacuum. Something is lacking somewhere. We feel we have not made real progress There was no new or adventurous thinking (to use Bishop Sadiq's phrase) provoked by the Council. One remembers just one member saying something about "more quality rather than quantity". Even that expression came from a visitor and not a member. No delegate made any mention of such a thing. The Messages including that of the President were all along the usual traditional line. Some of the speakers from outside were trying to pat us in the back, to console us by saying that there is still a place for the N. M. S. etc. There was of course some good advice to be better Christians.

The fact that the whole mode of evangelism has undergone a change or is in imminent need of change did not figure in the discussions. The challenging situations in the new ever-expanding Industrial areas was not mentioned by any one. The new approach to non-Christian faiths and the new faiths and the increasing multitudes having no faith, the question of relating the Christian message to the actual problems of life; all these questions appeared to be beyond the ken of the N. M. S. Council. The burning problems the country is facing. both within and in the relationship with the world outside did not receive a word of comment or sympathetic touch in our Council. Although the Mar Thoma Metropolitan suggested co-operation with the C. I. S. R. S., nobody seemed to take note of it.

We have a new Executive but there is a widespread feeling that it is not new enough. The desperate need for young blood was not met. It is hoped that the new Executive will institute a special Commission to go into the above mentioned questions. Fresh study is the distinguishing feature of the present day Christian groups; and that is what is absolutely lacking in the Agenda of the N. M. S. Even though Prof. Samuel Mathai's address gave certain hints, nothing was done by the Council.

The new Constitution is nothing more than a conveniently abbreviated edition of the old one. There is no new outlook or appreciation of a challenging situation. There is every sign that the N. M. S. will soon be outmoded if we do not take stock of the situation obtaining all around us in the Church and outside.

This is not a job that could be taken up by the old lot just turning round and sitting tight on their old saddles. This requires new minds. The new minds should be sought out, and entrusted with the responsibility with all possible encouragement. Now for the next three years what is possible is to find out and institute a body to do some vigorous adventurous thinking. May God help us and give us the necessary light for this step

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News, Notes and topics for Prayer and Praise

1. As regards *Jawadhi*, let us pray for the ordination of Bro' D. Elias on April 25 at Negercoil. Pray also for the Chapel construction in Kalyanamanthai in which Mr. Aruldas is busily engaged.

2. *The new Building Project.* Construction of the Residential building is complete, it is time to take up the question of the new Project sanctioned by the Executive. The special Committee is meeting. Prayers are requested for the Committee that the right steps be taken and that all needed co-operation may be obtained.

3. *A worker for Rajasthan.* This time it is a 'find' by the U. P. Area Committee, and the interviewed and recommended recruit is an Evangelist from the Hindi area who is just finishing a theological course in Bareilly. Mr. Samuel Prashad Tyagi is the name of the Evangelist. He has his wife and three children. Let us be remembering this family that they may be accepted by the Standing Committee for Rajasthan work. We shall be on the look out for one more worker to be deputed to join these pioneers.

4. *A new Indian Missionary Society :* The Evangelical Fellowship of India, at its annual Conference at Deolali in January of this year has taken the decision to launch a new All India Inter-denominational Indigenous Missionary Society with the title "India Evangelical Mission." Like the N. M. S., this new Society also is going to depend on Indian resources and to make use of Indigenous methods. The Indian members on the E. F. I. Executive Committee are at present the Managing Board of the new Society.

Rev. Theodore Williams M.A., B.D. of Anandagiri, Bangarapet, Mysore State is the Secretary-Treasurer of this new Society called I. E. M We welcome this new entrant into the arena of Missionary Societies in our country and wish them Bon Voyage!

5. At the Missionary Conference held in the Emmanuel Methodist Church, Vepery, Madras, collections were taken in support of missionary work which are going to be equally divided for the N M. S. and I. E. M

6. *The Revived N. M. S. Branch at Kanpur, U. P.*, celebrated the Diamond Jubilee on 31st January at the Central Methodist Church Compound. Attempts are being made to reach the target of Rs 1500/-per year from the Branch towards the N. M. S. The present N. M. S. Committee consists of Dr. M. C Paul (President) Miss A. Bhalerao (Vice President), Mr C. S Paul (Secretary), Mrs. Evans, Messrs. S. D. Chand, S. S. Robinson, S. H. George, F. C Michael, Daud Masih, B. S Clement and C. Reuben (Committee members). Special Services were held in Christ Church, the Methodist Church and the U. C. N. I. The offertories were set apart for the N M. S.

7. We are publishing, as a special feature three addresses given at the All India Council and Diamond Jubilee, namely those by Prof. Samuel Mathai, Metropolitan Yuhanan Marthoma and Bishop Ananda Rao Samuel, the main reason being that these are the ones which we received written out in full. It is hoped that the others also will be available later.

Listen to the Testimony of one of Our Evangelists

"Seek Peace and Pursue it" (Ps. 34. 14)

It gives me pleasure to give my testimony as to how I got close to Jesus and how He chose me. I was born in a Brahmin family of Guntur District, Andhra Pradesh. Later on, my parents came to settle down in Madras. In process of time they performed the usual "Thread Ceremony" when I was eight years of age. As was the custom among

Brahmins, after the "thread ceremony" they appointed a special teacher to give me Veda Abhyasam. During his teaching I asked him to show me the way to have a vision of God. He told me that it was not time to reach that stage. When I insisted, he said he did not know!

Then I started making long pilgrimages to temples and visited several Brahmin Pandits. I sojourned in many places for a long time and spent a lot of money too, all to find truth and get peace. But all my attempts were in vain and finally, not getting any peace, I returned home.

Being the elder son in the family, I had to work for maintaining the home. I was 29 years old. I was orthodox in religious observances, in making Madi puja etc. I was employed in the Madras Harbour and getting a good salary. There I had some Christians as my co-workers. I used to hear them speaking about Jesus Christ. But I was not in the least interested. On the other hand, I hated the Christians, never making friends with them. It was a life of luxury that I led -enjoying, drinking, smoking, chewing, gambling, Race and Cotton speculation etc. I was in nobody's control. My parents had no voice over me because I was the earning member of the family.

Finally, I reached the stage of atheism and was very often arguing strongly for the same with the Christian co-workers in the Harbour. This was in reply to their trying to speak to me about Jesus Christ. They were not able to convince me in arguments but they were trying to take me to the Prayer Meetings conducted by the Youth for Christ in the Memorial Hall. I did not yield to their suggestions at first.

Then one day one of the Christian men pressed me and persuaded me to go. I went more out of curiosity. There was a large crowd and I was seated at the back of the Hall. The message that day was on "Seek ye first the Kingdom of God and His righteousness" (Mt. 6.33). The speaker said that in order to seek the Kingdom of God, it was necessary to believe on the Lord Jesus Christ. Then there was another emphasis on forgiveness of sins. "No man can forgive sins; but Jesus can and does forgive sins." There is none other name under heaven given among men whereby we must be saved" (Acts 4. 12).

Thank God, these verses waked me up. They broke my religious pride and I knelt down. It was rather to honour that place out of courtesy. From the next day I started to have fellowship with other believers and it improved my faith. Later Bro' Victor Manogaram helped me and I took baptism in Zion Church, Madras.

One day in the night, when I was alone, I heard a voice asking me what I was going to do for the Lord. I responded and said that I was ready to take up Gospel work with the help of the Oriental Missionary Society. I completed three years of Bible Seminary course. Now I am employed by the N. M. S., as an Evangelist in Jawadhi Hills. I am happy and enjoying the peace of God.

Dear readers, if my testimony has touched your heart and you realise your need of Christ's salvation from sin, call upon the Lord Jesus right now. He has said "Him that cometh to me I will in no wise cast out."

Paul Sanjeevi.

Address By Prof. Samuel Mathai, Vice-Chancellor, University of Kerala

I am grateful to the Organisers of the Diamond Jubilee Celebrations of the National Missionary Society of India for having invited me to speak at one of the public meetings arranged in connection with the celebrations. I do not know what prompted them to ask me. I have no special qualification to speak on an occasion like this, as my work now lies in the secular world and my time and energy are taken up by matters connected with higher education rather than with the kind of activities with which the National Missionary Society of India is concerned. Nevertheless, I have a feeling of relatedness as my early life was closely associated with the National Missionary Societies. As some of you may know my father, Shri P. S. Mathai, and my father-in-law, the late Shri P. O. Philip, were the first missionaries of the Mar Thoma Church, and the National Missionary Society's field in North Canara was under their care initially. My own personal destiny was affected by the choice that these men made. I grew up in a part of India which was not my native place and I acquired

attitudes and points of view that were not characteristic of the place of my birth I recall incidents and situations in my childhood indicative both of the joys and satisfaction of work with the National Missionary Society on the one hand, and the trials and sorrows of that work on the other. It is therefore with a sense of close relationship to the National Missionary Society that I speak to you now and take part in the celebrations of your Diamond Jubilee.

The sixty years since the establishment of the National Missionary Society have been a period of tremendous change in the world and in India. Attitudes and ideas regarding man's place in the universe, his relationship with his fellow-men, the relationships of nations with one another and also in man's view of the supernatural world have undergone tremendous change. When the National Missionary Society started, I suppose, it seemed to the pioneers of the Society that preaching the gospel of Christ was a simple task of proclaiming the truth in fulfilment of Christ's injunction to His disciples to go into the world and preach the gospel. The National Missionary Society was an expression of the desire of Indian Christians to share in the universal task of the church and not to leave missionary activity wholly to foreign missionaries. The first workers in the National Missionary Society were moved by a simple faith and their work had to be carried on in a relatively uncomplicated world. There was no doubt in the minds of Christian people about the meaning and content of the gospel. The only difficulties that they experienced were the difficulties of travel and domestic economy and perhaps the resistance to missionary work by communities amidst whom they worked

Today, we live in a world that has changed dramatically from what it was sixty years ago. The tremendous development of science and technology has revolutionised man's sense of his powers and his capacity to change the world. As man probes further and further into the secrets of nature and into mysteries of outer space his sense of the divine and the supernatural undergoes a transformation. The questioning spirit which is a part of scientific training has led to a closer scrutiny of the Bible and of the traditions of the church. Theology is in a state of uncertainty today, and even devoted men lack the certainties and assurances with which their fathers were blessed.

One of the problems of the missionary of the Church in the modern world is to decide what gospel he must preach: What is the good news that we have been asked to carry to the ends of the earth? Is the Christian gospel an invitation to men to reject this world and seek the Kingdom of God? Is religion concerned with this world or with the world to come? Does the good news that the Christian carries include a message of the worthwhileness of higher standards of living, better economic and political organisation, and the possibility of realising a measure of happiness in this world?

We live today in a world that has learnt to split the atom and make atomic bombs. Both the fission of atoms and the fusion of atoms can produce tremendous energy which can be used destructively or constructively. The moral problem created by new discovery and invention is one of the great challenges of our day. Man has now the power to destory God's creation and the work of his own hands. He has also the capacity to tap unlimited resources of energy and not only change the face of the earth but also travel to other Planets. There is now a new temptation for man, like the builders of the tower of Babel, to climb into heaven and see what God is doing. The Gospel has to be made relevant to this atomic age. It might truly be said that precisely because man has become so powerful he needs the Gospel of love and humanity. Man needs to be redeemed from the new temptations that assail him, so that he may see all knowledge and skill as God's gifts to him which he must use for making this a better world.

Human relations have undergone a great change during the last half a century or so and there are undoubted stirrings in the world today towards the achievement of a larger humanity and a greater unity amongst all people. There have no doubt been regressions in parts of the world in the matter of race-relationships and cultural synthesis but, by and large, it would be true to say that the trend in the world is towards a greater tolerance amongst people and a greater desire to know and understand and appreciate one another. The movement towards unity within the Church is an expression of this attitude and is one of the most significant trends in our world. Equally, it is now generally felt that there is need for a much deeper understanding of

religions other than one's own. The missionary's task in the modern world is not that of pitting the "truth" of Christianity against the "untruth" of other religions. It is rather the far more delicate task of the confrontation of Christianity with other religions in a humble and inquiring spirit. We have to recapture in a new way the significance of St. Paul's words - "We know in part and prophesy in part."

One of the peculiar challenges of the contemporary world to the Christian is to retain his integrity and identity in a world in which distinctions are obscured and relationships are changing. I feel that we have been called upon today to understand the mind of Christ in a new way in relationship to the consciousness of modern man and in the context of the new sense of time and space. I believe that the great beliefs of Christianity are essentially simple and are capable of being adapted to the needs of a changing world. The task of the Christian and of a body like the National Missionary Society is to make the living Christ truly relevant to our times. It is necessary, it seems to me, for us to achieve a fresh reconciliation between God and man and between the call of eternity and the demands of time. The scriptures have to be constantly re-interpreted and related to changing times. When a truth is expressed in a manner that is unintelligible to people, its acceptance would involve superstition. God is a God of the living and must seem always contemporary.

On this occasion of the Diamond Jubilee of the National Missionary Society, I should like to congratulate all the workers in the Society on the good work that they have been doing. I rejoice with the members of the Society on the evidences of God's grace and guidance that the Society has had during these sixty fateful years. I have no doubt that there is a very important place in the life of India for the National Missionary Society. With renewed vision and with the right kind of adaptation to the needs of the future the Society will be able to play a very significant part in the life of India for many more years to come.

I wish the National Missionary Society prosperity and God's continued blessings.

The National Missionary Society of India— Some Reflections on its work and of its Future.

(By Metropolitan Yuhanon Marthoma)

Away back in the years 1910 to 1912 when I was a student in the Mar Thoma Seminary Boarding Home, I remember to have been associated with a group which met for prayer for the N.M.S. My Church also has been associated with the work of the N.M.S. So it gives me great joy and pleasure to be here when the society is celebrating its Diamond Jubilee and I thank those responsible for this celebration for giving me a share in the day's functions. The name of K. T. Paul and Biship Azariah and from our own church the names of P. O. Philip, K. K. Kuruvilla and Revds M. P Philipose and P. T. Varughese are all brought to our minds when we think of the N.M.S. A tribute to the pioneering work of the N.M.S. has to be given in these days of thanksgiving and rejoicing.

First, the N.M.S. did a pioneering work in rousing amongst Indian Christians a sense of missionary obligation. At a time when it was believed that the work of evangelization of India was the task of foreign Missionary Societies, the founders of N.M.S brought home to the Christians in India their missionary responsibility in presenting Christ and His saving work to their own country men. By their personal example and by their touring work they heed up before the eyes of the Indian Christian the thought that evengelization was the inescapable task of the Indian Church. This is a distinct piece of service for the Church in India, thanks to the N.M.S and its founding fathers. We must also recall with gratitude the services of far sighted Missionaries from the West, like Dr. Eddy, Dr. Larsen and Dr. Paton, happily with us now, who shared this vision and worked towards its realisation by hearty co-operation with the society. Indigenous evangelistic work was the message of the N.M S. for the past 60 years, and we are glad that it still is. May it continue to be so in the future.

Secondly the N.M.S. has been one of the earliest, perhaps the earliest ecumenical agency in India. Long before the Church in India was brought into the main ecumenical stream, the N.M.S. pioneered in bringing

Churches together, not to discuss faith and order, but to co-operate in the task of evangelization. This concentration on the primary objective of the Church—its mission to its members as well as those outside its pale—was in the providence of God putting the right leg forward in the onward march of the Church in India. Members of the C.S.I., as well as other Churches have reason to be grateful to the N.M.S., as they recall the fact that the evangelistic motive has exerted a decisive influence on the progress of Church union negotiations in South India. It supplied a congenial climate for the nurture and growth of the great experiment in Church union, the South India Church. Co-operation in evangelistic work paves the way for organic union. This has proved the World Council dictum "Doctrines divide, service unites". We ought to be thankful to the N.M.S. for the service it has rendered in this direction.

What of the future?

What is the future of the N.M.S. is a question asked by many of its friends. Is it not a very relevant question? When the N.M S. was organised and work started no organised Church in India or Indian Christianity had any kind of mission work. Now the Churches in India have their Evangelistic Agencies. It is natural that man and money which could have gone to the support of the N.M.S. is demanded for their activities. Is not evangelism part and parcel of the Church's task? Is there any need for a society to exist independent of the Churches with the sole object of interesting members in evangelistic work? Are not Missionary Societies an outmoded phenomenon? These and other similar questions we have to consider. There are some relevant things in the points they raise. What then shall we say to those who seem to think that the days of the N.M.S. are numbered or that its day is over?

Is not the continued existence of the N.M.S. justified and supported on the following two grounds.

First it has a service to render, a witness to bear to churches and groups which have not fully developed into self governing, self-supporting, and self-propagating bodies. Unfortunately, we cannot use the singular "Christian Church" in India, we are obliged to use the word Churches.

These Churches are in various stages of growth and to many of them the N.M.S. still has a relevant message. Some Churches can still start evangelistic work outside their area, under the agency of the N.M.S. I think it is right to say that the Mar Thoma Church began its work outside Kerala, making use of the offer and opportunity which the N.M.S. gave in the N. Kanara field. This helped us to launch independent work in other areas. There are other Churches which could and should use the N.M.S. for guidance. Here one might be allowed to say that in South India where the C.S.I. is manifesting a vigorous Church life, the place of the N M.S. is not so obvious. There are other parts of India where the witness of the N.M.S. with its emphasis on evangelism and co-operation in evangelism with Indian money and personnel and leadership, is still valid and will be valid in years to come. It will be an unrealistic appreciation of the situation to say that the Churches in India have become aware of its missionary responsibility so that the N.M.S. might depart in peace.

Secondly the N.M.S. should continue to function as an ally of the Churches in India to be a kind of laboratory for experiment in methods of work suitable to Indian conditions. The N.M.S. pointed to Asrams, Kalekshepams, and simple ways of living in, working among villagers. The N M.S. welcomed and associated itself with the Tirupathur Asram, which has been a source of inspiration to many in this particular field.

Why existing Asrams do not fully grow while new and independent ones appear in the shelter of the name of the Asram. Monastic life should have behind it Church doctrines which insist on discipline and obedience. The protestant emphasis on individualism and democracy are not very congenial to Asram discipline. It may not be out of place here to make some observations on the evangelical objective. Are we not measuring the success or otherwise of a mission by the number of converts we make? Addition to the membership of the Church should not be the only criterion to measure the success of a mission.

We know that the characteristic features of the early Church was, worship, witness and transformation of society. The silent transforming and enlightening influence of Christ in human society is not a factor to be ignored. Has

not Christ been the light of the world, wherever His Gospel has been preached. Is not modern Hinduism the result of reinterpretation of ancient Hinduism in the light of Christ? Is this leavening influence of evangelistic work to be ignored?

A word must here be spoken about our workers. The Missonaries and Evangelists who work in the fields have the responsibility of doing faithful and honest work, looking upon their work as a task entrusted to them by God. Along with this, Missionary Societies have a responsibility to their workers. For whole-hearted work, for concentrated work, one ought to be freed, as much possible, from financial worries about themselves and their families. Education of children, maintenance of health, medical bill some provision for the time of retirement, these are things about which persons have a right to be concerned. These ought to be the concern of the sending bodies. Is it not a pity that there is a general feeling that our Indian Missionary Societies do not show half the concern about their workers which Companies and Factory owners are compelled to take by the Government. Here is a question which the N.M.S. Council has to think of.

May the following suggestion be given to be part of the future programme of the N.M.S.

1) Gospel Teams to be organised to send to different parts of India, and even to Africa and Malaysia, to bring home to Christians and non-Christians, the message of the saving work of Christ.

2) Co-operation with the C.I.R.S. for undertaking study of evangelistic methods of the modern type.

3) The Asram at Tirupathur to be used for the training of Asram type of life and work and for Sadhus and independent lay-workers.

4) Taking up the now more or less neglected work among educated Indians. The Christians in India seem not to have the courage to face educated Hindus with the message of love, forgiveness and reconciliation.

May the celebration of the Diamond Jubilee of the N.M.S. mark a new step forward for new methods of work in the missionary fields.

Closing Devotional Talk

Scripture :-Acts 16 : 25-35

Paul and Silas were at prayer and were singing praises to God in most trying circumstances. At that extremity of situation came the deliverance of God.

The pattern of ministry envisaged and practised by the N. M. S. to my mind seems to be that of St. Paul.

It is a ministry based on the ideals of simplicity, self-support and sacrifice. Any ministry which is not based on these ideals is not worth the name. It may be some other ministry but not the extension of Christ's blessed ministry.

When I think of all the paraphernalia of modern Christian ministry and the machinery of ecclesiastical administration in which the church finds itself, I include my own church and the Diocese, I wonder whether we can make an impact upon the world and bring to them the conviction that Christ is the Lord and Saviour of India. Can we bring Christ to India and India to Christ. N. M. S. is a constant reminder and a challenge to all the churches and missionary agencies that Christian ministry has to be inspired by the ideals of simplicity self-support and sacrifice. It is a reminder that the true nature of the church is missionary.

There is some criticism that N. M. S. is outdated or its days are numbered. I for one do not at all believe that criticism to be valid. It has its place as an ideal to be followed by other churches and Christian organisations. The leaders, officers of the N. M. S. itself should not be caught up in the dilemma whether N. M. S. is to be or not to be. Let us plan not for five years or ten years but for a century, that N. M. S. may become a dynamic society which will be a pioneering missionary society working in areas untouched by the Gospel and declaring to the world the dynamic power of God even in hopeless situations.

Anand Rao Samuel (Bp.)

Contributions received for February 1965

Uthar Pradesh

N.M.S. Branch, Lucknow 77-60; Thro' Mrs. A Singha, Allahabad 20-00; St. Pauls' Church, Sigra 14-26; Mrs. S. K. Chaudhri Basu, Lucknow 10-00; Mr. J. Das, Kanpur 45-00; Methodist Church, Khatauli 10-00; Mr. S. S. Simeon, Allahabad 63-84. Total 240-70

Delhi

N.M.S. Branch, Delhi. Total 800-00

West Bengal

Mr. B. C. Ghose, Durgapur. Total 30-00

Bihar

Mr. W. Williamson, Muzaffarpur 10-00; Thro' Mr. D. A. Sighamony, Jamshedpur 12-00. Total 22-00

Orissa

Mr. J. K. Das-N.M.S. Branch, Cuttack Total 50-00

Rajasthan

Dr. T. Martin, Nasirabad. Total 10-00

Maharashtra

Miss S. Salins, Byculla 34-00; Mr. John Kunder, Tagore Nagar 15-00; Mr. I. D. Doranna, Bhandup 3-50; Mrs. A. J. Ashwal, Trombay 2-50; Miss E. Titus, Chandivali 4-50; Mr. P. Amanna, Marol-Andheri 8-00; Mr. G. Ambler, Bandra 15-50; Mr. H. Alva, Byculla 11-25, Mr. J. P. Ashwal, P.W.D. Kurla 9-00; Mr. I. Karkada; Old Kurla 14-25; Mr. H. Amanna, Ghatkopar 11-50; Mr. P. S. D. Ashwal, Dongri 2-00; Mr. J. Christopher, Byculla 19-86; Prayer Meeting, Vikhroli 18-67; Mr. A. C. Furtado, Vikhroli 8-50; Thro' Mrs. Rose V. Desai, Dr. A. G. Fletcher, Miraj 5-00; Dr. M. Sikdar, Miraj 12-00; Dr. I Samuel, Miraj 10-00; Dr. C. W. Emrick, Miraj 60-00; Dr. C. L. Bissell, Miraj 25-00; Collections from, Miraj 27-10; Mrs. R. A. Bidari from, Kolhapur 70-00. Total 387-13

Madhya Pradesh

Masihi Mahila Sabha, Kharua 6-00; First Church; Kharua 10-00. Total 16-00

Andhra Pradesh

Thro' Dr. R. D. Krupadanam, Hyderabad 100-00; Mr. M. Rajaratnam, Patnam 2-00. Total 102-00

Kerala

Thro' Mrs. M. Varugis, Calicut 16-00; Mr. K.C. Abraham, Kottathur 10-00; Mr. K. T. John, Edathua 10-00; Mr. James J. Titus, Trivandram 14-00; Mr. P. S. Ponratnam, Ernakulam 5-00; Rev. M. S. Jacob, Haripad 10-00. Total 65-00

Mysore

Mrs. S. R. Malekar N.M.S. Branch, Dharwar 11-00; N.M.S. Branch, Bangalore 390-00; Anonymous, Bangalore 10-00; Mr. O. V. Pengal Branch, Jeppoo 14-50; Thro' Mr. J. Amuda, Mr. S. Shiri, Vepery 10-00; Mr M.S Salis, Tambaram 5-00; Mr. Edward Karkada, Madras 5-00; A. Friend, Madras 10-00; Mr. H. S Paul, Bangalore 10-00; Mr. H. M. Maben, Bangalore 5-00; Major S. S. Wesley, Bangalore 5-00; Mr. E. Paul, Bangalore 5-00; Collections from Madras & Bangalore 12-27; N. M. S. Branch, Balmatta 6-00; Miscellaneous Collections 1-00; Mr. John Jacob, Bangalore 2-00; Mrs. S M. Kurane, Nipani 5-00; Mr. T. V. Bhagyan, Udipi 6-35; Rev. P. John Thomas, Honavar 5-00. Total 518-12

Madras City

N.M.S. Branch, Ayanavaram 49-25; N.M.S. Branch Nammalvarpet 17-25; N. M. S. Branch, Washernempet 32-00; N. M. S. Branch, George Town 12-00; N. M. S. Branch, Saidapet 6-00; N. M. S. Branch, Santhome 19-00; N. M. S. Branch, T. Nagar 8-00; Dr. K. E. Thomas, Tambaram 10-00; Mr. P. R. P. Francis, Tambaram 5-00; Mr. G. Siromony, Tambaram 5-00; Prof. M. A. Thangaraj Tambaram 10-00; Mr. G. Victor Solomon, R. A. Puram 5-00; N M.S. Branch, Vepery 149-25; N.M.S. Branch, Chintadripet 21-00; N. M. S. Branch. Kilpauk 62-00; N. M. S. Branch, Shenaynagar 26-00; N. M. S. Branch, Egmore 36-00; N. M. S. Branch, Kodambakkam 44-50; N. M. S. Branch, Royapettah 57-50; N. M. S. Branch,

Mylapore 46-00; N. M. S. Branch, Nungambakam-Chetpet 35-00. Total 655-75

L. A. Sale a/c Thro' Mrs. S. K. Michael, Mylapore 50-00;

North Tamil Area

C. S. I. Girls Boarding Home, Chingleput 20-00; N. M. S. Branch (for 1964), Coimbatore 70-00; Mr. A. Vethamani, Kancheepuram 13-08. Total 103-08

South Tamil Area

Mr. V. Germany, Madurai 10-00; Womens Fellowship C S. I., Neyyoor 30-00; Dr. Mrs. M. Monsingh, Tiruchirapally 10-00. Total 50-00

Birthday Gift

Mr. J. Kennett, Royapettah 1-00, Mr. J. Baliah, Melur 1-00, Dr. Mrs. Monsingh, Tiruchirapally 5-00 Mrs. S. James, Madras-7 2-50. Total 9-50

N.M.I. & Deepikai

Bishop M D. Srinivasan, Port Blair 10-00, Dr. Mrs. M. Monsing, Tiruchirapally 5-*00*, Rev. P. Jacob, Chengannar 1-*50*, Rev. C. K Athiali, Keezvaipur 1-*00*, Mr John Jacob, Bangalore 1-*00*. Total 18-*50*

Jawadhi Hills

Rev. H Grafe, Kilpauk *10-00*, Mr. K. B. Victor Bahrain *720-00*. Total 730-*00*

Diamond Jubilee

Rev. Dr. Abner F. Nelson, Delhi *500-00*, N.M.S. Branch, Madurai, *500-00*, Rev. A. C. Oommen, Vellore *100-00*, S. M. Hospital, Ranipet *100-00*, Dr. Ida B. S. Seudder, Vellore 25-00, Dr. James Varghese, Vellore 15-*00*, Dr. Victor K. Osterling, Vellore 25-*00*, Dr. Donald E. Carey, Vellore 25-*00*, Dr. Mrs. R. Aiman Vellore 304-75, Mr. I. Bhagyan Bombay 21-*00*, Mr. Samuel Mathai, Trivandrum 60-*00*, Davids Garage, Bombay 15-*00*, Mrs. E. J. Khabade, New Shahapuri 20-*00*, Mr. P. J. George, Bhandra Road 5-*00* Thro' Mrs. Maisie Lewis, Nagercoil 200-*00*, Mr. T. T. Tharu Jahalpur 15-*00*, Rev. S. D. Callison, Vellore 250-*00* Mr. Samuel Masillamani, Royapettah 10-00, Rev. S. D. Collison, Vellore 235-*00*, Mrs. R. C. Peters,

Royapettah 50-00, Mr. David I. Furtado, Bangalore 5-00, Mr. E. D. Mark, Bangalore 10-00, Mr. Ronald Karkada Bangalore 5-00, Mr. H. C. J. Vailshery Bangalore 5-00, Mr. Theodore Soans, Coondapur 25-00, Mr. L. P. Stephen, Bangalore 25-00, Mr. J. Amoda sale of souvenirs 8-00, C. M. C. Hosp. Chapel, Vellore 100-00, Rev. S. D. Collison, Vellore 160-99 Rev. P. J. Thomas sale of souvenirs 269-00, Rt. Rev. Mathews Mar Athanasius, Maramon 8-00, Tip Top Laundries, Kilpauk 25-00, St John's Church, Vellore 78-85. Total 3227-59

N. M S. Branch Kolhapur

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I, S. DEVA PRASAD, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd) S. DEVA PRASAD,
Signature of Publisher.

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Notices

Copies of the Diamond Jubilee Souvenir are on sale in various parts of the country, besides the N. M. S. Office in Madras. Some of the places are as follows :—

1. C. L. S., Park Town, Madras.
2. E. L. S., Vepery, Madras.
3. C. L. S, Tiruvalla, Kerala.
4. Marthoma Book Depot, Tiruvalla, Kerala.
5. Bible House and Christian Book House, Ernakulam, Kerala.
6. North India Book & Tract Society, Allahabad.
7. Book and Tract Society, Mahatma Gandhi Road, Bangalore.
8. Christian Literature Distributors, 21, Wandby Rd., Bombay-1.
9. Marthoma Book Stall, Holy Redeemer Church, Dadar, Bombay-14.

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Some of the articles in the Souvenir

1. "N. M. S. India's Symbol" by Mark Sunder Rao.
2. "Bearers of Good News for mankind" by Bishop Thomas Mar Athanasius.
3. "What I owe to the N. M. S." by Paul Kadambavanam.
4. "Sadhu Sunder Singh and the N. M. S."
5. "Dialogue is all right but . . . . ." by Dr. Anjilvel V. Matthew.
6. "A Salute to the N.M S" Rev. Dr. C. E. Abraham
7. "The Tirumpet Call of the Jubilee" (J. Daniel)
8. "N. M. S. and the Lutheran Church" (Rev. J. D. Asirvadam)
9. "A Note on Indigenization" (T. K. Thomas)

Total number of articles 25. The greetings also contain messages from various Christian leaders.

Buy a copy, study it and keep it, if you have not already done so.

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The National Missionary Intelligencer

Vol. LIX] MAY 1965 [No II

N. M. S. FIELDS

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Inspiring Messages for Daily Living (By C. S. Lewis)	...	11	00
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The National Missionary Intelligencer

Vol. LIX] MAY 1965 [No. II

"Lo, I am with you alway, even unto the end of the world"

Prayer

Lord Jesus, who did'st stretch out Thine arms of love on the hard wood of the Cross, that all men might come within reach of Thy saving embrace; clothe us in Thy Spirit that we stretching forth our hands in loving labour for others, may bring those who know Thee not to the knowledge and love of Thee who with the Father and the Holy Ghost with the livest and reignest God. Amen.

For Meditation

Life is Paradoxical

Many of the things that we most desire can be obtained only if we do not aim directly at them. They are as it were by-products of somthing else. Happiness is one of these things. If you go after it directly and of set purpose, you miss it entirely. You may, of course have what you are pleased to call a good time, but that is quite a different thing and it does not last long. Goodness is another of these by-products. You cannot attain it either by aiming at it. That is what the Pharisees tried to do and tried very earnestly. Yet Jesus said of them. "Except your righteousness of the Scribes and Pharisees, ye shall in no wise enter the Kingdom of Heaven". For the pride of the good man is the deadliest sin of all and for that reason in the parable of the Prodigal Son the virtuous brother who stayed at home (the Pharisee) was all the time farther away from the Father's house than the younger son, returning from the far country with nothing but a broken and a contrite heart. You cannot read the Gospels without seeing that Jesus did not tell men how to be good in the manner of the moralists of every age; he told them how to be happy. The Sermon on the Mount, for instance contains among

other things a series of recipes for happiness. They are called the Beatitudes, and they suggest that happiness is a by-product of some other things such as simplicity and humility and mercy and purity of heart and being persecuted for righteousness' sake. These sound like paradoxes, for it is by no means self-evident that the meek shall inherit the earth, or that it is better to give than to receive—to take another saying of Jesus reported by St. Paul. I am pretty sure that we err in treating these sayings as paradoxes. It would be nearer the truth to say that it is life itself which is paradoxical and that the sayings of Jesus are simply a recognition of that fact.

T. M. Taylor

The Presence of the Risen Lord

"I will not leave you desolate, I will come to you. Yet a little while and the world will see me no more, but you will see me; because I live, you will live also"

(St. John 14, 18, 19)

The Lord is risen indeed. One of his purposes is that we should have him by our side. This is very important, as important as the coming of the Holy Spirit or the Second Advent. In fact, the risen Lord breathed on the Apostles and said "Receive ye the Holy Spirit", thereby making it clear that it was His own Spirit or Life or breath that was going to be poured on the Day of Pentecost. He, while commanding the disciples to go and evangelise, to every creature, added the promise "Lo I am with you always to the close of the age."

We miss much when we, while panting for the Second Advent, lose sight of the fact that in a very real sense Jesus is here with us. What actually happened with the Ascension was not Jesus going away from the disciples, but making Himself available at every place, to every believer, in all sorts of circumstances. That is what it means when we think of Him as taken up into the God head and seated at God's right hand.

We have the promise "Where two or three are gathered ogether in my name, there I am in their midst". We have

His blessed Communion every time he prepares for us the the Heavenly Table. But still more wonderful is the gift of His presence in the ordinary hours of the day in the most common place situations of life. He seeks us when we are lonely and sad.

He loves to be with his friends when they are in informal conversation about His concerns. Let us cultivate the habit of having Him in our company, day and night, and we will find that it is a really transforming friendship. Think of His sorrow when we are unmindful of Him while the time He is by our side. It gives Him as much pain as he had when He was nailed to the Cross. His delights are with the Sons of men. His presence as the Head of our houses, the unseen guest (or host?) at every meal and the silent listener to every conversation is to be a real experience and not merely a placard adorning our walls. Let our children learn to practise His presence. To them it is all the easier; and He does love children and will reveal Himsef to them. He has many rich blessings to impart and the richest of all is Himself.

A. Devotee

A Hundred Indian Witness to Jesus Christ

(By Christu Bhakta)

16, Ganga Dhar Sarrawgee

This time let us turn to an Oriya witness of Jesus Christ. Ganga Dhar Sarrawgee may be said to be a convert of William Carey of Serampore because it was by reading some of the tracts produced from Serampore that he was moved to turn to Christ. One tract on Jagannath was given to an Oriya pilgrim at Ganga Sagar Festival, and it was passed on to the hero of this story. Another leaflet that reached him was entitled 'The History of Christ'. A third one was on The Ten Commandments, all in Oriya language. It is said that William Carey was the first European to learn the Oriya language.

Ganga Dhar had his faith in idolatry shaken by reading these tracts. But he did not forsake his visits to the Jagannath temple and the ceremonial ablutions. One day,

a pujaree advised Ganga Dhar to inflict himself in order to provoke the gods. But this devotee began to inflict the god himself He used a sharpened rod of iron on the idol. Still there was no answer and he left the temple in disgust. Years later he seemed to have remarked about the incident: "If God struck me dead it would have been proof. When neither wrath nor grace was manifested, I was sure that idol was nothing."

In 1826 Ganga Dhar visited the Missionary (Mr. Lacey) with Carey's New Testament in hand. It is said that the visits of this and some other seekers brought about a new hope and power in the lives of the missionaries themselves. It was the starting point of a new era in evangelism in that area. They "thanked God and took courage". A long time had passed since they started sowing the seed of the Word of God. Lacey took the new seeker to Calcutta and Serampore. The visit to Carey and a Preacher called Pran Krishnu was an ever memorable one for Ganga Dhar. He used to speak about it with tears in his eyes. He was introduced to Carey as one who renounced idolatry but had not accepted baptism. Carey's words were these "Dear brother, take care of the jewels you have found ; never let it go." These words went home to his heart and stuck to his memory.

On return to Orissa, his baptism took place. It was on March 23, 1828 somebody has remarked that in his baptism the first stone was taken from Jagannath Temple. The Chain of Caste was broken. The life of preaching by an Oriya Christian started. The subject of his preaching was the Pearl of great price. 38 years were spent in preaching and in witnessing. He had a companion in one Rama Chandra, also set apart for the Gospel. Ganga Dhar was pre-eminently fitted for preaching, with his voice of remarkable power, impressive gestures, accurate knowledge of Hindu sastras, and mastery of language, with abundance of imagery. It is said that his descriptions of God's majesty and glory sometimes reached very sublime heights. He ueed to ask quoting the Scriptures :—"He that planted the ear, shall he not hear etc."? Another frequent quotation was : "Every beast of the forest is mine etc." These were most moving when came from his lips. It must be acknowledged that there were times when

his sarcasms went beyond limit. But his orations such as the following on the Cross were really appealing :—"Ye men of wisdom, tell me where you find such love and I will sit and listen to you. Did any of the ten incarnations die to save another? Did any of the gods or goddesses do it? Where is such a story written? Ah you cannot find it anywhere on earth. This is heavenly love. He who formed you died in your stead. He who gave you existence parted with his own life to redeem you from hell."

In his 72nd year on a Sunday (4th November) he preached in two Churches. While going home from the second he had a fall. He simply prayed and went in the evening to attend the Holy Communion Service. But the end was not far off. He sank rapidly, leaving a precious and beloved memory behind.

———

News, Notes and Topics for Prayer and Priase

Mr. P. Moses, our Organising Secretary reports:

"At Trivandrum Bishop A. H. Legg gave me a warm welcome and arranged several meetings for me. Mr. Paul Sastry of the N.M.S. Branch gave me all necessary help. The Trivandrum friends are helping in the N.M.S. cause. They are supporting one worker in Jawadhi Hills.

In the Kanyakumari District it was Bishop Gnanadason who took the responsibility for my programme. Besides the meetings in various Churches, there was the Poovancode annual convention also for me to address. Let us praise God for reviving several believers, restoring back-sliders also."

2. *Mr. Bachi Singh* of *Bageswar* writes:—"We visited several homes this month. We use way-side pulpit, tracts and Gospel portions. Our school has become means of contact.

In this connection, we may listen to the Rev. Khiyalie, the District Superintendent:

"When Bachi Singh and his wife first started the school, it was just with three children. They had not imagined that it would turn into a regular and full-fledged school within

such a short time and that people would be so enthusiastic for a Christian School... .. They had no way to refuse the influx of childern. . . Public interest and encouragement went soaring up. They found they could meet all the expenses and even get enough for their support. And so, they decided to take no regular salary from the N.M.S., or from any Church. If they get further enrolment, they even wish to pay the salary of one or two workers and extend the work up to Berenag. Askot and other places....."

3. Mr. Devamani, President of the Nellore Branch reports about the visit of Mr. Moses to Nellore and adds:— "His messages were inspiring and heart-rending. He also gave a vivid picture of the work of the N.M S., and appealed for prayer and financial help As a result, the membership of the Branch has risen from 35 to 65. He also paid visits to heads and elders of Churches.

4. The report from *Chaukutiya* contains this: "There are about 12 children in the school. I am giving them religious instruction also." (Wilson Singh)

5. The *West Bengal* Branch:

"Then Samuel took a stone and set it between Mizpeth and Shen and called the name of it Ebenezer saying hitherto hath the Lord helped us"

1 Sam 7:12

As we enter the Seventh year of our existence we can, as we look back with grateful hearts, exclaim with Samuel of old that the Lord has hitherto helped and undertaken for us in a wonderful way and it is this assurance of His continud presence with us that enables us to look forward with confidence and strength. Great is His faithfulness.

The year 1964 started with our Annual General Meeting in January at which Rev. Basil Manuel, Archdeacon of Calcutta and at present Chairman of the Fellowship of Christian Workers gave a challenging message on Evangelism The inclusion of new members made the Executive Committee more representative of some of the Evangelical Missions and Organisations in the city.

Someone has said, "Prayer is the power on earth that commands the power in heaven" and we are glad that a regular feature of our work has been the monthly prayer meeting in the different churches which have been fairly well attended.

Sri Robin Ghosh, our present worker, has been systematically sowing the seed, distributing tracts, selling Gospel portions, preaching the Word of God in the City of Calcutta and the Suburbs. While on this point, we look forward to opening up new work in some of the unevangelised areas of West Bengal during this Diamond Jubilee Year and request your prayer support as we plan and seek God's will.

We were privileged last year to have Mr. P. Moses, Organising Secretary of the N.M.S. from Headquarters pay us a visit during March when he addressed several Church Groups placing before them the challenge of the N.M.S.

Rev. P. J. Thomas, the General Secretary of the N.M.S. also visited Calcutta last August and in addition to speaking in different churches and to the Fellowship of Christian Workers about the N.M S. toured different parts of Bihar and West Bengal. The Metropolitan of India who attended the reception given to Rev. Thomas was deeply interested in the work of the N.M.S.

A very significant development during the year was the amalgamation of the Calcutta Committee of the N.M.S., in existence for many years now, and the West Bengal Branch on the 14th December 1964.

We were sorry to lose our President Mr. C. A. cornelius who was transferred to Madras as General Manager, Hindusthan Teleprinters Ltd.

President: Rev. J. Siromoni, Vice-Presidet: Rev. S. C. Sircar, Secretary: Mr Peter R. Bose, Jt. Secretary: Mr. D. Mitra, Treasurer: Mr. K. A. Ezra.

6. *Nepal*: Letter from Bishop Newbigin, after visiting Nepal contains among other things the following most encouraging news:—"It was a privilege to have a few minutes conversation with Pastor Prem Pradhan now in his fifth year of imprisonment. If ever a man glowed with the radiance of Christ, he does. I would think that the ministry he is now exercising in the Kathmandu Jail may be the most important element in the total Christian impact upon Nepal. Who can tell what will be the eventual fruit of this?

Mr. M. M. Mathai, one of our Butwal Missionaries also had the benefit of Bishop Newbigin's visit Mr. Abraham, the other worker has gone to Kerala with a view

to get married. That will mean the addition of a lady worker for Butwal. The would-be life-partner of Abraham is a graduate of the South India Bible Institute, Bangarapet. The Nepal missionaries report about the baptism of one young man and about some who are preparing for baptism. Let us thank the Lord and uphold the workers in prayer.

7. Dedication of the General Secretary's quarters:

It is a ma ter for rejoicing and for thanking God that our long longed-for Residential quarters is complete. The opening Ceremony was performed by Mrs. G. Krishnayya and the Dedication Service was taken by Rev. Dr. A.C. Abraham, on the 7th of April, just before the Standing Committee met under the Presidentship of the new Chairman Mr. D. R. Vedamuthu.

8. Dediaction of the Chapel at Kalyanamanthai in Jawadhi Hills.

The Chapel is at last complete. Due to local opposition and step-motherly dealing of Government Officers, and

N. M. S. Workers on Jawadi Hills.

also by the going on leave of Bro' Victor, we were greatly afraid. But prayers of many have been answered. The Dedication Service took place on 9-4-1965 in which the General Secretary, as authorised by the Bishops (President Bishop R. B. Manikam and Diocesan Bishop S. J. Samuel)

Chapel at Kalyanamanthai, Jawadi Hills

officiated. Mr. S. Deva Prasad and Dr. S. Jesudason spoke on the occasion. Several of the villagers, as well as our workers were present and co-operated. A sumptuous feast was given to the village folk.

N.M.S, Sunday Observance in Lucknow Churches and Visit of Mr. A. V. Singh

Organising Secretary, North India.

February 28th 1965, was observed as N.M.S. Sunday in the Central Methodist Church and Epiphany Church, Lucknow, when Mr. A. V. Singh, Organizing Secretary from Allahabad was present and spoke in both the Churches in the morning and evening services.

In Central Church a programme was chalked out by the Secretary, Mr. A. H. Khan, according to which the day was observed with a special programme. Most of the members of the ExecutiveCommitteeof the Local Branchtook part in the Service by reading out scripture portion, by offering prayer etc., The Service was a great success in the Central Methodist Church when Mr. A. V. Singh spoke and gave a brief account of the National Missionary Society, its past history and its future plans. In the morning the same day, Mr. A. V. Singh spoke in the C·M.S. Hindustani Church which is known as Epiphany Church. There too he spoke about the work of the N.M.S, As a result of these two services, we were able to make some new members and we expect to make some more in the near future when we are planning to go from house to house. The Local Branch has already started its drive for collecting funds for the Diamond Jubilee which will be celebrated in Lucknow sometime in October/November this year. We have already collected about 150/- towards this fund.

We request all the N.M S. friends to remember the local Branch in their prayers for the further work it is going to undertake.

Respectfully submitted,
A. H. Khan
Hony. Secy. N M.S, Lucknow

All India Assembly of Christian Youth

Sponsored by: Central Youth Committee of the National Christian Council of India, In co-operation with: Y.W. C.A, Y.M.C.A, I.S S.V., S.C.M. Churches, E.A.C.C, W.C.C., Dates: Dec. 28, 1965 to Jan. 2, 1966, Place: Madras Christian College, Tambaram, Theme: 'Christ and Freedom' Studies, Addresses, Discussions: on Christian presence in free India, Christian style of life, Values and culture of youth, Ethical life in modern world etc, Speakers: Will include outstanding Christian leaders from India and abroad. Language: The Assembly will be conducted in English, Age range: 18 to 35, Who can come. Young men and women interested in Christian faith and life. Representatives of Churches, Youth

Organization, Foreign students in India. Fraternal delegates from adroad etc., Cost: Rs. 30/- (Food and accommodation)+Registration fee of Rs. 5/-, Travel: Delegates or their sponsoring organizations will be respsnsible for their travel expenses, Last date for Registration: September 1, 1965, Registration: To be made together with the registration fee of Rs. 5/-to: Mr. Mathai Zachariah, Secretary, N.C.C. Youth Committee, "Anuleei Haveli", Hawabagh, Jabalpur, M.P. More details will be sent to those who register.

Gurukulam Training, Devasahaya Veedu

Courtallam

The annual Gurukulam training in Devotional Life, Bible study and Evangelistic work will be held at Devasahaya Veedu (Ashram, Courtallam) from Friday the 14th May to Wednesday the 9th June 65. Young men between the ages of 15 and 25 who are keen Christians are welcome. A Registration fee of Rs. 5·00 which also includes the cost of Ashram Pamalai should be sent by M.O. before the 15th April to my address given below. Bring with you your Bible, Note book and bedding etc. Board and lodging will be free.

On June 9th there will be a special celebration of the 21st Anniversary of the Gurukula Ashram at Courtallam to which we invite both the Gurukula students as well as other friends of the Ashram.

Periannan Dr. S Jesudason,
Christukula Ashram, Tirupattur N A.

Contributions for March 1965

Mrs. H. J. Thakurdas, Punjab 10-00

Uttar Pradesh

Mr. J. Das, Kanpur 25-00; N.M.S. Branch, Lucknow 105-60; N.M.S. Branch, Kanpur 25-00; Methodist Church, Khatauli 10-00; Mr. C. D. Pratt, Allahabad

10-00; Christ Church, Kanpur 80-00; Ladies Auxiliary, Allahabad 800-00; Dr. Mrs. Z. Paul, Lucknow 150-00; Mr. O. W. Peters, Bahraich 12-00; W.S.C.S. Methodist Church, Allahabad 5-00; N.M.S. Branch, Muthiganj 115-00; Mr. Emmanuel, Allahabad 24-00; Jumna Church Muthiganji 50-00; Thro' Mr. R. M. Vincent, Allahabad 35-00; Carol singing Collection Kanpur 100-00 Thro' Mr. S. S. Simen, Allahabad 76-22.

Total 1872 82

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Miss. V. M. Sohan Lall, 30-00.

Bihar

Thro' Mr. D. A. Sighamony, Jamshedpur 12-00.

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M. P.

Miss. A. Broane, Mhaw 10-00.

Andhra Pradesh

N.M.S. Branch, Nellore 86-89; N. M. S. Branch, Hyderabad 100-00; Mr. Raja George Babu, Rajahmundry 9-62; Mr. K. Siddiah, Marukur 10-00; Mr. & Mrs. Andrews, Subedarpet 5-00; Dr. A. Mathew, Nellore 10-00; Mrs. A. Sarojeni Chandran, Nellore 25-00; Dr. K. M. Mathew, Nellore 15-00. Total 261 51

Kerala

N.M.S. Branch, Calicut 30-00; Mr. K. Stephen, Chombala 2-00; Mr. C. K. John, Pallam 10-00.
Total 42-00

Jawadhi work

Mrs. Maisee, Lewis 12 00.

Chaukutiya work

Mrs. V. Rane, Lashkar 300-00

North Tamil Area

Mrs. G. H. Clarence, Cudallore 5-00; C.S.I. Bathel Church, Vellore 25-00; N.M.S. Branch, Kancheepuram 13-08; Rev. S. Gnana Sundramani, Chinglput 20-00; St. Andrews Church, Chingleput 25-00. Total 88 08

South Tamil Area

Miss. N. Jayamoni, Dindigul 10-00; Mrs. M. Monsingh, Tiruchy 5-00; Womens Fellowship, Thanjavur 216-00; Mrs. J. Arnliah, Woriur 18-00.
Total 249 00

Birthday Gift

Mr. N. Samuel, Madras-12 10-00; Miss. G. S. Emmanuel, Coimbatore 3-00. Total 13 00

N.M.I. & Deepikai

Mrs. A. R. Hiwale, Janpur 2-00; M/s. J. Amoda & S. A. Soans 2-00; Mrs. George Jacob, Angalur 1-00; Mrs. A. N. Sukla, Lucknow 10-00; Mr. K Stephen, Chombala 1-00; Mr. P. Moses, Nellore 1-00; Mrs. J. Aruliah, Woriur 2-00. Total 19 00

Mysore & Collections by Mr. J. Amoda

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10-00; Mr. D. C. Wesly, Bombay, 5-00; Mr. G. J. Emmanuel Bombay 50-00; Mr. A. R. Clare, Bombay 5-00; Mr. A. E. Philips, Bombay 5-00; Mr. G. Salins, Bambay 100-00; Collection from, Bombay 7-00; Mr. B. A. Furtodo & friends, Bombay 9-00; Mr. H. Suvarna, Bombay 10-00; Rev. P. John Thomas, Hanovar 5-00; N. M. S. Branch Dhanvar 11-00; Mr. B. Fredricks, 9-00; Mr. G. E. Suchitha, Bombay 5-00; Mrs. Leela Salins, Bombay 6-00; Mr. S. C. Jayaprasanna, Bombay 5-00; Mr. T. W. Menezes, Bombay 12-00; Mr. H. D. Pengal, Bombay 5-00; Mr. A. Ben, Bombay 10-00; Mr. J. Theophil, Bombay 5-00; Mr. V. Thyle, Bombay 10-00; Mrs. V. Jesudian, Bombay 5-00; Mrs. S. Sunita, Bombay 5-00! Mr. C. Andrews, Bombay 8-00; Mr. D. W. Soans, Bombay 5-00; Mr. Sarvotham D. Amanna, Bombay 51-00; Mr. W. Aman, Bombay 10-00; Mr. N.T. Suvarna, Bombay 10-00; Mr. L. G. Soans & Brothers, Bombay 9-00; Mrs. L. H. Simon, Bombay 10-00; Mr. W. R. Kunder, Bombay 5-00; Mr. S. S. Joshna, Bombay 5-00; Rev. J. B. Satyavratha, Bombay 12-00; Mr. S. Anchen, Bombay 5-00; Mr. John Amanna, Bombay 20-00; Mr. J. Satyavratha, Bombay 15-00; Mr. Colin Satyavratha, Bombay 10-00; Mr. Augustine Peter, Bombay 15-00; Mr. S. G. Parab Bombay 10-00; Mr. D. D. Andrews, Bombay 5-00; Mr. H. I. Fredricks, Bombay 10-00; Mr. Herebert Christian, Bombay 5-00; Mr. J. P. Anson, Bombay 5-00; Mr. A. N. George, Bombay 5-00; Mr. A. C. Clare, Bambay 10-00; Miss Jacobina Azariah, Bombay 10-00; Mr. H M. Silas, Bombay 10-00; Mrs. C. P. Kawal, Bombay 5-00; M/s. R. Furtoda & N. Joshua Bombay 7-00; Mr. S. T. Bangera, Bombay 10-00; Mr. T D Kunder & Miss E. Kunder, Bombay 12-00; Mr. C. S. Anson, Bombay 10-00; Mr. J. E. B. Aarons, Bombay 5-00; Mr. S. T. Amanna, Bombay 5-00; Mr. E. G. Premier, Bombay 10-00; A Friend, Bhubaneshwar 8-00; Mrs. G. Perian, Bombay 10-00; Collection from, Bombay 14-00; Mrs. S Sama Priya, Bombay 5-00; Mr. J. P Soans, Bombay 5-00; Mr. E. S. Pengal, 5-00; Mr. M. B. A. Kondli, Bombay 20-00; Mr. S. J Bangera, Bombay 5-00; Mr. W. A. Amanna, Bombay 5-00; Mr. Moses A. Shanteppa, Bombay 10-00; N.M.S Branch, Bangalore 100-00; Mrs. P.V. Benjamin, Bombay 10-00; Mr. Abraham C. John, Bombay 5-00; N.M.S. Branch, Udipi 5-85;

N.M.S. Branch, Dharwar 11-00; Mr. John Kundert, Bombay 10-00; Mr. M. D. David, Bombay 5-00; Mr. G. B. Simon, Bombay 5-00; Mr. I. Joseph, Bombay 5-00; Mr. E. Cecil, Bombay 5-00; Mr. T. Jathanna, Bombay 5-00; Mr. Theodore Melville, Bombay 5-00: Mr. S. John, Bombay 5-00; Mrs. G. B. Karat, Bombay 5-00; M/s. I. R. Salins & B. L. Salins, Bombay 8-00; Mr. L.T. Frutado, Bombay 5-00; Mr. E. Theophil, Bombay 5-00; Mr. Robert J. Wilfred, Bombay 5-00; Mr. J. C. Karkada, Arabian Gulf 50-00; Mr. H. Satyavrata Bombay 5-00; Mr. John Pearl, Bombay 5-00; Mr. T. A. Samuel, Bombay 5-00; Mr. C. Benediet, Bombay 5-00; Mr. F. Salins, Bombay 5-00; Mr. John Anchen, Bombay 10-00; Mr. John Karat, Bombay 5-00; Collection from, Bombay 24-00; Mr. David Soans, Bombay 100-00; Mr. Charles Winfred, Bombay 5-00; Mr. D. J. W. Airan, Bombay 5-00; Mr. Ellis Aarons, Bombay 100-00; Mr. G. Amanna, Bombay 5-00; Mr. S. J. Patankar, Bombay 5-00; Mrs. R. Salims, Bombay 5-00; Karnataka Church, Bombay 50-00; M/s. W. Alfred; E. Jathanna & H. Jathanna, Bombay 10-00; Mr. S. Ramnath Bombyy 5-00; Mr. C. J. Wetha, Bombay 5-00.

Total 1405 60

Diamond Jubilee

Prabhat Bakery, Madras 50-00; Bible Society of India, Bangalore 25-70; Mr. G. S. Arlikatti, Belgaum 30-00; Bengal Surgical Co., Madras 25-00; Mr. A. G. Soans Moodbidri 10-00; Mr. E. W. Sumitra Mangalore 5-00; Miss. R. Jathanna, Mangalore 2 00; Mr. G. Salins, Bombay 100-00; Mr. G. P. Lazarus, Bombay 5-00; Thro' Mrs. J. G. Abraham, Madras 245-00; Mr. S. G. Dharmah, Madras 10-00; C. L. S., Madras 50-00; Mr. J. John Sam, Tiruvannamalai 3-00; Mr. John Amanna, Bombay 20-00; Mr. S. T. Bangera, Bombay 5-00; Mrs. S. G. Parab, Bombay 5-00; Rev. S. D. Collison, Vellore 300-00; Mr. C. Arulanantham, Tambaram 100-00; Miss. Renuka Mukerji, Madras 120-00; Miss. R. Arulanan-

tham, Madras 25-00; Miss. A. Zachariah, Madras 50-00; Sale of Souvenir, Madras 456-00. Total 1641 70

Madras City

N. M. S. Branch, Ayanavaram 78-75; Dr. J.P. Thomas Saidapet 10-00; N. M. S. Branch, Saidapet 2-00; N.M.S. Branch, T. Nagar 10-00; Mr. A. V. Paulraj, Madras 1-00; Mr. G. V. Solomon, Madras 5-00; N.M.S. Branch, Perambur 25-60; N.M.S. Branch, Santhome 8-00; N.M.S. Branch, Kilpauk 41-00; N.M.S. Branch, Vepery 98-75; Mr. T. Robert Guruswamy, Tambaram 10-00; Mr. K. C. Tharyan, Nungambakkam 5-00; Mr. George Zachariah, Chetpet 25-00; N.M.S. Branch, Shenoynagar 17-00; N.M.S. Branch, George Town 13-00; Good Shephered Church, Mylapore 100-00; Mr. A. Henry, Mandavally 15-00; Collections from, Tambaram 13-00; N.M.S. Branch, Egmore 13-00; N·M.S. Branch, Mylapore 27-00; Gurukal Chapel, Kilpauk 20-00; C. S. I. Church, Madras–16, 10-00; N.M.S. Branch, Kodambakkam 24-25; N.M.S. Branch Royapettah 60-25; N. M. S. Branch, Nungambakkam-Chetpet 30-00; Wesley Church, Royapettah 20-00; Mrs. J· G. Abraham, L. A. Sale 122-00.

Total 804 60

Special

Dewan Bahadur D. Ananda Rao, (Amount bequeathed by his brother late Dr. D. S. Ramachandra Rao) 5000-00.

Kolhapur

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Total 187 00

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Mr. A. L. Allen	...	Delhi
Dr. R. D. Krupadanam	..	Hyderabad
Miss. Z. R. Jacob	...	Madurai
Mr. S. V. Thondaiman	...	Tirupattur
Bishop A. J. Shaw	...	Bombay
Mr. S. Devaprasad	...	Madras
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OBITUARY

This is to inform our friends that Mr. A. Solomon who was travelling Secretary of the N.M.S. for many years and who retired and settled down in Trivandrum entered into eternal rest on 17th April 1965. He was 87 years of age and leaves behind Mrs. Solomon, his son Dr. A.S. Johnson and his family. He was a sincere Christian and an earnest worker who was constantly travelling in South India and giving the message of the N.M.S. to the many congregations and individuals. He was a good preacher who sacrificed his time and energy for the Kingdom of God. The N.M S. conveys its deep sympathy and condolence to the members of his family in their bereavement.

———

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2. E. L. S., Vepery, Madras.
3. C. L. S., Tiruvalla, Kerala.
4. Marthoma Book Depot, Tiruvalla, Kerela.
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6. North India Book & Tract Society, Allahabad.
7. Book and Tract Society, Mahatma Gandhi Road, Bangalore.
8. Christian Literature Distributors, 21, Wandby Rd., Bombay-1.
9. Marthoma Book Stall, Holy Redeemer Church, Dadar, Bombay-14.

———

Some of the articles in the Souvenir

1. "N. M. S. India's Sumbol" by Mark Sunder Rao.
2. "Bearers of Good News for mankind" by Bishop Thomas Mar Athanasius.
3. "What I owe to the N. M. S." by Paul Kadambavanam.
4. "Sadhu Sunder Singh and the N.M.S."
5. "Dialogue is all right but....." by Dr. Anjilvel V. Matthew.
6. "A Salute to the N.M.S." Rev. Dr. C. E. Abraham
7. "The Trumpet Call of the Jubilee" (J. Daniel)
8. "N. M. S. and the Lutheran Church" (Rev. J. D. Asirvadam)
9. "A Note on Indigenization" (T. K. Thomas)

Total number of articles 25. The greetings also contain messages from various Christian leaders.

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Editor Rev. P. J. Thomas, Jr. Editor Mr. S. Deva Prasad.

The National Missionary Intelligencer

Vol. LIX] JUNE 1965 [No III

N. M. S. FIELDS

WANTED

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The National Missionary Intelligencer

Vol. LIX] JUNE 1965 [No. III

"Lo, I am with you alway. even unto the end of the world".

Prayer

For Labourers in the Mission Field.

O Great Lord of the harvest, send forth, we beseech Thee, labourers into the harvest of the world that the grain which is even now ripe may not fall and perish through our neglect. Pour forth Thy sanctifying Spirit on all our fellow-Christians all over the world and Thy converting grace on those who are living in darkness. Raise up, we beseech Thee, a devout ministry among all believers that all Thy people being knit together in one body, in love, Thy Church may grow up unto the measure of the stature of the fulness of Christ; through Him who died and rose again for us all, the same Jesus Christ, our Lord. Amen.

(Adapted from Chain of Prayer.)

For Meditation

A Great Hole at the Heart of Things?

Nothing is so paralysing and destructive to the human spirit as the thought of ultimate waste. Yet that is just the appearance which, much in human life seems inevitably to take on. And the more a man seeks and loves higher things the more likely is the grim spectre of such a thought to jostle the elbow, peer grinningly into the face and freeze the very marrow of the soul. What if things are after all exactly as they seem so often to be and there is at the heart of the universe only a great hole through which all the sacrifice, all the loving and loyalty, all the yearning of the race pours age after age and is lost. What if, whatever we do, it all comes to the same thing in the end?.....

Well Jesus knew that there is not a great hole at the heart of things, but God, and He calls His disciples to share that knowledge, calls them to have that steadiness that comes from knowing not only that there are harvests, but that despite all appearances they are eternally preserved. "He that reapeth gathereth fruit unto life eternal."

No doubt we have here at first to commit ourselves to a faith and a vision which transcend our own. But we must do that or surrender to an ultimate despair. If Christ has grappled our hearts to Himself at all, then it were surely wise to trust His certainties, and not our doubts however persistent. I for one have decided to take any stand by Him and to believe that how-so-ever or when-so-ever God's Kingdom is consummated, it will be abundantly clear that nothing, despite all appearances, has been lost.

H. H. FARMER.

'You will Receive Power' *

> When the apostles were all together, they asked Jesus: 'Lord, is this the time when you are going to establish once again the sovereignty of Israel? He answered: 'It is not for you to know about dates or times which the Father has set within his own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judea and Samaria, and away to the end of the earth.'

These men have learned to know Jesus as Lord. They believe in his resurrection. They understand that his death was not defeat but victory over all that enslaves and destroys men. But they want to know what this is going to mean in practice. Does it mean the Kingdom of God now? Does it mean that we are on the winning side, and we shall forthwith see the enemies of God put to fight?

Jesus tells them plainly that God has not given us the timetable for his campaign. We simply do not know what are the limits of human life—for good or for ill. But God is going to give them something more important. He is going to give them his Spirit, who will empower them to be his witnesses to the ends of the earth. When this Spirit comes, they will become the evidences to the whole world that Jesus reigns, and that evil is doomed and on the way out.

That promise was fulfilled at Pentecost. In a mighty outpouring of divine power, these doubting disiciples were transformed into living signs of the reign of Christ over the whole earth. Out from Jerusalem they went, reaching for the farthest corner of the world, a great movement of resistance against the established power of evil, living torches to illuminate the night with the certainty of a new day to come.

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* Pentecost Message from the Presidents of the World Council of Churches.

The Church today is losing much of the power that it had when it was an accepted an honoured part of the established order. Very many Christians today live scattered in small groups, minorities without political power. In this, they are nearer to the Christians of the first century than to those of the 19th.

But God has never cancelled the promise or withdrawn the gift he gave at Pentecost. That power is always available to the church which wants it enough to pay the price. The price is to be made utterly one with the Lord Jesus Christ—one with his humiliation in order to be one with his victory. The power is power to believe and to help others to believe, power to hope without wavering to the end, power to love to the limit, power to make peace, to work for justice and reconciliation between men. It is the power of the coming Kingdom, given to us now. It is the pledge of glory. And it is offered to all who ask.

We ask you, then, to join with us at this season of Pentecost, in praying the Lord to fill the whole Church afresh with the power of his Spirit, so that it may be his witness to the ends of the earth.

The Presidents of the World Council of Churches :

(Archbishop) Michael Cantur---London
(Archbishop) Iakovos—New York
(Sir) Francis Ibiam—Enugu
(Principal) David G. Moses—Nagpur
(President) Martin Niemoller—Wiesbaden
J. H. Oldham—St. Leonards-on-Sea
Charles Parlin—New York

Spot-lights on World Evangelism

The usual annual survey of world wide Missionary enterprise has appeared in the International Review of Missions (Jan. 65). The article is long, comprising 75 pages of Demy 1/8. We shall just look at some of the developments in some few places of particular interest to us.

On the Asian Continent, what is mentioned regarding *Korea* is something that deserves the attention of the Church in India :— "Korea continues to send out remarkable number of missionaries to other Asian lands." Similarly, there is a note about the Churches in *Philippines* :—"The Philippine Churches continue to be among the most active of the Asian Churches in the sending of Missionaries to other lands. According to 1961 figures, forty men and women are serving abroad in this way." We will do well to compare with the foregoing what the Survey gives about the Missionary outreach

of the Indian Church. "The National Missionary Society celebrated its 60th anniversary during the year. It has work in several centres in the South and on the borders of Nepal, and also participates in the work in Nepal. Among foreign missionary enterprises of the Indian Churches we may mention the Missions of the C. S. I. in Thailand, of the U. C. N. I. in Kenya, of the Methodists in Malaya, Fiji and Sarawak, and of the Anglicans in the Andaman and Nicobar islands." There is no gainsaying of the fact that proportionately the Indian Church is not contributing to its best ability for evangelism.

What the Survey says about Nepal will be of interest to our readers :—"Church life in Nepal is very new - only 12 years old..... Baptisms of Nepalese have continued, 8 in Nepal, 36 just outside in India, and 33 among the Gurkha troops in England. These latter have begun to come home on leave or discharge and some join the nearest Church.....The Nepal Christian Fellowship, a free Association of the Church groups and individual Christians across the country, the main way of associating together at the present stage of the Churches' life in Nepal held its annual Conference in October..... The visit made by the Secretary of the Nepalese C. L. S. from Darjeeling has increased the use of literature and stimulated plans for more work in adult literacy, improvement in book stores, and Christian witness.....Twelve young men from Nepal have gone to study at Bible School in India. Their training and their return to the life and work in Nepal is of real significance. In November, the United Mission to Nepal received permission from the Government to open a Technical Institute in the town of Butwal (N. M. S. Field). This will be a substantial and important project, involving a dozen missionaries and a large outlay of capital funds. The Anandaban Leprosy Hospital (of the Mission to Lepers) was finished, officially opened by His Majesty the King and occupied in April. One hundred and twenty patients are now being cared for in this Institution. In March the United Mission to Nepal celebrated its tenth anniversary.

Just one more Asian country we shall look at through this survey and that is the *People's Republic of China.* For us Indians the Church and Mission of China are of special importance because the present difficulty in the relationship between the two countries will reach final solution only by the establishment of Christ's Kingdom in that land. Here are some of the facts given in the survey :— "While Chinese Church men occasionally visit other countries, there is no participation in confessional or ecumenical gathering..... The Churches of the larger confessional families, even if there has been a considerable decrease in the number of Church buildings and congregations and much co-ordination and co-operation under the aegis of the Three - Self movement continue their

separate existence. The worship services of the Churches continue .....The main Christian festivals are kept and well attended and the sacraments are observed. Theological education continues principally in Nanking, where there are one hundred students who make a five year course of study. There is also an Institute for advanced Thelogical research and study in Peking. In rural areas, generally clergy and ministers are engaged also in secular employment; even in urban areas where the congregation is able to support its minister, his participation in the secular life of the community is regarded as desirable. The Church has become more Christo-centric and dependent on the personal witness of individual Christians. While there may be restriction in the formation of new centres of prayer and worship, there is evidence of Groups of Christians meeting for prayer and fellowship outside the organised life of congregations.

In brief, the conclusion can be drawn that the Holy Spirit is still at work amidst Chinese Christians and in the land of China. It is known that Chinese Christians continue to pray for and with their fellow-Christians outside China and that they hope those fellow-Christians will also pray for and with Christ's people in China." We Indian Christians are specially bound to pray for our Chinese brethren. Let us take courage from the following facts :—

"The Churches in Hongkong continue to grow rapidly."

"Chinese Christian Church in Malaya has completed the third year in its five year movement to double the Church and in 1963 adult communicants showed an increase of 400 — slightly more than the increase in the previous year."

A Hundred Indian Witnesses to Jesus Christ

By Christu Bhakta

17. *Bishop Abraham Marthoma* 1880 — 1947.

This time let us choose a witness to Christ from the ancient Syrian Church of S. India. The Marthoma Church is the Reformed section among the Syrians. But Bishop Abraham actually hailed from the orthodox Jacobite section. His mother was a Marthomite and becoming a window with three children, she chose to stay in her own ancestral home. The result was that young Abraham grew up as an evangelical of vision and fervour.

Born in October 1880; having finished his schooling in his native village and some neighbouring English Schools, Abraham joined the C. M. S. College in Kottayam. He continued his colleging in the S. P. G. of Trichy and graduated from the Madras Christian

College. As a young boy and as a young man, Abraham was known for his Christian zeal and Christian character. He used to witness to the Master before his school mates while walking to and from School and used to get them for prayer at some spot, not very far from the road. In the College he was an acknowledged and respected leader among students. He was Secretary of the College Association and he won the prize for good conduct. He was the enthusiastic organizer of Student Camps, which were just in their rudimentary stage in those days.

Today there are five Bishops in the Marthoma Church but at the time when M. N. Abraham came out of college, there was only one Bishop. All eyes turned to the young earnest dedicated College graduate to be their future Bishop. He was elected by the Church Council for the Episcopate. Abraham was the only son of his widowed mother. Episcopacy in the Syrian Church being a post for celebates alone, it was an ordeal for him as well as for his mother to make the decision. But as God's call became clear, the surrender was made. Abraham was made a deacon in 1911 and sent to America for Theological studies. Abraham had the distinction of being the first highly educated Bishop in the whole Syrian Church. He became an M. A., B. D., and returned in 1914. He had to work as a Pastor for four years and it was in 1918 that he was consecrated Bishop. He was suffragan or Assistant Metropolitan till 1944 when the then Marthoma Metropolitan, Titus II demised and Bishop Abraham was enthroned as Metropolitan of the Marthoma Church, which high office he held till 1947 when he fell a victim to the virulent type of Diabetes which was afflicting him ever since 1926. He was a well-known figure at the time he expired and the Marthoma Church was known to many for the first time as "Bishop Abraham's Church."

Bishop Abraham was above everything else a fervent Evangelist. There are other achievements to his credit such as getting several highly educated Pastors for the service of the Church and introducing the system of voluntary gifts for support of the Church. But missionary work was the cause dearest to his heart. During his time, the Marthoma Evangelistic Association expanded its activities by taking several fields outside Kerala. He organised a Women's Missionary Service Society and also voluntary Evangelists' Organizations. He established training Institutions for men and women workers. He turned the Maramon Convention into a recruiting ground for missionaries. He was the inspiration behind the formation of several Christian Asrams, that is fellowship groups of Christian workers living on faith lines out in the Mission field.

Over and above all these, it must be mentioned to his credit that he was himself a stirring witness to the saving grace and guiding power of the Lord. He insisted on converted life and was instru-

mental in changing many. His sermons were to a large extent personal testimonies. He had much to say about how the Lord guided him, supplied his needs and used him as a builder of souls and of institutions. A man of faith and prayer, he was a living example of utter devotion and dependence on the living Christ, the power of His resurrection and the fellowship of sufferings. As his departure was just 18 years ago, there are many living today who can bear witness to the inspiration of Bishop Abraham.

News, Notes and Topics for Prayer and Praise.

1. *Rajasthan* :

Our newly appointed Rajasthan Missionary Mr. S. C. Tyagi writes :—" I want to bring to your kind notice that I have reached Bhilwara and started work..... Rev. B. F. Dean, the District Superintendent of the Methodist Church met me at Ajmer. He is giving me all necessary help for this pioneering work in Rajasthan. Mr. Peter Massih, the local member of the U. C. N. I. is also very helpful " Let us thank God for the help and guidance in this matter and hold up the worker and his family, his place of work and his helpers in our daily prayers. A short testimony appears elsewhere in this issue.

2. *Puri Asram* : Mr. J. Samuel who has been transferred from Jawadhi to Puri has joined the Isa Panthi Asram Fellowship of Puri and has vigorously taken up the work among the Telugu people on the coastal areas of Puri. Let us pray that the whole group in Puri Asram may grow in fellowship and spirit of co-operation and that their united witness may be a force to draw many to the love of Christ. Rev. J. Siromani, Rev. Fr. S. K. Chatterji and Mr. D. Mitra of the W. Bengal N. M. S., have paid a visit to Puri and they write as follows :—"We were all very much impressed by the Asram atmosphere and the good work which has been carried out during the past few years....."

3. *Pachperwa :* Mr. Victor Singh writes :—"During my recent trip to Vellore to attend the Diamond Jubilee I had the chance to meet so many Christian friends from various distant places. I also got fine opportunities to witness about the Saviour to people of other faiths. I carried some Christian literature with me to sell and distribute. To my surprise, not a single copy was left with me. I wish I had carried more. I sold booklets worth Rs. 7/-. Some people took down my address. The work in Pacherwa also is smoothly progressing."

4. *Chaukutiya :* "During the month of April I visited three Fairs. People are anxious to hear. They asked questions which I

answered with the help of the Bible. The season is very pleasant, and one can go about the hills without feeling any fatigue." **Wilson Singh.**

5. *Jawadhi Hills :* Mr. D. Elias, our worker at Jamnamarathur, was ordained as a Presbyter of the C. S. I. by the Bishop I. R. H. Gnanadason of Kanyakamari Diocese in the C. S. I. Church at a place called Mylaudi, some ten miles north of Cape Comorin. Mylaudi is said to be the first Church founded by the famous Missionary *Ringle Tobe.* The ordination service was a solemn occasion when besides Mr. D. Elias, one Mr. Nehemiah also was ordained. Some twenty Presbyters of the C. S. I. and the N. M. S. General Secretary took part in the Service. Our special thanks are due to Bishop Gnanadason. N. M. S. made a present of two sets of clerical robes worth Rs. 100/- to the N. M. S. candidate.

Rev. D. Elias is spending a few weeks in S. Tamil Nad Churches and is expected to be back in Jawadhi with his family during the first week of June.

6. *Butwal (Nepal)* : News passed on by the U. M. N. are of interest to us :—"Last month our Mission was busy with two big events. The first was the annual workers' conference when fifty of our missionaries, also some 20 regular visitors attended five days of devotional meetings and business sessions. The other event was the meeting of Board of Managers in Lucknow."

Our worker V. T. Abraham has got married and the Abrahams will be joining Mr. Mathai next month.

7. *Organising Secretary, Mr. P. Moses* visited Dindigul. Mr. J. Ponniah, a retired Government Officer has been authorised to call together a meeting of the Branch and elect the Office-bearers for the new year. The help rendered by the C. S. I. Pastor Rev. Muthuswamy, Dr. & Mrs. K. Kurien and Mr. J. Gnaniah is appreciated by the N. M. S. Organising Secretary as well as by us all.

8. *Bagheswar* : One item of news from Bagheswar is that Bishop Mangal Singh is planning to visit the field on the 19th of this month. Our good friend Rev. C. S. Khiyalie has passed on this information to us. Our workers Mr. & Mrs. Bachi Singh report as follows : "We are continuing our evangelistic efforts by visits, sale of Gospels, distribution of tracts, personal contacts and way-side pulpits. During Siva Ratri Mela we sold 60 Gospel portions, 5 Pahari songs and distributed some 200 tracts. We were happy to receive two friends who were on transfer from here and who were moved by the messages in the way-side pulpit. The message of Christ is spreading through our school also.

9. *N. M. S. Branch at Jhansi* : The Secretary Mr. A. B. David informs us : "It was a long felt desire of our Christian brethren of

Jhansi to reorganise the N. M. S. Branch at Jhansi, and it has been possible. As a first activity, we organised a Christian Mela on Easter Monday which was inaugurated by Dr. L. T. Biswanger of the Mission Hospital. The Sale proceeds (Rs. 345/-) were very good, The Youth Association of Holy Cross Church and Nurses of Mission Hospital collected Rs. 30/- and Rs. 51/- respectively towards the N. M. S.

9. The All India Assembly of Christian Youth under the auspices of the N. C. C. Youth Committee will be held at the Hawabagh Women's College, Jabalpur, and not in the Madras Christian College, Tambaram, as notified in our last issue.

11. The Rewa Mission is making preparations for celebrating its Golden Jubilee in January 1966. Let us remember the efforts of this affiliated Mission field of the N. M. S.

12. Some applications are coming in for the post of General Secretary of the N, M. S., in response to our advertisement. More may be expected. Special prayers are requested in order that God may definitely guide our Committees in the matter of choice.

New trends in Thelogical thinking and Evangelistic out-reach

By a student

A good deal of fresh, vigorous and novel thinking is taking place on the subject of missionary work. The purpose of this article is to introduce to our readers some little part of this new thinking. The word "Presence" is now very commonly used to describe the goal of missionary activities. The reason given is that "the traditional words such as Evangelism, Witness and Mission create difficulty for many persons. The word "Presence" does not mean that we are simply there, but it tries to describe the adventure of being there in the name of Christ, often anonymously listening before we speak, hoping that people will recognise Jesus for what he is and stay where they are, involved in the fierce fight against all that denumanizes, ready to act against demonic powers, identify with the outcaste, merciless in ridiculing modern idols and new myths.....Presence for us means engagement, involvement in the concrete structures of our Society. It indicates a priority.....Presence precedes witness...Presence is witness". This passage is taken from a statement issued by the World Student Christian Federation.

Along with this we may consider some of the ideas in the Message from the New Delhi Assembly of the World Council of Churches:—"We affirm that the Missionary Movement now involves Christians in all six continents and in all lands. It must be the

common witness of the *whole* Church bringing the *whole* Gospel to the *whole* world. We do not yet see all the changes this demands : to sum up all things in Christ. In this hope we dedicate ourselves anew to His Mission in the spirit of unity and in humble dependance upon our living Lord."

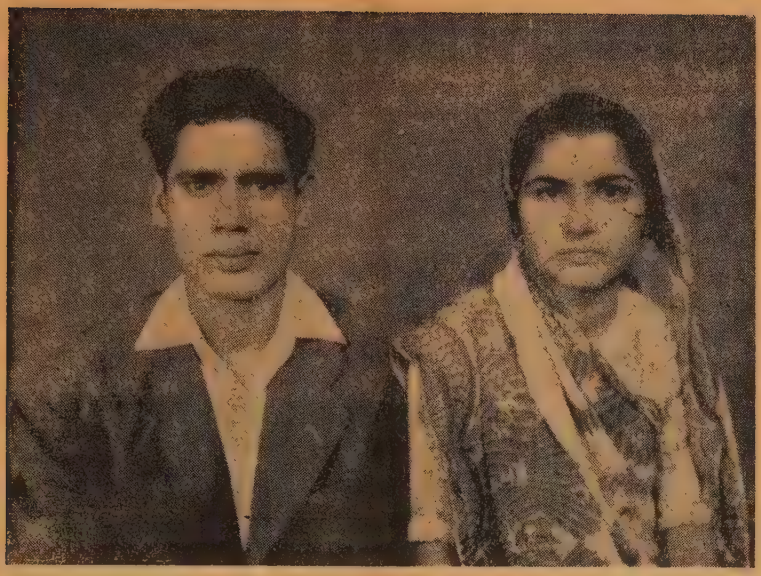
Earlier, in the same statement we read as follows :—"We affirm that this (Missionary task) means crossing frontiers. This is true of the Christian Missionary who leaves one culture and one nation to go to people of other cultures to proclaim the Gospel of Christ...But there are other frontiers we need to cross : the Christian congregation must recognise that God sends it into the secular world. Christians must take their part in it—in office, factory, school and farm and in the struggle for peace and a just order in social and racial relationships. In this task they must seek the power of the Holy Spirit to bear witness by word and by life to the reality of the Living God in whatever ways are open to them."

A whole series of books under the title "Christian Presence series" have now come out. The volume related to India in this series is called "India's Religious Frontier". It is written by Rev. William Stewart, Principal of Serampore College ; and is well worth study by all who are keen on the efficient discharge of Christian Missionary task in this country.

Mr. R. K. Orchard in his stimulating work on "Missions in a time of testing" deals with the question of the relationship between Theological understanding and Missionary work. He points out the following :—"To acknowledge theological truth and yet not to allow it to affect the day-by-day conduct of affairs is to acquiesce in a thoroughly debilitating divorce between word and action. On the side of action—i.e., Missionary affairs—it can mean that activities take on a life of their own, independent of effective control, correction and direction by the word which they are intended to expreson the side of the word—Theological Study—it can mean that Theological reflection is carried on without adequate awareness of part of its raw material, events in the contemporary world and the encounter of Christians with them which is one way in which God compels us to listen afresh to His word."

By way of illustration the author points out that the Golden Calf of the Israelites at the foot of the Holy Mountain, the Golden Image of Nebuchadnezzar and the unknown God of the Athenians, all have their counterpart in the modern world. The present day acceptance in practice of the ultimacy of economic goods may be the modern version of the Golden Calf. Claims made by some nations and some States for absolute allegiance is on a par with Nebuchadnezzur's Golden Image. The unknown God of the Athenians may be said to be the practical agnosticism of many today, the sum and substance of it being "a refusal to be committed."

(*To be continued*)



Personal Testimony
by
S. C. Tyagi and family recently deputed to Rajasthan

Dear Friends in Christ,

It is the grace of God that has opened the channels of service for us. I am a humble simple servant chosen by Him from the town of Tilhar, in the District of Shajahanpur. My humble beginning itself proved a living testimony to Christians and non-Christians. I had my education at Lodhipur Institute. Later I went to Parker Inter College, Moradabad.

Higher education became impossible due to poverty. But lack of education did not block my way. About 8 years I served the Lord as Preacher. Rev. D. S. Chowdhary, Principal of Union Theological Seminary, Bareilly, seeing my keenness opened the gates of the Seminary for me. Now the N. M. S. has accepted me for service and I am deeply thankful for all the goodness, especially for selecting me for the work in the new filed of Rajasthan.

Mrs. Kamla D. Parshad Tyagi and our 3 children Vizai, Bimal and Ashir (aged 7 years, 4 years and 10 months respectively) and an orphaned brother of Mrs. Tyagi (Jagroop by name) all request your prayers. We are all happy that the staff and students of Union Theological Seminary, Bareilly are with us with their prayer and their benediction.

Yours in Christ,
S. C. Tyagi and family.

Contributions for April 1965

Punjab

Methodist Church Conference, Batala 62-00.

Uttar Pradesh

N.M.S. Branch, Lucknow 129-20; Thro' Mr. J.D. Pateal, Allahabad 14-25; Methodist Church, Khatauli 10-00; N.M.S. Branch, Kanpur 25-00; Mrs. Latika Lyall, Allahabad 50-00; Mr. Wilson Brown, Ghaziabad 5-00 Total 233-45.

Bihar

Thro' Mr. D.A. Sighamani, Jamshedpur 12-00.

Maharashtra

Rt. Rev. Arthur Luthur, Ahmednagar 8-00; Mr. P. Amanna, Andheri-Marol 10-50; Mr. J. D. Doranna, Bhandup 2-50; Mrs. A.J. Ashwal, Trombay 5-00; Miss S. Salins, Byculla 20-00; Mr. S. Walter Karkada, Chembur 21-50; Mr. J. P. Ashwal, PWD. Kurla 9-00; Mr. J. Christopher, Byculla 20-61; Mr. I. Bagyan, Bombay 23-00; Miss E. Titus, Chandivali 3-50; Mrs. S. Valantine Trombay 8-00; Mr. B. David, Kolwada 4-00; Mr. T. Karkada, Old-Kurla 17-00; Mr. Bethuel Maben, Byculla 3-00; Mr. A. C. Furtado, Vikhroli 10-00; Prayer Meeting, Vikhroli 12-62; Mr. A. Salins, Vikhroli West 3-00; Mr. L. Anchen, Bandra 7-00; Mr. Aaron Maben Jarimiri 13-50; Mr. H. Alva, Byculla 10-25; Mr. H. Amanna, Ghatkopar 13-50; Mr. J. W. Soans, Aselphi 6-00; Meeting Collections, Bombay 17-25; Dr. A.G.Fletcher, Miraj 5-00 Mr. G.B. Masoji, Miraj 10-00; Miss B J. Hilty, Miraj 10-00; Mrs. R.V. Desai collections Miraj 32-95; All Saints Cathedral, Nagpur 20-00; Thro' Mr. J. P. Ashwal, Bombay 131-40; Through Mrs. A. R. Bidari, Kolhapur :— Mr. M. Prabhakar 5-00; Mrs. A. Joseph 2-00; Mrs. I. Rambise 1-00; Mrs. N. Shirgoankar 1-00; Mrs. S. Latkar 1-00; Mrs. A. Kamble 1-00; Mrs. N. D. Rambise 1-00; Miss M. Thomas 1-00; Mr. H. Eikos 2-00; Dr. & Mrs. R. A. Bidari 10-00; Miss M. Nadugadhi 1-00; Miss K. Basuthkar 2-00; Miss S. Pathane 1-00; Miss S. Chopde 1-00; Miss P. Kale 1-00; Mrs. S. Awali 0-50; Mrs. I.M.Jadhav 2-00; Miss R. Holkar 1-00; Mr. M. Wagmare 2-00; Mrs. S. Kukdikar 0-50; Mrs. S. Havalad 1-00; Mr. G. Gaikwad 3-00; Miss U. Baker 2-00; Mrs. P. M. Dhanawade 1-00; Mrs H. Sadalge 3-00; Mrs. C. R. Yadekar 5-00; Mrs. C. R. Urunkar 2-00; Mr. M. Kamble 1-00; Mr. A. Peters 1-00; Mr. S. Mondody 5-00.

Total 520-08

M. P.

Miss A. Browne, Mhow 10-00

Andhra Pradesh

C.S.I. Rayalaseema Diocese, Cuddapah 30-00; Thro' Mr. R. George Babu, Rajahmundry 11-28. Total 41-28.

Kerala

NMS Branch, Calicut 67-00; Baker Memorial School Kottayam 100-00; Mrs. M. Chacko, Kottayam 10-00
Total 177-00

Mysore

NMS Branch, Dharwar 11-00; NMS Branch, Kasaragod 16-00; NMS Branch, Udipi, 6-85; Rev. P. John Thomas, Honavar 5-00; **Collections through Mr. J. Amoda, Bombay** : Mr. J. H. Soans 5-00; Mr. V. J. Salins 5-00; Mr. E. C. Kunder 5-00; Mr. A.T. Salins 10-00; Mr. A. Suchilta 25-00; Mr. L. I. Aarons 5-00; Mr. B. Williams 5-00; Mr. G. I. V. Pengle 5-00; Mr. S. V. Amanna 5-00; Mr. D. G. Jathanna, Jeppoo 5-00; Mr. A. P. Aiman, Mangalore 5-00. **Udipi** : Mr. I. Joshua 5-00; Mr. M. C. Maben, 5-00; Mrs. M. Amenna 5-00; Mr. C. I. Soans 10-00; Mrs. G. Karkada 10-00. **Calicut** : Mr. G. J. Henry 2-50; Dr. A. B. Soans 5-00; Mr. John Kunder 5-00; Mr. V. I. Furtado 5-00, Mr. S. E. Furtado, Mangalore 4-00; Baby Sandara, Mangalore 3-00; NMS Branch, Balmatta 2-00; **Bangalore** : Mr. L. P. Stephen 25-00; Major S. S. Wesley 5-00; Mr. E. Kunder 5-00; Mrs. R. Job 10-00; Mrs E. Thangiah 5-00; Mr. Wilson Pearl 10-00; Mrs. E.D. Mark 10-00; Mr. T. B. Mark 2-00; Mr. H. C. J. Vailshery 10-00; Master M.V.Egbert 5-00; Mr. L. W. Naronha 5-00; Mr. G. Sumitra 5-00; Mrs. S. J. Samartha 12-00; Mrs. E. Paul 5-00; Mr. O. R. Noronha 5-00; Rev. S. A. Salins 5-00 Mr. Paul Shiry 5-00; Mrs Abraham & Mrs. Mandody 5-00; Mr. A. G. Maben 10-00 ; Collections 25-00. Mr. H. S. Paul, Delhi 10-00; Mr. Geoffry, Mangalore 2-00; Mr. V. F. Andrews, Hatti 20-00; Collections from Udipi etc. 9-00; Total 395-35

North Tamil Area

Capt. N. R. Thomas, Pennadam 25-00; Dr. Ben J. Ross-for Jawadhi-Vridhachalam 10-00; Miss Rachel Ebenkan. Vellore 10-00; NMS Branch, Kancheepuram 13-18;
Total 58-18

South Tamil Area

Mrs. T. Manickam, Dindigul 25-00; Mrs. Sam Thangamani, Dindigul 20-00; NMS Branch, Dindigul 67-50; Mr. M. R. Ponniah, Sankarankoil 10-00; Mr. Titus Winfred, Tiruchirapalli 4-00; Mr.

R Y.Samuel-for Nepal work-Nagercoil 10-00; Dr. Mrs. Monsingh, Trichy 5-00; Mr. S. Jeevamony, Nagapatnam 5-00; Mrs. P. Siromani, Ootacamund 10-00; Thro' Mr. V. Germany, Madurai 10-00; Total 166-50

Madras City

NMS Branch, Ayanavaram 66-00; C.S.I. Missionary Chapel, Vepery 25-00; Wesley Tamil Church, George Town 10-00. Collections from Santhome 5-00. Mr. G. Victor Solomon, R. A. Puram 5-00; Thro' Mrs. Samuel David, Kilpauk 10-00; George Town Area Collections 10-00; Nungambakkam-Chetpet Collections 24-00; Thro' Mrs. S. Jesudason, Nammalwarpet 9-50; Thro' Mrs. G. D. Boaz, Adyar 35-00; Collections from Saidapet 3-00; Thro' Mr. D. A. Timothy, Royapuram 57-50; Mr. G. Jacob Appadurai, Kilpauk 15-00; Collections from Kodambakkam 17-75; Collections from Mylapore 25-00; Madras Christian College, Tambaram 50-00; Collections from Royapettah 42-50; Total 411-25

Birth-day Gift

Dr. Z.T. Pandidurai, Madurai 5-00; Dr. Ben J. Ross, Vridachalam 3-00; Mr. Titus Winfred, Tiruchirapalli 1-00; Dr. Mrs J. John, Kundara 5-00; Mr. E. Justin Abraham, Kottiady 5-00; Mr. A. Jacob Justus, Nagercoil 4-00; Total 23-00

N.M.I. & Deepikai

Mr. M. J. Joseph, Bangalore 1-00; Mr. A. G. Ponniah Pillai 1-00; Mrs. M. Chacko, Kottayam 1-00; Pastor M. J. Frank, Bangalore 1-00 Total 4-00

Diamond Jubilee

Dr. Mrs. S. Centrewall, Vellore 100-00; Capt. N. R. Thomas, Pennadam 25-00; C.S.I. Missionary Chapel, Vepery 25-00; Rev. N. S. Mathew-Nirmal Mission 65-00; St. Paul's Church, Poona 200-00. Total 415-00.

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Notices

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1. C. L. S., Park Town, Madras.
2. E. L. S., Vepery, Madras.
3. C. L. S., Tiruvalla, Kerala.
4. Marthoma Book Depot, Tiruvalla, Kerala.
5. Bible House and Christian Book House, Ernakulam, Kerala.
6. North India Book & Tract Society, Allahabad.
7. Book and Tract Society, Mahatma Gandhi Road, Bangalore.
8. Christian Literature Distributors, 21, Wandby Road, Bombay-1.
9. Marthoma Book Stall, Holy Redeemer Church, Dadar, Bombay-14.

Some of the articles in the Souvenir

1. "N. M. S. India's Sumbol" by Mark Sunder Rao.
2. "Bearers of Good News for Mankind" by Bishop Thomas Mar Athanasius.
3. "What I owe to the N. M. S." by Paul Kadambavanam.
4. "Sadhu Sunder Singh and the N.M.S."
5. "Dialogue is all right but....." by Dr. Anjilvel V. Matthew.
6. "A Salute to the N.M.S." Rev. Dr. C. E. Abraham.
7. "The Trumpet Call of the Jubilee" (J Daniel).
8. "N.M.S. and the Lutheran Church" (Rev. J. D. Asirvadam).
9. "A Note on Indigenization" (T. K. Thomas).

Total number of articles 25. The greetings also contain messages from various Christian leaders.

Buy a copy, study it and keep it, if you have not already done so.

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Editor Rev. P J. Thomas Jt. Editor Mr. S. Deva Prasad.

The National Missionary Intelligencer

Vol. LIX] JULY 1965 [No IV

N. M. S. FIELDS

HOW TO OVERCOME

There is only one way by which the Tempter can be met. He laughs at our good resolutions and ridicules the pledges with which we fortify ourselves. There is only One whom he fears; One who in the hour of greatest weakness conquered him; and who has been raised far above all principality and power, that He may succour and deliver all frail and tempted souls. He conquered the Prince of this world in the days of His flesh; and He is prepared to do as much again in each one of us, if only we will truly surrender ourselves to His gracious and mighty indwelling. —*The Evangel.*

EDUCATION

Education was once considered a luxury for just the few. It may now be considered a stern necessity for the many. The old saying that knowledge is power still holds true, everywhere. The man who knows has the advantage over the man who does not know. . . . You will allow me to adjure you to remember that the fear of the Lord is the beginning of wisdom. Culture that leaves out God has in it untold dangers. The world is suffering now because knowledge too often has been divorced from any recognition of the will of God. —Dr. George W. Truett.

The National Missionary Intelligencer

Vol. LIX] JULY 1965 [No. IV

"Lo, I am with you alway, even unto the end of the world"

Prayer

O God of all the nations of the earth, remember the multitudes who have turned heathen in all lands and among all peoples, who, though created in Thine image, have not acknowledged Thee nor known the dying of Thy son their Saviour Jesus Christ; and grant that by the prayers and labours of Thy holy Church they may be delivered from all ignorance and unbelief, and brought to worship Thee; through Him whom Thou hast sent to be the Resurrection and the Life of all men, the same Thy Son Jesus Christ our Lord.—Amen.

(From Daily Prayer: slightly adopted).

For Meditation

I wonder if I can venture to tell you what is in my mind about intercessory prayer at this moment. I wonder if I dare tell you, I wonder if it would be wise to speak, as I feel compelled to speak. Yes, I will venture and I will risk. For I am debtor to all the devout and serious-minded people with a debt I can never fully discharge. And then who knows but it may be the same with some of you some day as it was with me. Well, a dear friend of mine was sick and was seemingly nigh unto death. And I was much in prayer for him that he might be spared to his family and to his friends and to his great work. And one night, as I was in that intercessory prayer, a voice suddenly spake and said to me—Are you in real earnest in what you ask? Or are you uttering as usual so many of your idle words in this solemn matter? Now to prove the sincerity and the integrity of your love for your friend and to seal the truth of what you say about the value of his life, will you give me and yourself a solid proof that you are in real earnest in what you say? "What is the proof? I asked, all trembling and without looking up. And the voice said "Will you consent to transfer to your sick friend the half of your remaining years. Suppose you have two more years to live and work yourself, will you give over one of them to your friend? Or if you have ten years yet before you, will you let your friend have five of them?" I sprang to my feet in a torrent of sweat. It was a kind of Garden of Gethsamane to me. But like Gethsamane I got strength to say "Let it be as Thou hast said, Thy will be done. Not my will but Thine be done." Till I lay down that never-to-be-for-

gotten night with a clean heart and a good conscience as never before, both towards God and to my talented friend. How the matter is to end, I know not. How the case is to work out, I cannot tell. Enough for me and enough for you that my story is true and no idle tale.

—ALEXANDER WHYTE.

Spot lights on World Evangelism II

In this part of the survey we shall skip through certain Muslim States and pass on to Africa. To begin with let us take Pakistan, in a special way "bone of our bone and flesh of our flesh". In *West Pakistan*, the survey says, it was not an easy year for Christian Church and Mission. The shock of the news from East Pakistan and the local shock from the attack on the Bible Society premises and workers in Lahore, caused uneasiness among Christians. But the Government seems to have handled the situation firmly. Now a body has been organised to deal with inter-communal affairs, a paper has been started. The Roman Catholic journal "Christian Voice" is now the organ of the whole Christian community. A Goodwill Mission from Pakistan Christian Church has been sent to Indonesia in May 1964.

East Pakistan underwent terrible suffering. Due to the hasty flights of the Garo Christians several village Churches have disappeared. It is estimated that not less than twentyfive thousand Christians took refuge in Assam and Bengal. Many are returning.

From *Iran* the news comes about a splendid Bible House in Teheran, the capital city. It is also reported that some 3000 Muslim students are taking the Bible Correspondence Course.

Any news from *Arabia* the cradle of Islam will be eagerly awaited by all Christians. In 1961 there was a Church of 13 native Christians (twelve men and one woman). It seems there was a death and that only a sheet but no coffin was used for the funeral. There is opposition to native Christians who are denied employment in Arabia.

The newly formed Republic of *Yemen* has become more tolerant to Christian converts. This is due to the acceptance of Christian soldiers from Egypt at the time of the revolution in Yemen. This presence of Christians in the Peninsula is regarded as the first intimation that Arab and Muslim are not synonymous.

Iraq too was in throes of a rebellion. The Survey teams from the World Council of Churches were a redeeming feature.

Israel is not a Muslim State, but equally difficult from the point of view of Missionary work. The report says that there is great increase in the production and distribution of Christian literature. A glossary of Christian terms in modern Hebrew is one of the publications. The Christian Hospital at Nazareth is doing good work. The most noteworthy news is the formation of a Christian village in W. Galilee, having opportunites in Israel's agricultural and technical development.

Passing on to *Africa*, the rapidly evolving Continent, the Christian Missionary cannot help feeling embarrased by the strides that China and the Islamic faith are gaining in that land. Pan-Islamic Congress took place in Cairo in 1964. A general fund for the propagation of Islam has been started. Cairo has also seen the establishment of "The House of the Koran" corresponding to our Bible Society or Bible House.

Due to the pressures from antogonistic forces there is much better co-operation and desire for better understanding between Roman Catholic and Protestant bodies in *S. Africa*, in *Bosuto land* and in *Uganda*. The news about *Zambia* is encouraging:—"As in other African States many of the African leaders are graduates of Mission Schools. Dr. Kaunda, the President himself is the son of the Rev. David Kaunda who brought the Gospel to Lubwan from Nyasaland in 1905." In *Barotse land*, evangelistic campaigns, both in towns and rural areas have made a big impression and brought in many converts. The Christian Church controls about two-thirds of primary education in the State. *Uganda* has the distinction of being a State with one million Protestant Christians out of a general population of seven millions. The Roman Catholics claim two million to be adherents of that Church. After several decades of bitter competition, the Roman Church and Protestant Church are now having very close co-operation. Situation in *Congo* (*Leopoldville*) continues to be difficult. Almost all missionaries have left. But the other *Congo* (*Brazz Ville*) is one of the few African countries which has, as President an active member of one of the Protestant Churches. In the State of *Cameroun* the Church faces difficulty because the people who are mostly Muslim in faith think that it is an Islamic State because the President is a Muslim. Various pressures are brought upon the Christians to make life difficult for them. Another African State, *Chad* by name has a Protestant population of 6%. But Muslims are exerting too much influence on Christian activities. The report adds that the main reason for such a situation is that the Christians lack concern. The *Central African Republic* is said to have a very high proportion of Christians. The report mentions that Roman Catholic Nuns are having sway over the whole education in the country.

When we come to N. Africa, we have to face some harsh realities. Christian work is severely limited in *Morocco*, by law. But witness continues through Bible correspondence and by Radio. There is even a new Arabic translation of ths Bible in that part of the Continent. *Algeria* lost a large number of Reformed and Methodist Christians. Those who remain are very active and united. *Tunisia* is a pronounced Islamic Republic, with declared objective. "The Christian Church should never take root here." The few Christians enjoy no official recognition. The reduced European Catholic group secured official recognition in 1964. Of the more than 100 Churches, only five will remain in Catholic hands plus two Presbyteries. All others are ceded to the Government. It is a little heartening to hear that an unofficial Inter Church Council is formed by W.C.C. *Ethiopia* with its rapid social and cultural change and its Radio Voice of the Gospel is attracting world wide attention. *Egyptian* Churches are losing members by emigration. From *Sudan* the few remaining missionaries also have gone. Large numbers of Christians have fled to Uganda, Ethiopia and the Congo. But the Protestants number one hundred thousand and Roman Catholics are four times as strong and the Churches are moved to get closer together, Thank God !

New trends in Theological thinking and evangelistic out reach (contd).

(By a student)

In the former issue we started by saying something about the new expression '*Presence*' used in Missionary circles now. In the International Review of Missions for April 1965, the Editor of that journal has something more worthwhile to say on this subject. This is what he says :—"The word 'Presence' is playing an increasing role in the discussion of Missionary questions. It is a very weak substitute for the more active words describing mission. It has come into the discussion from the French where the word Presence suggests something much more dynamic than the English equivalent. It is not adequate for all the weight which is being put on it in some places. But its use does draw attention to one vital point. De'Nobili's criticism of his Portuguese colleagues in Madurai was that they were not truly *present*. They were not inside the situation ; they were on the edge of it, trying to pick up individuals out of the pagan world of India in order to remove them to the Christian world which was centred in the Portuguese Mission Station. De'Nobili desired to be *present* within Hindu India, *present* with all his powers in order to become the point at which Christ's redeeming purpose for that

part of humanity might be manifested. All true Missionary action must be first of all 'presence'. And surely there is no sector of human life where the truth of this is more apparent than the world of industry."

Another expression which has come into vogue recently in Missionary circles is the term ' Dialogue '. It deals with the method of approach to the non-Christian faiths. It evinces also a new attitude and a new appreciation of the major religions such as Hinduism, Islam, Buddhism etc. There is a book entitled "Preparation for Dialogue" consisting of papers and addresses given by the late Dr. P. Devanandan of the Christian Institute for the study of Religion and Society. One of the chapters is entitled "Exclusive claims of Christianity." Dr. Devanandan is addressing a non-Christian audience and says several valuable things about the uniqueness and universality of the Christian faith. When he comes to the idea of Dialogues, he appears to be advocating a kind of co-existence in the matter of religions, and may cause agony for the ordinary Christian believer. But I think there is more than what meets the eye in this new trend of thinking. It is after mentioning and discarding two out of three approaches to other religions that the new idea is brought out: The two approaches are:— (1) annihilating differences by insisting on the dogma that all religions lead to the same goal and (2) the attempt to reconcile differences by setting them in a larger frame work of an evolving world religion. Then as the third and only acceptable alternative Dr. Devanandan deals with the attitude of frankly admitting the fact that there are differences and giving full freedom to all men of faith for religious self-expression. It is here that Dialogue comes in. He asks "Should that (i. e., the existence of differences) prevent a dialogue in which there is frank endeavour to understand in as far as that is possible, exactly where and how we differ from one another, although we may use the same religious terms such as grace, forgiveness, sin, incarnation and so forth? Such a conversation, if it is to be genuine and fruitful will of course start with the understanding that we agree to differ." Then he borrows from Prof. W. E. Hocking, the quaker Philosopher and says "Hocking (in his book, the Coming World-civilisation) maintains that the contributions of the religions to the coming world civilisation will be and should be those elements which distinguish each religion from the other." He says further, "Hocking advocates a preservation of the essential differences by means of reconception of each religion, so that each will appreciate and esteem "the unlosable essence" of every other religion." By process of reconception, every religion should reconceive its own essence so as some how to include as a new element in its own essence the essence of other religions.. ...by *conversation* with one another the religions can each maintain a firm grip on its own identity, share that identity in whatever acts of co-worship and

co-work that can be arranged, and learn to understand and appreciate more intimately the unique identity of the other religions."

There is no doubt that the author was well aware of the fact that the personality of Christ is the unique identity of Christianity and that if that is recognised by non-Christians, Christ himself will make his position secure in the hearts and minds and lives of all for whom He came and laid down his Life.

(*To be continued.*)

A **Hundred Indian Witnesses for Jesus Christ**

By Christu Bhakta

18. Guru Charan Bose

It is a far cry from Kerala to Bengal and from Bishop Abraham to Guru Charan Bose. There is a great difference in the period of time also. But the experience and the witness of Bishop Abraham and Guru Charan Bose and so many others, Indian and non-Indian are very much the same. It is this great unity in diversity that make Christian faith and devotion such a thrilling thing.

But there is further difference to note with regard to this witness. He himself has written a spiritual autobiography in 1890 when he was 64 years old. That helps us with definite information and inner details. But it makes the writing of a short sketch rather difficult.

Born in 1826 on New Year's day in N. Calcutta in a higher Kayastha Brahman family, finishing his primary education while very young, Guru Charan grew up a rigid Hindu until 14. He was very firm in his faith and attachment to idol worship and its allied rites and cermonies. But English education in what was known as Hare's school brought about a crisis and shook the boy's faith in the Hindu religion. But there was a deep awareness of sin in his heart; and the need of a Saviour was felt early. He joined a club which spent time in discussing Religious questions. But the result was intellectual vagueness and mental disturbance. How he was led to truth and salvation is described by him as follows:—"I began to have faith in a personal and prayer-answering God, who gradually guided me to the truth." Bible reading, acquaintance of Indian Christians and Missionaries helped him further. This life of enquiry went on for three years. By the time he was 18 all doubt and unbelief disappeared completely and he was convinced that Christianity was the only religion for a helpless sinner. He decided to get baptised. This course alarmed his parents and relatives and friends. They used all means to dissuade him. But they failed.

They kept close watch over him. "They snatched away my Bible" he writes, "and other religious books and burnt them." He was forbidden to visit Christians and missionaries.

But faith in the Saviour grew in intensity and he decided to leave home. He ran away and took refuge in Bishop's College. This was in 1842 and he had a wife and a child by then. He informed the wife before he took the drastic step. But she was too young to listen to his pleadings. The relatives did not leave him alone in Bishop's College. One day while he was reading the Bible quietly in a room, a younger brother came in and said that his mother was waiting near the river and wanted to see him. It was a trap and he was taken down the river in a boat. Not only mother and relatives but mercenary soliders were all there and they tried their utmost from tears to cruel beating to change his mind. There was a fight with the missionary party which came down to rescue him. In the end he was thrown into the water. "I was carried by the current a good distance and I feared I was going to have a watery grave." But the rescue party picked him up.

Very soon his baptism took place in Christ Church, Cornwallis Square. A large crowd had gathered there out of curiosity. Soon relatives became kind. He had been given a teacher's post in Hare's school before baptism, but he was now forbidden to teach because he was a Christian. The authorities of the school were afraid of unpopularity. Then Guru Charan Bose became penniless and friendless. But Christian friends soon rallied round him. He was offered a teacher's post in a Government School. But he refused to accept it. "On my own desire I was appointed Missioner in Agurparah Mission, and the best part of my life was spent in it ; teaching, preaching in the streets and serving the Church.

His wife joined him and took baptism in 1852.

His life work was long and happy. There were many conversions as the result of it. He had a large family and had to lead a hand-to-mouth exitence. 'But I was never in want. The blessing of the Lord, it maketh rich." He took literally the Scriptural injunction. "Having food and raiment, therein be content." He has written "My Bible taught me that wealth in this sinful world could not augment happiness." In 1877 his health gave way. Malaria took a toll of lives likes ants and flies in the village of Agurparah. "My large family suffered most grievously. Hard work and Malaria made me quite unfit in my 54th year." Then the Missionaries allowed him to move into Calcutta and granted him an allowance. Some of the closing statements in the autobiography which he started writing when he was 64 are worth quoting. These statements seem to have been penned in his 70th year :—"I am in the

evening of life, invalid, but not quite bed-ridden. I am still bearing fruit" (Ps. 92·14 and Is. 46·4)." "Old age to a Christian is the childhood of immortality. That is my present experience." The best preparedness for death and higher life is to be steadfast in faith, to watch and pray. I am thankful that God's spirit helps me to contemplate death and the invisible realities of heaven. I am ready to depart. The blood of Jesus Christ has purified and created a sure and certain hope. For me to live is Christ and to die is gain."

News, Notes and Topics for Prayer and Praise

1. Our Missionary in Bhilwara, Rajasthan writes :—

"I reached Bhilwara on the 7th of May and started work on the 8th.

During my work of the month, I visited Chittorgarah, Udaipur and Jhawar mines, as well as some villages and conveyed the massage of Christ.

I also started Sunday Services for the Christian families established in Bhilwara.....I have also opened a Reading Room for non-Christians. I am distributing "Only one way" and other Christian literature.

One Sardar, one Muslim and 3 Hindus are interested in the Gospel of Christ. Please pray for the work which I hope will be fruitful." — S. C. Tyagi.

2. Our new recruit to the Puri Asram Fellowship Mr. J. Samuel reports as follows :—

".....We continued open-air prayer meetings in Penta Kota, Naliasachi etc., during the night after finishing distribution of Tracts. We are also visiting a few houses of Hindu friends. Once it so happened when I was visiting people near the Railway Station and distributing tracts, one man by name Mayureshan received tracts and requested for a Bible. When I enquired whether he was a Christian he said 'No'. Then he opened out to me the help he received from the Lord Jesus Christ when he was in trouble ..... I have given him a New Testament." (J. Samuel).

Our workers in Puri need one more bicycle. Will one of the readers help?

3. Our Organising Secretary Mr. P. Moses had a very crowded programme of preaching in Churches in the Bangalore area and K. G. F. We have received a very eulogistic letter from the Secretary of one of the Churches in Bangalore. Here are some of the sentences :—

".....Mr. P. Moses preached in meetings at several places and Churches in the city of Bangalore. Along with preaching the Word of God and giving his personal testimony, Mr. Moses also enlisted the support of many well-wishers for the N. M. S. His appeal has yielded result in that the Hudson and Schaffer Memorial Churches have come forward to assist the N. M. S. with voluntary contributions. Many Churches have asked him to visit them again....."

Mr. Benjamin Joseph.

The programme for Mr. Moses, our Organising Secretary, to visit Bangalore was so kindly arranged by Bishop N. Sargant of Mysore to whom our thanks are due.

4. One of the much-published news of the day is the formation of a Joint Committee from Roman Catholic Church and the World Council of Churches to study and report on "Principles which should be observed in further collaboration and the methods to be used." The Committee consists of eight members from W. C. C. and six members from R. C. Much prayer is needed so that this closer relationship between these two big blocks may be guided along the right lines and may mean much for Christianisation of the world.

5. Prayer is also requested for the meetings of the N. M. S. Standing Committee in August and Executive Committee in October, particularly because of the question of the future General Secretary which those Committees have to consider.

6. Our Bombay Branch is going to have the Regional N. M. S. Diamond Jubilee Celebration on October 17 in Bombay.

Do you own a copy of the N. M. S. Diamond Jubilee Souvenir? If not, please write to the N. M. S. Office, Royapettah, Madras 14 and get one for Rs. 2/-

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N. M. S. Collections during May '65

Punjab: Mrs. D. Banerjee Chandigarh 20-00.

Uthar Pradesh: Thro. Mr. S. S. Simeon Allahabad 35-49; Thro. Mr. A. B. David N.M.S. Branch Jhansi 300-00; Thro. Mr. J. Das N. M. S. Branch Kanpur 50-00; Methodist Church Khatauli 20-00; St. Paul's Church Allahabad 15-00; Mr. H. W. Lal Gorakhpur 17-20; Mrs. V. S. Masih Fatehgark 4-85; N. M. S. Branch Lucknow 115-60; Total 548-14.

Delhi: Cdr. T. J. Kunnerkeril New Delhi 50-00.

Rajasthan: Dr. Mrs. S. Gore Beawar 5-00.

Maharashtra: Mrs. L. D. Patil Miraj 18-00; Dr. A. G. Fletcher Miraj 5-00; Mrs. B. M. Nigade Miraj 5-00; Collections from Miraj 5-28; Mr. A. Henry Bombay 10-00; Thro' Mrs. A. R. Bidari Kolhapur 60-00; Dr. S. Benjamin Ratnagiri 100-00; Total 203-25.

Gujerath: Dr. R. Dewaji Junagadh 200-00.

Madhya Pradesh: Miss A. Browne Mhow 10-00.

Andhra Pradesh: Thro' Mr. H. D. Jayarajarao Visakhapatnam 24-00; Mr. Jacob George Secunderabad 8-00; Total 32-00.

Kerala: Marthoma Church Trivandrum 25-00; N. M. S. Branch Calicut 24-00; C. S. I. South Kerala Diocese Trivandrum 12-92; Total 61-92.

Mysore: Mr. R. A. Kalyan Basrur 10-00; Miss Florence Nightingale Basrur 4-00; N. M. S. Branch Udipi 6-85; Total 20-85.

North Tamil Area: C. S. I. Church Sholinghur 20-00; Mr. N. V. Daniel Vellore 2-00; Dr. Ben J. Ross for Jawadhi — Vriddachalam 10-00; N. M. S. Branch Kancheepuram 12-65; Dr. Mrs. R. Aiman Vellore 600-00; Total 644-65.

South Tamil Area: Mrs. C. Anthony Madurai 5-00; Mr. S. K. Joseph Madurai 10-00; Miss Sornam Chinniah Silkuvarpatty 30-00; Mr. V. Germany Madurai 10-00; Mrs. M. Monsingh Trichy 5-00; Total 60-00.

Madras City: N. M. S. Branch Aynavaram 79-70; Geroge Town 13-00: T. Nagar 16-00; Nungambakam Chetput 30-00; Washermanpet 16-50; Kodambakam 17-75; Thro' Dr. Mrs. B. Rajaratnam Kilpauk 55-00; Mrs. Isaac Kilpauk 10-00; Mr. G. Victor Solomon R. A. Puram 5-00; Santhome Collections 4-00; Mrs. M. M. Simon Pursawalkam 6-00; Thro' Mr. Paul Gnanaburnam—Tambaram 27-00; Shenoy nagar Collections 30-60; Mylapore 28-00; Royapettah 43-50; Dr. Patrick Yesudian Nungambakkam 25-00; Collection from Vepery 80-00; Kilpauk 62-00: Egmore 15-00; Chintadripet 12-50; Total 576-55.

Birthday Gift: Mrs. T. Gabriel Dorairaj Dindigul 2-00; Dr. Ben J Ross Vriddachalam 3-00; Mrs. P. P. Jacob Hyderabad 5-00; Mr. A O. Vincent Punalur 5-00; Total 15-00.

N. M. I. & Deepikai: Mr. T. Joseph Trivandrum 1-00; Mrs. D. Banerjee Chandigarh 5-00; Thro' Mr. A. V. Singh Allahabad 12-00; Mr. Lamuel Singh Bhagalpur 3-00; Mr. K. S. Manuel Palghat 1-00; Total 22-00.

Diamond Jubilee Funds: N. M. S. Branch Jhansi 100-00; Thro' Miss M. Samuel Tiruvalla 55-00; Miss R. Leodavide Dehra Dun 100-00; Mr. E. D. Mellow Palghat 2-00; Rev. D. Elias — Sale of Souvenir 100-00; Rev. P. J. Thomas Sale of Souvenir 118-00; Total 475-00.

Diamond Jubilee Collections from Vellore Area:

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	Dr. Ruth M. Myers	Vellore	115 00
	Bishop Marianayagam	,,	50 00
	Rev. A. C. Oommen	,,	100 00
	S. M. Hospital	Ranipet	100 00
	Dr. Ida B. S. Scudder	Vellore	25 00
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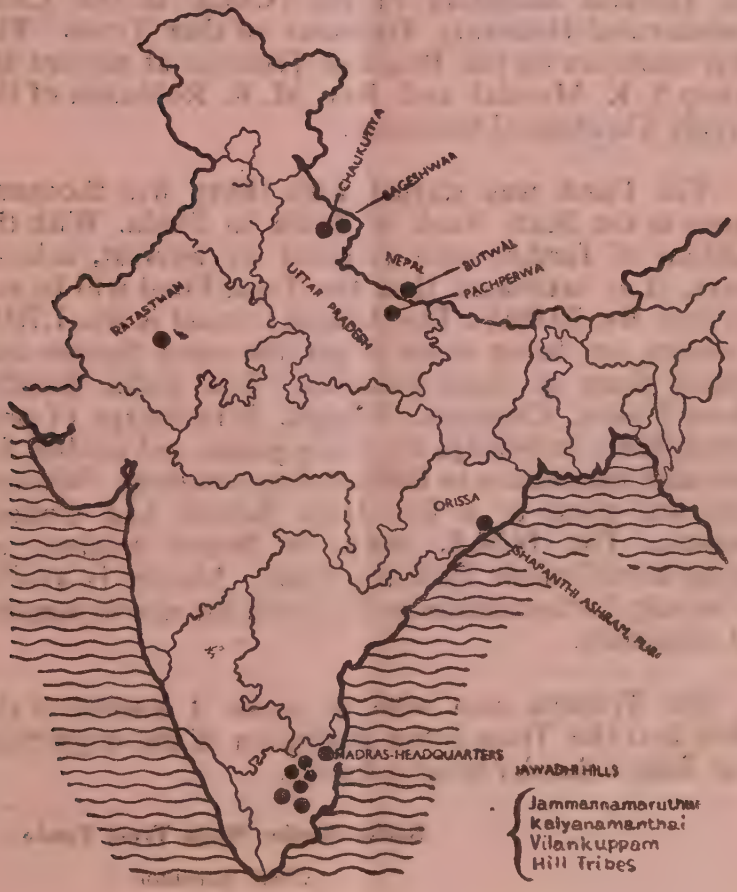
N. M. S. FIELDS



Sadhu Sunder Singh Trust Fund

Sometimes one doubts whether our readers are sufficiently aware of the fact that Sadhu Sunder Singh left his last will and Testament according to which the interest accruing from his money which he got partly from his paternal property and partly from the Royalty of his books, was to be utilised for the encouragement of Bible knowledge among the young and for the support of evangelistic work in the Himalayan regions. The General Secretary of the N.M.S. is the Chief Executor and Honorary Treasurer of that Trust. The other members on the Board of Trustees at present are Bishop S. K. Mondal and Rev. M. R. Robinson of the Bareilly Theological Seminary.

The Fund was started with thirty five thousand rupees in the State Bank of India in Simla. With the addition of further sums received as interest, sale of books, it is estimated that the Trust Fund will be not less than Rs. 70,000/-. The Annual interest is Rs. 1,700/- Attempts are being made to get the exact figures and publish them in these columns. The India Sunday School Union, Coonoor, Nilgiris, is in charge of promoting Bible knowledge by giving prizes and medals for successful candidates in Biblical Examinations. Scholarships are given to a few High School and College students. The N.M.S. work in Nepal receives an annual contribution from this fund. Money is available to help further causes in line with the above mentioned objectives.

The Trustees also wish to make it known to the public that the Trust is the custodian of the copy-right of all Sadhu Sunder Singh's books.

Sadhu Sunder Singh Trust Fund.

Cheif Executor

The National Missionary Intelligencer

Vol. LIX] AUGUST 1965 [No. V

"Lo, I am with you alway, even unto the end of the world"

Prayer

Look in Compassion, O Heavenly Father, upon this troubled and divided world. Though we cannot trace Thy footsteps or understand Thy working, give us grace to trust Thee now with an undoubting faith and when Thine own time is come, reveal O Lord the new heaven and the new earth, where-in dwelleth righteousness, and where the Prince of Peace ruleth, thy Son our Saviour Jesus Christ.

Amen,
(Dean Vaughan)

For Meditation

Himself is his dungeon.

The love of our neighbour is the only door out of the dungeon of self, where we mope and mow, striking sparks, and rubbing phosphoresence out of the walls and blowing our own breath in our own nostrils instead of issuing to the fair sunlight of God, the sweet wind of the Universe. The man thinks his consciousness is himself; where as his life consisteth in the in-breathing of God and the consciousness of the universe of truth. To have himself, to know himself, to enjoy himself, he calls life, where as if he would forget himself, tenfold be his life in God and his neighbours. The region of man's life is a spiritual region. God, his friends, his neighbours, his brothers all, is the wide world in which alone his spirit can find room. *Himself is his dungeon.* If he feels it not now he will yet feel it one day-feel it as a living soul would feel being prisoned in a dead body, wrapped in sevenfold cerements, and buried in a stone-ribbed vault within the last ripple of the sound of chanting people in the Church above. His life is not in knowing that he lives but in loving. all forms of life. He is made for the All; for God, who is the All is his life. And the essential joy of is life is abroad in the liberty of the All. His delights, like those of the Ideal Wisdom are with the sons of men. His health is in the body of which the Son of man is the head. The whole region is open to him, nay he must live in it or perish.

(George Macdonald)

Spot-lights on world Evangelism III

We have been in the last two issues, scanning through Asia and Africa to find some facts and figures, some encouraging and some discouraging, in the region of the work of the Gospel. What remains is the so-called Christendom, which in these days is not as Christian as was once supposed to be. The so-called Christian West is to-day a real Missionfield. Let us listen to the surveyer's remarks on England itself:— "Those who care for England and Wales are baffled. Enthusiasum for old type crusade is diminishing. Other ways too are not particularly successful. Authoritarian religion is resisted all over the place. The Student Christian Movement is passing through difficulties. Many students see no viable alternative to Christianity of the Inter varsity fellowship and if they reject it they are apt to reject Christianity altogether..... Humanistic and agnostic forces have become more aggressive. Stirrings of renewal also are visible. It seems to be the beginnings of a new Pentecostal movement, though there are no schisms as yet."

The situation in *France* is as follows:— "As in other countries there is a sharp cleavage of opinion between those who seek a non-religious interpretation of the Gospel for the younger generation of to-day and those who regard this as un-acceptable. The two concepts of Mission and Presence are opposed to one another in this debate. In spite of its sharpnses there has been no split and the debate continues."

"Several younger Pastors have requested and obtained permission to work in experimental forms of ministry outside normal congregational life. Another important indication of the Reformed Church (in France) is the Dialogue with Marxists which has been continuing for some years and which has now reached the stage of a published volume".

In *Belgium* the Protestants number only one per cent and are divided into 11 groups. Thirty nine cities with over ten thousand people in each, have no Protestant Churches. However a great deal of evangelistic and missionary work is carried on by the Protestants. The Rwauda Mission is the most famous. A remarkable event in Belgium was the issue by the Government of a series of special postage stamps commemorating Belgiun Protestant leaders. The Government spent money for an ecumemical centre in Brussels.

German Christianity is having Bible Study as its strong point. 12,000 congregations hold a Bible week every year. Series of new translations of the Bible are coming out. Discussions on the Missionary structure of the congregations are frequent. There is a strong demand for the breaking up of huge congregations to create groups with a sense of community and of Mission.

It is heartening to note that in *E. Germany*, despite exclusion of the Church from public life, evangelical academies, student congregations, youth conventions, Seminars for laymen, training courses for elders and for people with the same occupations, are able to function. There is a special ministry to the physically and mentally handicapped, the old and the homeless etc. The movement called "Bread for the World" is well known.

Austria has a seven percent Protestant population with a large section of influential intelligantsia. Conversions from Roman Catholics are greater in number than others.

It was a historic year (1964) for the Evangelicals in *Spain*. The reason is that a new legislation has been introduced which made life tolerable for them. Now a new enterprise is going on to help the Christians to participate as Christ's Witnesses in all sectors of national life.

In *Portugal* also there is improved relations between Catholics and Protestants. Common discussion and prayer are made possible. There is a movement to promote evangelisation revival meetings.

The news from *Italy* is still more cheering. Dialogues have taken place between Catholics and Protestants this year. Union has been established between the Waldensians and the Methodists. Attempt is being made to bring the Gospel message in practical way to a whole town called Riesi. The idea is not conversion from one faith to another, but to bring the message into the very life, political, social, economic, as a new foundation for a new society. "It is felt that this experiment may open a new way for Christian Witness in the world to-day."

In *Greece* it is reported, that Dialogue has been possible between Rome and the Greek orthodox Church on a footing of equality. In Salonica there is a movement called "Friends of Uganda".

Norway shows the same old strong intersst in Missionary work. "One wonders however to what extent this interest is based upon an old conception no longer valid. Zeal of ultra evangelicals, fundamentalist or pietistic groups is praise-worthy. Yet, the question comes "will it last?" Should it become impossible to maintain the old conception of the Bible and the old motivation of Missionary work?

In *Netherlands* also there is very close dialogue between Protestants and Roman Catholics.

In *Czechoslovakia* one Church which broke away from Roman Catholicism after the first world war is now admitted into the W. C. C.

Yugoslavia witnessed during the last War the destruction of 300 Churches and the slaughter of 600 priests. The Church is struggling hard.

Turning to *South America*, we come across greatly improved relationship between Roman Catholic and Protestant Churches, especially in Paraguay and Peru. A programe of Missionary work called Evangelism in Depths has resulted in 5,000 Conversions and the formation of 110 new Congregations. In *Guatemala* the Protestant population is 10% and shows great creativity. "A most imaginative project to come before the Theological Education Fund is the new plan of ministerial training through a series of regional training centres linked to a central Seminary. This pioneer experiment is enabling the Presbyterian Church to provide an excellent ministerial training for a much wider circle of more mature men while they continue to earn their living in secular work. In the field of medicine the same Church has had the unusual courage to close down and sell a central hospital in order to make available medical help to rural areas".

In *Puerto Rica* the new Protestant centre housing the evangelical Council, the United Evangelical Church, the Lutheran Book Store, the American Bible Society and Protestant Bible Publishing house, is a symbol for Christian co-operation.

Mexico which has a 3. 5% Protestant population (10 Lakhs) was the venue for the world Mission and Evangelism Committee meeting in December 1963. It is said that there are 80 Mexican languages. Bible translarion is honoured by the Government of Mexico.

In *North America* the year under report saw an equal growth in general population and in Church affiliation, a growth of 1·6%. But between Roman Catholic and Protestant Churches there was disparity. The R. C. Church increased by 2·3% but the Protestant Churches grew by ·77%.

These are all facts and figures which ought to make us think. There are certain things which bring joy to our hearts and certain others which cause us concern. But let everything cause us to approach the throne of Grace. Let our vision be widened by our getting closer to the Throne of God and let the world be our field of interest, our parish.

A hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

19. Jacob Rama Varma (The Royal Convert)

Back again to Kerala, but not to the Syrian Christian Community. Let us turn to one of the converts in that region, and a convert from right within the Royal family of Cochin, a very unusual happening in India. Jacob Rama Varma was the 2nd of the 8 children of Veera Keral Maharajah of the Cochin State. He was born on the 28th of November 1814. He was according to the time-honoured custom dedicated to the family God. The young prince had his education in Sanscrit literature and philosophy. It is said that he mastered Tharka Sangraha when he was 13, and could calculate eclipses etc. In his 14th year his father died, and was succeeded by a nephew not a son in accordance with the matriarchal system of the ruling family. The New Maharajah treated the old Raja's sons very cruelly, and so Rama Varma had to go and stay in a different palace. A reconciliation was effected by a Britisher Col. Morrisson. The prince continued his study of Hinduism, but certain things happened which shook his faith in the religion. A priest absconded with fifteen thousand rupees from the Temple. Another Braman stole the golden image of vishnu. The prince began to feel that the idols are mere toys; they are incapable of protecting themselves much less their worshippers. So he stopped going to temple to the great grief of his relatives, especially his mother.

Just at that time a devoted ship-captain happened to give a copy of the New Testament to Rama Varma's brother who took it to him to compare with Hindu Sastras. The geneology at the opening of the Gospel of Mathew proved boring and he gave up reading it. It is said that he used to take it up again only to show his friends the strange names contained it.

The prince had his Upanayanam performed when he was 16. The occurance of a death in the palace turned the thought of the young man to the future with the result that he intensified his search in philosophy. A little later he joined the English School called Risdale's School in Cochin. The prayers and Scripture lessons in the school interested the young student. He was pleased to hear the remarks on idols and their priestly guardians. He got a copy of the New Testament with the advice to read particularly the Epistle to the Romans. He did read it and almost learnt it by heart. He went to attend Church Services in Fort Cochin; where he heard the Sermon on Christ making intercession for transgreassors. He got a strong feeling that Christ was his Intercessor too. This was a turning point and he wished to confess Christ openly. But owing to fear of the world, he remained content with being a Christian at

heart. One day while crossing the lake a storm arose threatening to capsize the boat. On reaching land he spoke to the local pastor asking for baptism. This matter reached the ears of the home people and he was removed to another place. The next stage was the appearance of a boil on his belly. Doctors gave the verdit that it was incurable. It was during this period of trial that the young believer took a vow that he would openly confess Christ in Baptism if he regained health. This prayer had its effect and contrary to the opinion of the physicians he was healed.

On April 5, 1835, a young man of 21, he acccpted Baptism along with a Konkani youth who was his friend and participant in the search for a faith. He took the name Jacob and the Konkani friend was Christened John. The two young men broke their sacred thread and they started having meal with Europeans. There was an uproar and a gathering of large crowds. The occasion was utilised for preaching on the cross of Christ.

Two years later Jacob Rama Varma came to Madras and joined Bishop Corries' Grammar School. It was at that time that he got the acquaintance of Mathew of Maramon (later on the great Bishop Mathews Mar Athanasius the first Bishop of the Marthoma Church). Mathew too was a student in Madras at that time. Later on when Mathew went to Antioch for higher studies and for episcopal consecretion, Jacob accompanied him as far as Belgaum. The latter had an idea of proceeding further and see the Holy Land. But some kind of eye trouble intervened and the idea was dropped. Jacob stayed on in Belgaum and was greatly benefited by the fellowship of the Methodist Missionaries—Taylor and Beynon. He was also to help in their work. It is said that he became proficient in Tamil and Kannada and was able to preach in both.

On his return journey he had to face a storm in the sea near Tellichery where he landed and went to Cannanore. It was there that he met the famous Basel Missionary Samuel Hebich who appointed him as an evangelist. In 1844 he married a girl from the Mission Boarding School. He worked as translator for Hebich from English to Malayalam. When others preached in Malayalam he translated it into English. There were regular meetings on week days also. He wrote in defence of the Gospel, against critics.

In 1856 he was taken into the ranks of European Missionaries and was ordained on the 3rd September in Cannanore Chapel. Another royal conversion took place on that day. Kola Raja of Chirakkel who had been invited by Hebich to attend the ordination service was so much impressed by the sermons of Hebich and Jacob that after 3 days he embraced Christianity.

But Jacob Rama Varma was not destined to live much longer. There was an out break of small-pox in those regions. A friend of

Rama Varma got it. He was a young man of considerable attainments and was willing to become a Christian. In spite of warnings, Jacob frequently visited the friend and got the infection and died in a few days lamented by all. Although he had been married for 12 years, he had left no children. "Thus ended the short but glorious career of a man who was great both by deeds and by descent".

(Based on Sketches of Indian Christians)

News, Notes and Topics for Prayer and Praise

1. Our *Jawadhi* Missionary Rev. D. Elias writes:— ".....At present we badly need a small shed to hold divine services, night classes, and to do medical work for the villagers. Till now we were conducting all these things in the mission house itself. As the space is limited and as I am now having my family with me, a separate place is necessary for the above mentioned uses. Brother Rijayyen also is in need of a separate house....."

2. The Reports from *Puri* contain the following:— ".....We are using Petromax light when we go to localties which are not electrified. We are thankful for the temporary supply of a transistor megaphone by a local doctor. This is very useful in these coastal areas. We get larger gatherings for open air addresses and for prayer meetings.

I am very glad to inform you that we have started Sunday Service in Pentacota from 20-6-65. I was able to show Magic Lantern pictures at Nuliasahi with the help of the secretary of the Baptist Church. They have also co-operated by sending a musical party on that particular day. All other things such as tract distribution were carried out as usual.

(J. Samuel)

"From to-morrow onwards the main festival (Ratha Yathra) of the place is going to be celebrated. Our local Church people, the local N.M.S. branch and we the Asramites are preparing for evangelistic work during these ten days. Please pray for us."

(John Subbarao)

3. *Nepal* worker Mr. Mathai writes as follows:— "The meetings are going on nicely. We have Bible classes, Sunday Services and evangelistic meetings regularly. People are growing in grace, and in the knowledge of the Lord.

The young man who asks for Baptism is 19 years old. There is another man who is 49 working with the United Mission for 12 years now asking for baptism. His wife also wants to be baptized. They

need a lot of prayer. More young men are showing interest in the Gospel.

There is another good news to write : I heard from reliable sources that Prem Pradhan who is in jail Kathmandau, will be released on the king's birthday. The Lord has thus given joy to all the Christians in Nepal. We need to pray for his future ministry."

4. *The article on Chandra Leela* in the Series "A hundred Indian Witnesses to Jesus Christ" (N.M.I. of Jan. 1965) has been reprinted by a friend of ours (Rev. W. Brothwick C/o. Y.M.C.A. Tirupathur, N. Arcot) who found it specially useful for distribution. Copies may be obtained if applied for in the address given above.

5. *News from Miraj* "On the 3rd of June Mr. Amoda went around with the local N.M.S. Secretary Mrs. Rose. V. Desai and brought into N.M.S. membership four impartant local doctors."

6. *Post Congress Report*: Here are a couple of paras from the report of the Asian Christian Youth Congress which took place at Hyderabad on May 19—26.

"Imagine 879 Asian delegates converging on Hyderabad on May 19th. Imagine young people from Ceylon, Pakistan, Japan and 13 Indian States marching 1½ miles through the centre of Hyderabad in a Congress victory Parade....

... All the sessions were marked by conviction, tears, heart-searching and decisions. In all 617 were counselled, of which 371 were for salvation. At the closing delegate session, several hundred young people surrendered themselves totally to "Christ constantly in command, Christ completely in controll" of their lives.

7. *Operation Mobilization.* Many in our country will by now be acquainted with the enthusiastic groups of young men and women sowing the seed of the Gospel through books and tracts and personal witness in the various parts of this land of ours. But the movement is world wide. This is what they announce:— "There will be all out compaigns this summer in Mexico, Quebec, Great Britain. Spain, Italy, Austria, France, Belgium, Turkey, Iran, Lebanon, Isreal and also behind the Iron Curtain." Prayer is needed.

About the work already done in India here is a sample: "God blessed wonderfully in Kerala and we saw more than 50 professions of faith in Christ. Also about fifteen others joined our teams there because of answers to prayer. Many thousands of souls were reached through the open air meetings, through personal evangelism and literature.

8. Indian Evangelical Mission There was held a missionary convention in the Immanuel Methodist Church, Vepery, Madras in which representatives of the N. M. S. and the Indian Evangelical Mission participated. The collections taken in the convention were equally divided between the Immanuel Methodist Church the Indian Evangelical Mission and the N.M.S. Our share was Rs. 180/-

9. News from Chakutiya: "Thousands of tourists happen to pass through this area. Recently the Governor and the Ghief Minister of U. P. visited Chakutiya Ganai. I was fortunate to get a chance to say a few words through my poems composed for the occasion. I am contacting the tourists also with the Christian message. The school has now twelve pupils".

10. Our *Bageshwar* missionaries report : " In the month of April I had the privilege to preach in the Church at Phatgi. In May Bishop Mangal Singh visited Bageshwar with Rev. C. S. Khiyali. We received the guests with due honour. The Bishop gave an inspiring message to the school children. He also spoke to the non-Christian people who had been invited for the function. He left a very good impression in the hearts of people."

11. Dr. G. D. Boaz passes away just at the time of our going to press news has reached us that Dr. G. D. Boaz passed away. He was a great friend and supporter of the N.M.S. for the last several years. He was on our Committees for a long time. A University Professor on Psychology, a great psychiatrist, Dr. Boaz was a tower of strength for the Christian Community. Mrs. Boaz is an active and helpful member of our Ladies Auxiliary. We tender our heart felt condolences to the bereaved family.

Bangalore News

12. During my unofficial visit to Bangalore in May last I had the pleasure of meeting many friends of the N.M.S. and took part in some of the meetings addressed by Mr. Moses, our Organising Secretary. There was eagerness on the part of the office-bearers to strengthen the branch and achieve this year the Diamond Jubilee target of Rs. 1,000/- for Bangalore. They had realised about 50% of their objective in May.

The present office bearers are :—

President :—	Mrs. F. Muliyal
Treasurer :—	Mr. E. Thangiah
Secretary :—	Mrs. Sathyaraj

Mention may be made of Mr. E. Thangiah, the new Treasurer who in spite of many duties had consented to take up the responsibility. The interest of the Thangiah family in N.M.S. work is well known

for many years. We praise God for the faithful services of Miss. John who had acted as Treasurer for many years. There was a feeling that contributions of members were not published in the N.M.I. for some time. They will be gladly published if they are sent to the Editor N.M.I. every term.

We wish the branch all God's blessing.

S. D.

New trends in Theological thinking and Evangelistic out-reach III.

(*By a Student.*)

One of the latest books to come out on the subject of Evangelism is by Dr. J. T. Seamonds - The Supreme task of the Church. It is on the old and conservative line, and can not be said to contain much new thinking such as we find in Dr. Orchard or Dr. Devanandan. But coming from the pen of one of the most outstanding missionaries in India for several years, it contains a lot of materials gathered from practical experience. The author successfully proves that Missionary work is "the Supreme task of the Church". There are eight Chapters (they have been givein as Sermons before congregations in America) entitled (1) The Biggest Business (2) The great omission (3) Our marching orders (4) Gospel and Religion (5) Our primary calling (6) The new look in Missions (7) Lessons from younger Churches (8) What India has done for me. Full of illustrations from mission fields the chapters are sure to carry conviction and stir the interest of the Church and all its members to the duty of evangelism.

The conclusion that the author arrives at about the question who is a missionary and who are to be evangelised is interesting:— "Every heart with out Christ in a mission field of every life with Church is a missionary." The frank opinion about the so-called Christian west is also worth considering:— "The west is not as Christian as was once judged to be; and the East is not as Pagan as was thought to be before." This statement occurs in the chapter entitled, "The new Look in Mission." It is from this point of view that the book was deemed worth while for our consideration in this present study of ours. But there is nothing in it more than we have already seen.

However the last two chapters under the captions, "Lessons from the younger Churches" and "what India has taught me," bring to our attention something really new and which deserves emulation by other thinkers on Missionary topics. Among lessons learned from younger Churches the author mentions the following:—

(1) The strength of the Church lies not in its *material* possession but in a *spiritual* dynamic (2) The strength of the Church lies not in its *progress* but in its *people*; (3) The strength of a Church lies not so much in what it *has*, as in what it *gives*, And as for what India has taught him. Dr. Seamonds says :—(1) India taught me not to be ashamed of the Gospel (2) India taught me the power of a simple faith. (3) The joy of giving (4) The meaning of self-denial. This kind of frankness and sense of obiligation will go a long way to open wide the arenas for evangelistic out-reach.

A great deal of new thinking is going on in Christian Countries which helps in the out-reach of the gospel among people who were once Christian but have thought it fit to part with all religion, as out of fashion in the modern world. As we have already seen a large section of the Western world is non-Christian, and even anti-Christian. The thinking done by such persons as Paul Tillich, Bonhoeffer, and Rudolf Butman has disturbed the ordinary Christian mind, but few realise the fact that they have disturbed the anti-religions mind still more. Bp. Robinson who in his Honest to God draws our atention to these thinkers, has brought God and Religion to many who where averse to such things before.

When Bp. Robinson, following Paul Tillich, describes God, as not "up there" or "out there", but right where we are, not out side our life, but within our life, as the root of our being and the ground of our existence, he is bringing God to the attention of all without exception. He is saying in effect to those who think that they can vote for or against God as they like, "you can not ignore Him, you can not escape Him, He is right there where you are, all the time, the root of your existence and the ground of your being". It is possible to criticise Bp. Robinson that he it starting with the idea which Paul Tilliah used as a finishing appeal, on the Nature of God, but the fact remains that the Bishop has helped a large number of people to think afresh, and more seriously about the reality and nearness of God. It is not Honesty about God that makes God unreal, but dishonesty about Him. Let us try to make better use of the new thinking for our evangelistic out-reach among Christians and non-Christians.

N.M.S. Diamond Jubilee Souvenir

Do you possess a copy? If not write to the

N.M.S. office & get one.

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THEME: "The Teaching Ministry of the Church in India Today"

The Seventh Triennial Convention of the I. S. S. U. will be held at Ahmedabad Churches, Auxiliary Sunday School Unions, Renional Christian Councils, Youth Organizations and individual Sunday Schools etc. are invited to send representatives to it. Leaders in Sunday Schools and others will find it a stimulating forum for instruction, inspiration and fellowship.

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"Lo, I am with you alway, even unto the end of the world"

Prayer

Father Thou only tarriest for hearts that trust Thee, hearts that trust Thee.

For one, for only one, one solitary heart that trusts Thee. If that one heart be found, be offered freely into Thee, through it Thy love omnipotent must flood Thy world. The unguessed glories of Thy Kingdom must be built Here in most solid splendid fact before men's eyes.

Father, here am I, here is my heart, my will,

All given up to Thee in trust and love,

Use me, use even me to build that Kingdom.

(Anonymous).

For Meditation

The Kingdom and the Church

The Kingdom of the Church must bend the knee to the Kingdom of God. Just as we want our state, our Race, our Class to be dominant, so we want our church to be dominant. The Church can be our religious self writ large—but it is still the self. It can be the group-self asserting itself towards supremacy, albeit covered up with religious trappings. If the Kingdom of God comes in, we, as a Church would like to bring it in, since the fact that we brought it in would leave us dominant.

The Kingdom of the Church must surrender itself to the Kingdom of God. The Church is not an end in itself, it is a means to the end of the Kingdom of God. If the Church is an end in itself, it will lose itself. The Church, like the individual, must lose itself in the Kingdom of God to find itself again.

From Abundant Living by Dr. E. Stanley Jones.)

———

Remember Sadhu Sunder Singh

The month of September is to many an Indian Christian, nay Christians all over the world, connected with the memory of Sadhu Sunder Singh. He was born on September 3, 1889 and baptized on the same date sixteen years later. It is our bounden duty to remember the great Indian Christian Saint and world Evangelist. Our esteemed and thoughtful contemporary the "Light of Life" Magazine from E. Khandesh brought out a very valuable Sadhu Sunder Singh special Number last September, that being the Sadhu's seventy fifth birth anniversary.

The National Missionary Society is in a special way indebted to Sadhu Sunder Singh. There is an article on the subject Sadhu Sunder Singh and the N.M.S. in the N.M.S. Diamond Jubilee Souvenir. So we do not want to repeat here what we have written there already. Here we might just look at one additional piece of information which is derived from Mrs. Parker's 'Life' of the Sadhu : —"At one of his meetings he invited the people to contribute to the funds of the National Missionary Society when a thank-offering of Rs. 500/- was immediately raised for that purpose" (p. 61.) This happened in Burma in July 1918.

It is our duty to thank God for this great servant of His and remember the work that is still being done through his books, as well as through the books about him. The Sadhu Sunder Singh Trust has decided to bring out a book entitled "Sunder Singh's life for the young". The C.L.S. will be bringing out soon a reprint of the Sadhu's great book "At the Master's feet" and also fresh editions of two other books : "Real Pearl" and "Real Life". Let us be praying that God may speak to many through these books and let us rededicate ourselves so that we too may have that same love for God and man as was in Sadhu Sunder Singh.

Deep Calleth unto the Deep

We are very happy to publish in this number of the N.M.I. a drama written by Mrs. E. Phillips on the Sixty years history of the N.M.S. It was written in connection with the Diamond Jubilee. Although it came a little too late for the Central celebration in Vellore in January last, it is hoped that the Drama may be useful for the regional celebrations which will be going on till the end of the year. Even otherwise it is a good means to bring home to our minds the way God brought the N.M.S. into being.

Deep Calleth Unto The Deep

Drama on sixty years of N.M.S. History
By Edith Tupper Phillips
Sawtelle Memorial School
(1965) Arrab, Bihar, India.

Reader:—Supposed to be the Spirit of History—to be dressed in a flame coloured sari.

Every moment has its roots in the past. The National Missionary Society is the outcome of a movement which has its roots in the Indian Soil.

It had its main spring of inspiration from the Lord of the Church and His spirit working within the members of the Church in India as a part of the world Church.

India, though a sub-continent in itself, holding within its population a great variety of people and of manners and customs, has had a cultural unity of its own. A remarkable feature of India has been that totally different foreign elements, when once they came within its orbit, were, to a large extent, modified by it. The Syrian Christian community in the extreme south, the jews on the west coast, the Parsees in Bombay the Muslims who settled down in India have all been influenced by India's culture and spirit.

It is broadly true that the Church in India has its roots in India and India's culture. While witnessing to the uniqueness of Christ who is The Way, The Truth, and The Life, the Church in India has drawn much from its Indian Heritage.

Christ comes to every nation to purify, enrich and fulfil at its highest level the genius and capabilities of every nation and People.

It was in such a historical situation in the life of the nation and of the Christian people that the need was felt for a National Missionary movement to unite all Christians in the land in a supreme effort to give to India and India's people the great treasure that the Church has found in Jesus Christ, the Saviour of men and the Lord of all people and nations.

Drama Opens

The Reader announces the Titles:

The Deep Calleth Unto The Deep

Characters:—

1. Father Time:—Dressed in white flowing gown.
   Has a long white beard,
   „ „ Staff in hand.
   Sits on a big chair
   Has a big clock hanging overhead.

2. Child of the Hour :—
A child dressed in a short saffron coloured robe with a waist band—Roman Style.

3. Scribe :—A young man—
Dressed in brown short gown with a waist band—wearing Roman sandals. He should be sitting a little further away from Father Time on a high stool with a desk in front which has an ink-well and a feather pen and a roll of paper.

4. History :—An elderly woman-dressed in a red sari holding a book in her hand.

(F) Begin.....
Father Time—Child of the hour, what time is it?
Child—It is twelve midnight, Revered Father.
(F)—What year my child?
(C)—Dawning of the year 1905, Father.
(F)—Scribe, note down the year and time.
Scribe (S)—It is so done—Revered Father.
(F)—Child of the hour-usher thy mother History. before me.
(C)—Mother History is at thy door step, father. *Enters History and bows.*
(F)—Mother History, what is there in store for the new year?
History—The time is ripe for action, Revered Father.

The Deep Calleth Unto the Deep

the report is that.....
F.—Scribe take up thy pen and write—
yes—go on—we listen.
H.—Continues.....

The report is that, of the thirty million people of undivided India, only thirty lakhs are Christians, that is-only-one-in-a-hundred.

There are many districts and Indian States where the people have never heared the Gospel. It was reckoned that at least one hundred million people (i.e.) one third of India's population were beyond the reach of the Gospel by the existing missionary agencies.

To reach the unevangelized millions within this generation with the message of Life and Salvation is the urgent need of the hour.

C.—Father, my heart is stirred by the appalling need of the hour. This is the time for the Indian Christian Church to rise to her responsibility for the evangelization of this land.

H.—Yes, child, India is ours, and we whom God has called out of this land to His own, are in a peculiar way responsible to God for the souls of our country men.

F.—Yes, indeed, it is time to awaken in our people a national Conscionsness and to create in them, a sense of true patriotism.

Reader.....

The time was ripe for founding National Missionary Society.

Serampore was chosen as the venue of the Organizational meeting on December 24–28, 1905 as this place or the Hoogly had hallowed memories as an outstanding pioneering Missionary centre in India, and as Serampore College premises were available for the meeting during the Christmas recess.

On 24th December sixteen nationals assembled, G. S. Eddy, being the only non-national present as he had taken a notable part along with V. S. Azariah in sounding Missionary opinion and in presenting the proposal to various audience during his tours throughout India. The Nationals comprised two from Burma and three from Ceylon and eleven from India.

Scores of letters were being received from leading Nationals all over India who were wishing God's speed to the movement, even though they were unable to be present at the inaugural meeting.

These men of experience, devoted to the cause of the Lord, saw a great vision, as they assembled in the historic library of William Carey.

They saw the need, the appalling woes of India—its poverty, the plague and the famine to which India was exposed again, and the ignorance and superstition of the vast masses.

They saw the great heritage of India, its spiritual and cultural values and they recognized that if India accepted Jesus Christ as its Lord and King, He could not only feed the multitude, heal the sick, strengthen the infirm, and illumine the places where darkness resigned, but He would bring to India's millions a treasure of inestimable value and a pearl of great Price.

He alone deserves the adoration of India's people and they were thrilled by this great testimony.

Serampore College with people gathering

F.—Child of the hour, what murmuring sounds are these?

C.—Revered Father—it is December 24th in the year 1905. This gathering is unique at Serampore College.

F.—Sribe.....What?.....Hast thou fallen asleep already? There is much to do young one...Take up thy pen and write—

Continue child—

C.—These men have come from seven great political divisions of India and the island of Ceylon, speaking eight different languages, and representing five different denominations. The Church of England and the Presbyterian Church in India are the two most strongly represented.

F.—I can see a spirit of harmony in this group, irrespective of varying languages and denominations and political and social traditions. I know this unity can fight against the forces of evil that reign in this land.

Child—What is the name of this gathering?

C.—They call themselves the National Missionary Society of India.

F.—Good name—Good indeed!
With what object do they form this society?

C.—The Society will aim to bring in real Missionary Spirit in the Indian Church and to extend the Kingdom of God in this land.

F.—The Lord bless them—The Lord direct and lead them.
Reader.....

The gathering was unique. The Lord was there and in Him the foundation was laid for an indigenous missionary movement uniting all the Christians of India, Burma and Ceylon.

In the historic library of William Carey at Serampore the delegates gathered from all Churches and from all provinces in one great society for evangelization of India and adjacent lands to organize.

"The National Missionary Society of India. It was only after months of careful planning, and after securing the approval of hundreds of representative Indians, and European Missionaries in every part of the Empire, has this important step been taken.

After an all day discussion on December 26th the following Resolution was moved by Professor Siraj-ud-din of Lahore :—

"Believing that the time had come for the Christians of India to take a large share in the evangelization of the country than they have done hither to and in accordance with the conviction of the representatives of Indian Christians from all parts of the country.

Resolved—that a Society be organized for carrying out this object by Indian Christians through Indian men and Indian money.

Mr. K. T. Paul seconded the resolution and Mr. J. R. Chitamber of Lucknow supported it. The resolution was carried unanimously.

Prayer was then offered for the new society and the sixteen nationals present enrolled as members and thus this first all India Inter-denominatianal Missionary Society was brought into existence.

The announcement that a Society uniting the Christians of all Churches of all provinces for the evangelization of India and adjacent lands was made.

Indian Christians, missionary leaders, and organized Church bodies and Christian journals hailed the birth of the Society as an epoch making event.

Members of the Society—Office-bearers and others gather

F.—Child of the hour—who are these people assembling here?

C.—Father Time-these are all men of God.

F.—For what purpose do they assemble here?

C.—These are the members and leaders of the newly born National Missionary Society of India.

F.—Usher then in my child. It is time they settle down to their business. Child calls them by name and they sit around a round table. There is paper, ink etc. at each seat. Many other people come and sit for the general meeting.

As each member comes, he bows down and takes his seat at the table—these members' dress are given in the picture on the front page of the booklet, "The Founders of the N.M.S. of India."

C.—Mr. S. N. Mukerjee of Lahore.

F.—Scribe, note down each name carefully.

C.....Mr. L. T. Ah Sow of Rangoon,
Mr. E. A. De Alwis of Kandy.
Mr. J. R. Chitamber, Lucknow
Mr. N. C. Mukerjee, Allahabad (must come in person)

Mr. R. Sirajuddin, Lahore,
Mr. K. T. Paul, Madras.
Rev. S. V. Karmarkar, Bombay
Rev. J. M. Gulam Masihi, Calcutta
Professor B. C. Sircar, Calcutta
Professor J. R. Banerjee, Calcutta.
Mr. V. S. Azariah, Madras (must come in person)

F.—Proceed with your businees, good news
First meeting of N.M.S.
Prof. Sirajuddin in Chair
Father Time—Child of the Hour-Scribe
History are on-Lookers.

Prof. Siraj.....Prayer.

".....Believing that the time has come for the Christians of India to take a larger share in the evangelization of the country than they have done hither to and in accordance with the conviction of the representative Indian Christians from all parts of the country,

Resolved that a Society be organized for carrying out this object by Indian Christians through Indian men and Indian money.

.....See proceedings on Pages 28, 29 of pamphlet. The founders of the National Missionary Society of India.

Put parts of these speeches in the mouths of people present. Prof. Siraj.....Resolved that the members may now appoint the following officers and Gommittees.

Executive committee
Advisory Board — These nominations and elections may be made on the Floor.

Prof. Siraj.....The President may be elected by ballot.
(Gives out papers and appointment letters.)

Prof. Siraj.....Sir Harman Singh of Kapurthala elected.
(Proceedings of election continue.)

Prof. Siraj :—Your Vice-Presidents are to be elected from | Calcutta. Madras. Bombay. Punjab.

(Election by ballot again.)

Elected :—Mr. K. C. Benerjee of Calcutta.
Dr. S. Sathianadhan of Madras.
Rev. S. V. Karmankar of Bombay.
Rev. K. C. Chatterjee of Punjab.

(Elections continue.)

Gen. Secretary.—Mr. V. S. Azariah from Palamcottah.

Treasurer.—Mr. K. T. Paul from Madras.

Election of Executive Committee.

Mr. R. Sirajuddin, Mr. J. R. Chitamber, Mr. B. C. Sircer, Rev. S. V. Karmarkar, Mr. T. H. Crossette, Dr. Sathianathan, Mr. K. Krishna, Rev. Dr. T. Narayana Samy, Rev. P. B. Raghaviah, Rev. D. David, Rev. N. Deva Sabayam, Mr. K. S. Krishnasamy, Mr. L. T. Ah Sou.

(The above names may be just read out and all proceedings of elections not followed.)

Prof. Siraj.....We shall now take time to make the Consitution and Bylaws of the Society.

(All go out of the room after a short closing prayer by any member.)

Reader.....

One of the most difficult problems that had to be decided was the location of the executive. Each of the larger cities was fully discussed, and finally the conferance was of unanimous opinion that for the present Madras was the most suitable centre. In fact, the Southern Presidency contains two thirds of the Christians in India, and such ought to be largely the base of supply for men and money and also the fact that if Christian comunities in Burma and Ceylon are taken into consideration, Madras is the Geographical centre. These conditions favoured heavily in favour of a Southern location.

The Society made provisions for the inclusion also of women's work. Women could at once join as full members of the Society. Local bands of N.M.S. were organized.

The Constitution was finally adopted at an evening session at the old Pagoda made sacred by the prayers and tears of the saintly Henry Martyn.

After its adoption, the small company of delegates committed the Society and its rules to God and once more dedicated themselves to pray and live for India's regeneration.

Father Time—Child of the hour—What do I hear? What strange sound is this?

Child.—Father Time—

This is Deep calling Unto the Deep—

F.—These are today's labourers in the Field. I will present them to you one by one and they will give their speech.

F.—Calls out to the present day N.M.S. officers one by one and they introduce themselves and make brief statements.

(All participants gather on the stage one by one during the last speech.)

The Doxology is Sung.

END.

A hundred Indian Witnesses to Jesus Christ

(BY CHRISTU BHAKTA)

20. Mrs. Tabitha Baboo

This time let us consider a woman witness, from the Tamil country, right from Madras city. The name itself is unusually attractive. Tabitha is a New Testament character philanthropist who died and was raised by St. Peter. The name Tabitha means, it is said, Gazelle. The story is described in vivid detail in the 9th chapter of the Acts of the Apostles.

Our Tabitha was the daughter of one Hosea Peter, the eldest of the 4 sons of the well-known evangelist Chinnayya Peter Kalnayagam. Hosea married twice and Tabitha was the daughter through the first wife. So Tabitha's life was with step mother and step brothers and sisters. But it was quite happy, a sign of real Christian home life. Tabitha's biographer says that she got her religious experience from her step mother. She was born on September 8, 1845.

But quite early in her life other influences were being ready for her. An American Missionary Hurd by name, lost his wife and he made enquiries about getting a companion for his only son. Tabitha's name was recommended and she thus started her life in the Missionary's Bungalow in Royapuram. There she got the best education and environment. Mr. Hurd was willing to take her to America and train her up to become a Mission Agent. But the

relatives were unwilling and Tabitha was removed to the care of Mrs. Anderson in the Scottish Mission. There she got fine training in languages, in needle work, music and educational methods.

It was as the wife of Rev. R. M. Baboo that Tabitha started her active devoted service for the Lord. Rev. Baboo was a widower with two sons and a daughter. So Tabitha's Christian character was put to the test inside the home, and she displayed it to the fullest extent. What she learnt under her step mother, she imparted to her step children. She had much wider service waiting for her out side. Her husband was in charge of the Mission school. There she used her goodness and her talents to help the pupils and the parents, by winning the friendship of them all. She won the hearts of teachers too.

Madras is a great educational centre now. But few realise the difficulties the early educationalists had to overcome. One of the tasks Tabitha had to manage was to remove the prejudice from the minds of Hindu parents with regard to allowing their daughters to appear for public examinations. Tabitha and her husband had to offer gifts and scholarships for the purpose. Thus they got several to pass examination. Some of them became teachers in their own school.

For encouraging education still further she started a magazine called Amrito Machani, which, it is said, reached very wide circulation. Another thing she did was to open Zenana teaching institutions. These were meant for women folk who were too old to go to a day school. Several teachers were trained for the above purpose.

Of course she had the higher motive, down in her heart, to commend the love of the Saviour to the women folk. This was and is inevitable for a true Christian. This is not the result of narrow-mindedness or fanaticism or religious imperialism, as is dubbed at the present day, but the natural, spontaneous attitude of a Christian soul. The best that Tabitha had to give her Hindu women friends was her Saviour Jesus Christ. For this purpose she started Sunday schools. One such school which started with three pupils grew to 200 in strength. There were several such Sunday schools under her management. In those schools, it was not mere piety that was inculcated, but also love and sympathy for the poor and the needy. The girls were taught to pay as well as to pray. The result was that even the parents paid. Weekly collections came up to Rs. 300/- for this purpose.

Tabitha kept an ideal home, in spite of her outside activities. The cleanliness of her home was proverbial. As wife, mother, friend, mistress hostess she was a model. Another remarkable thing about her was that she was not in the least denationalised, in dress

or taste or feelings. It is said that she helped free social intercourse between Europeans and Indians.

She was a writer too. She wrote the Life of Queen Victoria and presented a copy to the Queen through lady Napier. She helped her husband in running a paper called the Eastern Star.

As an educationalist, she represented women (along with Pandita Ramabai) before the Educational Commission in 1883. Amidst all these, she as Pastor's wife proved an indispensable friend and helper of her husband's parishioners.

Tabitha had to face sorrows and bereavements towards the end of her life. A daughter and a step son died and the husband fell seriously ill. But it was she that preceded her husband to pass on into the Beyond. She knew it was coming and she was ready. The Madras public raised money and put up a library as a Memorial for her. She slept in the Lord in 1890, Feb. 6th. A noble witness indeed!

News, Notes and topics for prayer and praise

1. *Isa Panthi Asram, Puri.* Mr. J. Samuel and Mr. Koteswar Rao with some members of the local Baptist Church went about in the temple precinets, singing Bhajan songs, distributing leaflets and selling gospel portions. Gospels worth Rs. 21/- were sold 22,000 tracts were distributed. A loud speaker and a musical instrument are needed. There is some money promised for the cycle (Rs. 45/-) The remaining amount is yet to come. The poor people of Penteconka are evicted from there. They are in distress: Prayer and help are needed.

2. *Butwal in Nepal.* Pastor Prem Pradhan is released from jail. There was a welcome meeting for him. Prayer is required for guidance regarding his future. Our worker Mr. Abraham has gone to Tansen because of some eye-trouble for Mrs. Abraham. There is happy fellowship between the Abrahams and Mr. Mathai, as also with the Polytechnic people. The young men interested in the Gospel are well looked after by the evangelists.

3. *Bageswar, U. P.* The usual activities such as visits, distribution of literature, way-side pulpit, school work are all going on satisfactorily. Rev. C. S. Khiyali arranged for the visit of Rev. James Nathan to Bageswar to see the work of the Reading Room. He belongs to the Commission on Christian Literature of the Methodist Church. With his help our workers are able to establish a Reading Room. It has added much to the work. We are thankful to Mr. Nathan also. In spite of the risky journey he

went all the way from Lucknow to Bageswar. The workers (Mr. & Mrs. Bachi Singh) are trying their best to show to the people the way the Truth and the Light. They request to be rememberd in prayer.

4. *Bhilwara, Rajasthan.* Mr. S. C. S. Tyagi writes :—

"My report has to be brief this time. Owing to illness in the family I had to go to Bareilly to bring them to Rajasthan. On my journey I distributed Christian Literature and preached, in some places. The International Evangelistic Team (O. M.) gave us a hundred books and pamphlets in Hindi, Urudu, and English for free distribution. We have given away some 2,000 of them. The local N.M.S. (Bhilwara) has given us a room on rent for our Reading Room. Mr. Peter Messih an experienced evangelist is helping me. 4 Bibles, 10 New Testaments, and 50 other books were sold. We are trying to encourage Bible Correspondence course among the people here.

5. *Jawadhi.* All the usual activities are going on. As Vilankuppam was found to be lacking in response to the Gospel, and as the people of the village have scattered on account of a fire there, our evangelist Mr. Paul Sanjeevi has moved out to one of our old centres, Kuttathoor. It is hoped that there will be better response there.

6. The U. P. Area Committee has taken some drastic decisions regarding our *Chaukutiya* and *Pachperva* fields. The Standing Committee will be considering the new proposals. Meanwhile prayer is required that God may guide us all in the matter.

7. *Further News from Nepal*: The Executive Secretary of the United mission to Nepal, Mr. Jonathan Lindell writes among other things:— "When I got home, I read His Majesty's address to the National Panchayat which has been in session since June. The great weight of it concerned the development and making of it a New Nepal.....Agriculture.....Transport.....Communication..... Industries.....Education.....health, drinking water, housing..... etc.

So it is all around us thinking, working, building, growing. Great days in which to live-to live here! The Lord has given us the opportunity and assignment to live in the thick of this spring time to help inject into it the good things of God's Great Mission to Men. Are we up to it? Are we applying our best resources? Are we suitable in the Lord's hand? living daily in the fulness of His Holy spirit, growing and moving apace in vision, faith and obedience?

In part to answer these questions we are calling a leader's meeting at the end of September for 3 days. A couple of days later the Nepal Christian Fellowship will hold its annual meeting, also facing its calling from the Lord in this land. May I ask your sincere prayers for these meetings ?

8. *Dates to remember :—*

Jubilee Regional Celebrations.

Trivandrum October 8th, — 10th

Bombay October 17th

Executive Committee October 30th — November 1st.

9. The South India Bible Iestitute Prayer band has contributed Rs. 640/- towards the N.M.S. work in Rajasthan. We are thankful.

10. *An Appeal* to all our friends and Readers of the N.M.I. Please make an effort to sell as many copies of the N.M.S. Diamond Jubilee Souvenir as possible. Price Rs. 2/- only. It will give the readers something to read and remember and it will help the N.M.S. financially too.

All our readers and friends are informed of the fact that *The Week of Prayer* for N.M.S. falls this year on October 3 — 10. Sunday 10th October will be observed as N.M.S. Sunday. The Call to Prayer with subjects for prayer and praise will be published in the next issue of the N. M. I. Those who wish to have the leaflets on the subject may please contact the office.

Prof. M. R. Sircar, ex-Principal of the Scottish Church College, Calcutta and nephew of the late Rev. B. C. Sircar, one of the Founder Members of the N.M.S , passed away in April this year. He was a good friend of the West Bengal Branch of the N. M. S. We extend our heartiest condolences to the bereaved.

The Madras N. M. S. Diamond Jubilee Sale : Under the auspices of the Ladies' Auxiliary and Madras Area Committee the sale was held on Saturday 14th August. Mr. C. A. Cornelius, with a short speech declared the Sale open. Rev. D. Elias, N.M.S. Missionary of Jawadhi Hills spoke about the work in the Hill area. There was a Variety Entertainment at the end. The collections from the Sale are expected to be nearly five thousand rupees.

ANNOUNCING

WORLD SUNDAY SCHOOL DAY, SUNDAY, NOVEMBER 7, 1965

This day will be observed by numerous Sunday Schools all over the country as a day of Prayer and Thanksgiving for the Christian nurture of the young. A worship programme is under preparation. It includes a simple play "BURN FIRE: BURN FAITH." One copy of the programme may be had free, and additional copies at 45 nP. World Sunday School Day Seals are available at Rs. 2-00 for an album of 20 Seals.

Will you ask for these immediately? A successful celebration involves several rehearsals of the play. Will you also help make the day widely known in your area and urge your Church to observe it?

THE ADMINISTRATIVE SECRETARY
India Sunday School Union,
COONOOR, Nilgiris, S. India.

N. M. S. Collections during July 1965.

Uttar Pradesh: N. M. S. Branch Gorakhpur 17-20; N. M. S. Branch Lucknow 35-60; Methodist Church Khatauli 10–00; Mr. E. J. Pant Allahabad 50-00; N.M.S. Branch Sat Tal 109-00; N.M.S. Branch Kanpur 25-00; N.M.S. Branch Lukerganj 10-00; Total Rs. 256-80.

Bihar: Thro. Mr. D. A. Sighamani Jamshedpur 24-00; Mr. W. Williamson Muzaffarpur 3-00; Total Rs. 27-00.

Orissa: Mrs. J. L. Pavamani Bhubaneswar 10-00

Maharashtra: Tfo. A. Friend Bombay 150-00; Dr. C. Kaundinya Miraj 10-00; Dr. Prasad A. Bidari Umri 5-00; Total Rs. 165-00.

Bombay: thro. Mr. J. P. Ashwal: Miss. U. S. Sumithra 4-00; Mr. I. D. Dornna 5-25; Mrs. M. L. Bhaskar 12-00; Miss. S. Salins 6-00; Miss. S. Salins 26-00; Miss. E. Titus 8-00; Mr. A. D. Salins 5-00; Baby Saroja Kunder 2-00; Mr. Walter Karkale 8-00; Mr. A. C. Furtado 10-00; Vikhroli Prayer Meeting 12-47; Master M. K. Bangari 6-00; Master George Kotien 1-00; Mr. Arom

Maben 3-00; Mr. R. Manohar 5-00; Mr. T. Karkada 12-75; Mrs. Paul E. Shuri 1-00; Mrs. Henry Wartika 9-50; Total Rs. 146-97.

Kolhapur: Thro. Mrs. A. R. Bidari, Mr. H. Eikos 4-00; Miss. K. Basuthkar 4-00; Miss. R. Holkar 1-00; Miss. P. Kale 2-00; Mrs. D. Samudre 2-00; Mrs. S. Samudre 2-00; Miss. M. Nadugaddi 3-00; Miss. K. Yeshodamma 2-00; Mrs. J. B. Rambuise 5-00; Mrs. I. M. Jadhav 4-00; Mrs. H. Sadalge 6-00; Mrs. C. R. Yedekar 5-00; Mrs. A. R. Bidari 10-00; Mrs. N. D. Rambise 1-00; Mrs. Shalim Awale 2-00; Mrs. S. Latkar 2-00; Miss. Saramma Thomas 2-00; Mr. M. G. Wagmare 2-00; Mr. & Mrs. N. S. Chopde 2-00; Miss. A. Kamble 1-00; Mr. P. Gaikwad 1-00; Miss. M. Thomas 5-00; Mrs. I. P. Savant 2-00; Miss. S. Chopde 2-00; Dr. R. A. Bidari 5-00; Miss. B. Bidari 1-00; Mr. B. K. Rukdikar 2-00; Mrs. S. Shaik 2-00; Mrs. J. N. Kamble 5-00; Miss. Eunice Baker 4-00; Mrs. S. C. Awale 4-00; Mr. G. Gaikwad 2-00; Mr. Y. Kambele 0-50; Mrs. S. Chopde 0-50; Mrs. R. Gaikwad 0-50; rest of the colleetions 1-50; Mrs. A. Peters 1-00; Mrs. S. Urunkar 4-00; Total Rs. 105-00.

Miraj: thro. Mr. Rose V. Desai Mr. P. K. Balmi 2-00; Mr. B. C. Kamble 1-00; Mr. Wilson Desai 2-00; Mr. M. H. Karat 4-00; Mr. S. David 5-00; Miss. Janka More 1-00; Miss. S. Pathane 1-00; Miss. S. J. Bidari 2-00; Dr. C. W. Emerick 20-00; Dr. C. L. Bissell 25-00; Total Rs 63-00.

Madhya Pradesh: Miss A. Browne Mhow 10-00.

Andhra Pradesh: thro. Mr. R. G. Bubu Rajahmundry 15-00.

Kerala: Mr. M. G. Varghese Tiruvalla 10-00; N.M.S. Branch Calicut 20-00; N. M. S. Branch Trivandrum for Jawadhi Hills 654-00; Total Rs. 684-00.

Mysore: Rev. P. John Thomas Honavar 5-00; N.M.S. Branch Udipi 11-45; thro. Mr. J. Amoda Mr. A. G. Premier Hubli 5-00; Mr. S. M. Kotie Hubli 10-00; Mrs. Kuma S. Solomon Khanapur 5-00; Dr. I. S. Katawati Chadchan 5-00; Miss Tema Fredricks Naregal 20-00; Dr. V. B. Fredricks Naregal 100-00; Mrs. S. S. Saler Naregal 5-00; Dr. Waversek & Sisters Gadag-Betgeri 25-00; Dr. A. H. Wissel Gadag-Betgeri 10-00; Rev. A. Veigel Mereara 5-00; Dr. S. H. Eden Gadag 10-00; Dr. D. S. Eden Gadag 5-00; Mr. James Clare Gadag 5-00; Miss E. Hodore Guludgud 20-00; Dr. Rutgers Guludgud 20-00; Mrs. Jeevaka Koneri Gadag Betgeri 5-00; Mr. H. D. Walters Bagalkot 8-00; Mr. A. Bunyan Bijapur 4-00; Collection Miraj etc. 42-50; Miss H. Uber Hubli 10-00; Mr. B. A. Bhasma

Regd. No. M. 609

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Hubli 10-00; Mr. S. J. Sakri Dharwar 5-00; Miss S. Philipose Dharwar 5-00; Mr. E. P. James Dharwar 4-00; Mr. A. J. Amanna Hubli 5-00; Mr. M. S. Eikod Hubli 5-00; Mr. A. P. Richards Gadag 25-00; Mr. R. E. Neethi Mangalore 5-00; Mr. M. R. Shiri Mangalore 5-00; 2/ Lt. Stanly J. N. Suinita 5-00; Dr. S. Maduram 5-00; Mr. M. C. Maben 4-00; Mr. S. E. Furtado 9-00; Mrs. Sanjeevi & Perey Weltha 10-00; Mr. E. B. Soans 4-00; Mrs. Martha Bangera & Mr. Stanly 5-00; Mrs. J. P. Samuel 5-00; Miss M. Stephen 5-00; Mr. Oswald E. Herki 5-00; Mr. Edward Afred Mangalore 6-00; N. M. S. Branch Balmetha 24-00; Mr. D. G. Jathanna Mangalore 5-00; N.M.S. Branch Jeppoo 14-50; N.M.S. Branch Bockapatna 10-50; Misc. Collections 3-00; Total Rs. 524-95.

North Tamil Area: N.M.S. Branch Kancheepuram 12-76.

South Tamil Area: Mr. P. Thankasami Surianole 35-00; thro. Mr. A. D. Ignatius Thanjavur 75-00; Mrs. Grace Jesudhas Nagercoil 5-00; Mrs. Maisie Lewis for Jawadi works 12-00; Mr. R. Y. Samuel for Nepal Works 10-00; Mrs. M. Monsingh Trichy 5-00; Total Rs. 142-00.

Madras City Collection from: Ayanavaram 64-00; Santhome 14-50; George Town 15-00; Nungambakam — Chetpet 30-00; Royapuram 56-75; T. Nagar 15-00; Saidapet 11-00; Kodambakkam 15-75; Mylapore 2I-00; Rayapettah 23-75; Vepery 118-50; Kilpauk 32-00; Shenoynagar 25-00; Egmore 4-50; Chintadripet 18-00; Royapettah 37-25; Thro. Dr. Mrs. B. Rajaratnam 35-00; Total Rs. 537-00.

Birth-day Gift: Mr. J. D. John Thomas Kovur 10-00; Mrs. St James Purasawalkam 4-00; Mrs. M. Monsingh Tirichy 5-00. Mrs. Thangammal Manickam Dindigul 5-00; Mr. J. Kennet: Royapettah 1-00. Total Rs. 25-00.

N. M. I. Thro. Mr. A. V. Singh 8-00; Rev. S. S. Jogal 1-00; Total Rs. 9-00.

Diamond Jubilee: Dr. K. C. Jacob Mangalore 100-00; Rev. D. Elisa for Souvenir Jawadhi 124-00; Mrs. P. N. Das Lucknow 100-00; Mr. L. M. Kundu Calcatta 5-00; Mr. R. Rolston Naini Tal 10-00; Supdt. Leprosy Hospital Almora 25-00; Mr. G. D. Sanwal Almore 25-00; Mr. A. V. Singh for Souvenir 100-00; Rev. P. J. Thomas for Souvenir 32-00; Mr. J. Amoda for Souvenir 6-00; Total Rs. 527-00.

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The National Missionary Intelligencer

Vol. LIX] OCTOBER 1965 [No VII

N. M. S. FIELDS

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INDIA SUNDAY SCHOOL UNION

SEVENTH TRIENNIAL CONVENTION, AHMEDABAD, (GUJARAT), OCTOBER 26—29, 1955

THEME: "The Teaching Ministry of the Church in India Today."

The Seventh Triennial Convention of the I. S. S. U. will be held at Ahmedabad. Churches, Auxiliary Sunday School Unions, Regional Christian Councils, Youth Organizations and individual Sunday Schools etc. are invited to send representatives to it. Leaders in Sunday Schools and others will find it a stimulating forum for instruction, inspiration and fellowship.

Ahmedabad, the capital of the State of Gujarat is sacred to the memory of Mahatma Gandhi's life and labours. It is well known commercially for its flourishing textile industry, and is fast developing into a modern city. It has a live Christian Community.

Those desiring to attend are requested to write promptly for further information :

THE ADMINISTRATIVE SECRETARY
India Sunday School Union
Coonoor, Nilgiris.

The National Missionary Intelligencer

Vol. LIX] OCTOBER 1965 [No. V

"Lo, I am with you alway, even unto the end of the world"

The Call To Prayer For

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(By the Rt. Rev. George Devadoss, Bishop in Madura — Ramnad, C. S. I.)

N. M. S. WEEK OF PRAYER: Oct. 3rd to 10th, 1965.

N.M.S. Sunday: Oct. 10th, 1965.

EVANGELISM — AN URGENT CALL.

Now it is high time to awake out of sleep — Romans 13: 1.

A few years ago the Executive Committee of the N.M.S. made a Ten Year Plan for the Evangelisation of our country. Yet, the percentage of Christian population of our country has remained almost the same — 2 per cent and odd. We have to ask if there has been delay in carrying out the plan.

The New Testament is clear in its demand on the *Urgency of Evangelism.* "Now is the accepted time. Now is the way of salvation." Jesus said, "Say not ye, there are yet four months and then cometh the harvest? Behold I say unto you, lift up your eyes and look on the fields for they are white already unto harvest."

Delay has its dangers.

1. Delay gives advantage to the enemy. It allows valuable time to other forces to claim the souls of men. In the month of October 1917, while the leaders of the Russian revolution were meeting in a house in the Moscow Street, the leaders of the Orthodox Church were meeting in another house in the same street to discuss vestments. In every street and village the church is surrounded by men and women who urgently need the Good News of Christ. Young people are being subjected to the pressure of materialism and the degrading influences of modern pleasures. For many the foundations of life are cracking beneath them. David Livingstone heard the words of a famous preacher, "I have often stood and watched the smoke arise from a thousand villages where no missionary has ever been." Livingstone vowed that to these he would bring the Gospel. That is the urgent challenge we have to accept.

2. Delay gives a mistaken view of the Gospel.

Jesus did not come to give the example of good life that we might imitate at leisure. He did not come to give good precepts. He came to seek and to save the lost. The Cross is not a moving picture of nobility and sacrifice. It is a deadly encounter with the powers of darkness. The victory of the Resurrection means life to a world in the midst of death.

When the disciples burst out from the "Upper Room" to the market places of Jerusalem, suffering and death held no fears for them. They were compelled by the inner constraining urgency of the message. Jesus said to Zachaeus "*Today* I must abide in thine house". For Zachaeus other engagements had to be cancelled and a few days time would have given him an opportunity for adequate preparation.

But Jesus said, '*Today*' He might not pass that way again. "Let us live" said Martin Luther, "as though Christ were crucified yesterday, risen today and coming tomorrow". The great preacher Richard Baxter said, "I preach as a dying man to dying men." If preaching loses its note of urgency, it loses power. Let us recover the passion of the great heralds of God down the centuries.

May we consider a personal appeal? We are called to be Christ's ambassadors at our daily post through the week — in office, in shop, in factory, in school, in hospital or home. Are we able to speak a "good word for Jesus Christ".

Here is God's authentic message of direct and passionate urgency. "I have set before you life and death ..... Therefore choose life."

"Now it is high time to awake out of sleep." This is the call of the N. M. S. to its workers, friends and supporters.

Let us pray:

Let us give thanks for the tender mercy of our God, whereby the Day spring from on High hath visited us, to give light to them that sit in darkness and in the shadow of death.

Jesus said: They shall come from the East and the West, and from the North and the South, and shall sit down in the Kingdom of God.

We thank Thee, O God:

Other sheep I have which are not of this fold: them also must I bring, and they shall hear My voice.

We thank Thee, O God.

For that Thou did'st so love the world as to give Thine only Son to bear the sins of the world, and to open the Kingdom of Heaven to all believers.

We thank Thee, O God:

For all saints and martyrs who through the centuries kept alive the torch of truth, and bore Thy Gospel from shore to shore, and especially for those who first preached Christ in this our land.

We thank Thee, O God :

For all men and women who have gone forth as missionaries from the N.M.S. of healing and teaching; and for all, of whatever race, who through their word and example have become disciples of Christ.

We thank Thee, O God :

For all who support the work of the N.M.S. by their constant prayers and gifts.

We thank Thee, O God :

For Thy missionary servants, and all converts to the faith of Christ, who have joined the noble army of martyrs, and for those who have sealed their testimony with their blood.

We thank Thee, O God ;

Go ye, therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you.

THY KINGDOM COME, O Lord, THY WILL BE DONE.

Let us remember in prayer :

The Branches

Committees of the N.M.S. — U. P. Area Committee, North Tamil Area Committee, South Tamil Area Committee, Madras City Area Committee.

Workers of the N.M.S. and Fields : Headquarters, Organising Secretaries, Jawadhi, Puri, U. P., Nepal and Rajasthan.

The supporters of the N.M.S. Children, young people and elders.

THY KINGDOM COME, O LORD THY WILL BE DONE

We thank Thee, O God, for the great multitude out of every nation who, through Thy blessing upon the labours of Thy missionary servants, have found in Jesus Christ their Saviour and Lord. We pray for our brethren in these new born Churches that strengthened through Thy spirit in the inward man, they may come to know the breadth and length and depth and height of the love of Christ, and be filled unto all the fulness of God; enable those among them who are called of Thee to minister in holy things to

walk in blamelesness of life, clothe them with the spirit of wisdom, humility and love, kindle in the hearts of all followers of Christ the love of souls, and grant them Thy grace that, being transformed by the renewing of their mind and treading in the footsteps of Christ, they may lead many out of darkness into light through the same Jesus Christ our Lord. — Amen.

Let us pray for the spread of the Gospel in our lands :

O God, our heavenly Father, who did'st manifest Thy love by sending Thine only begotten Son into the world that all might live through him; pour Thy spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature in our land; send forth, we beseech Thee, labourers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in and all Israel shall be saved; through the same Thy Son Jesus Christ our Lord... — Amen.

The blessing of God Almighty Father, Son and Holy Spirit be amongst you and remain with you for ever. — Amen.

(Bishop) R. B. MANIKAM,
President.

Rev. P. J. THOMAS,
General Secretary.

N. M. S. House,
102, Peter's Road,
Royapettah, Madras 14.

Mr. S. W. KANAGARAJ,
Hon. Treasurer.

Note.—Collections on the N.M.S. Sunday may kindly be sent to the N.M.S. House.

The Struggle that is involved in Evangelism

(Miss MARIAM SAMUEL, B.A., L.T., Vanita Mandiram Tiruvalla)

St. Paul speaks about two women — Euodia and Syntyche — as those "who shared my struggles" in the cause of the Gospel (Phil : 4. 3). In what ways were those struggles gone through ? For one thing: the Apostle described his call itself as indicating a struggle (Acts. 26. 16 - 18) "delivering you from the people and from the gentiles — to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God."

Those whom we approach with the Gospel — whether they are Christians or non-Christians — may display the same attitude as the Laodicians — "I have prospered, I need nothing, not knowing that they are wretched, pitiable, poor, blind and naked." Perhaps

they may be conscious of their *material* needs and disabilities. If the immediate wants are not satisfied by the Gospel of Christ, they have no need of the Gospel. How can they be made to feel their inner need? This is a real struggle. Secondly, as Paul says to the Corinthians "The God of this world has blinded the minds of unbelievers, to keep them from seeing the light of the Gospel of the glory of Christ." (2 Cor. 4. 4). They do not understand God. Jesus said to the Samaritan woman: "If thou hadst known the gift of God, and who it is that asks you "give me a drink". Jesus saw the city of Jerusalem and wept and said "If those hadst known the things that makes for thy peace." This understanding is not that of the intellect. It is to see with the heart that Christ is the image of the living God. It is the ability to say 'yes' to Him when He says "I am the way, the truth and the life." How can our bearers be helped to get this understanding. By struggling in prayer on their behalf. Then it is that the Spirit of God works in their hearts and reveals himself to them.

Thirdly even after feeling the need and seeing the Saviour, people are unable to accept Him, because they are in the bonds of superstition, lust, covetousness and other sinful forces. As Paul cries out "I am carnal sold to sin as a slave", "I do the things that I hate." Who will deliver me from the body of this death?" If the soul has to reach the stage of saying "I thank God for Jesus Christ" severe struggle is necessary. The whole armour of God will have to be borne and the sword of the Spirit will have to be wielded, and all prayer and supplication will have to be used in the love that "believes all, and bears all", if victory is to be won.

Then there is the struggle to be of one mind. This shows the supreme importance of union of hearts among Christian workers. "All service without love is of no use" (1 Cor. 13. 1-3), Paul writes to the Corinthians. To the Ephesians he asks to be rooted and grounded in love. In practical life, it is all a big struggle. The reason is that Christian love is not natural for man, it has to be cultivated. Natural love goes after appearance, after response, after benefits. Among Christian fellow-labourers there may be some who are not attractive or worthy; some who are rough, who are victims of adverse circumstances and unhelpful environment; some who are subject to fear, doubt, self-pity. Is it possible to be of one heart and one mind with all such people? Some suggestions are given below :—

First we must sincerely believe that every one of our co-workers has been created by God in His own image and after His own likeness and that the image and likeness of God is Love. We must reckon the others as the brother or the sister "for whom Christ died". His commandment is "Love one another as I have loved you". We must see every individual through the eyes of Jesus. We must be transformed by the renewing of our minds in order to learn that lesson.

Secondly, Paul speaks of the relationship between Christians as that of the several members in a body (Rom. 12; 1 Cor. 12). Just as each several member of the body has a task to perform, each member of the group has a part to play. Each one has his or her special talents to be used. If this is accepted and utilised, it will lead to increase of love and oneness. Are we not lagging behind in this matter? Do we not ignore the talents of others and fail to make use of them? We do need to take into account the injunction "I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment."

Thirdly, the author of the Epistle to the Hebrews points out to us another duty in the life of mutual relationship :—"Let us consider how to stir up one another to love and good works" (10. 24, 25). A great struggle is involved in doing this too. Hardly any one is willing to accept exhortation from another, either in the form of criticism or correction or as advice. How can any one understand faults without listening to criticism? How can one avoid mistakes and grow in goodness without accepting advice? So we have to cultivate the love with which to give advice and the humility with which to receive it. If we are ready to face the truth regarding ourselves and about others, we will experience the freedom and the joy in mutual relationship.

Finally there is the struggle involvod in rejoicing in the Lord always. "Rejoice" always.....give thanks in all things" (1 Thess. 5. 16). Is not the best evidence of Christian faith, the ability to be glad and rejoice in any situation? It was the testimony of Christian joy that brought the Jailor of Philippi to the feet of the Prisoner Paul. This joy is not the result of fleshly pleasure or the merriment resulting from favourable circumstances. It is the joy which results from trusting in the Almighty, Everlasting, Heavenly Father and believing that He works in everything for good to those who love Him. Nothing can separate us from that love—Not tribulation or persecution or famine or nakedness or peril or sword. "Therefore my beloved brethren, be steadfast, immovable always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain."

A Hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

21. Rev. Jani Alli, M.A.

Here is a Muslim convert of the 19th century, a great Indian Witness to Jesus Christ. The influence he exerted on the Christian enterprise was very great. In his life can be seen some of the won-

ders of the working of the Holy Spirit for the forward march of the Gospel in the Indian sub-continent.

Jani Alli's family came from Persia for trading purposes. It seems to have been a highly respectable family. Jani Alli was born in Hyderabad (even the exact place is not known) somewhere around 1838. The life story is clear from the day on which he entered Robert Noble's High School in Masulipatam as a student. The veteran educational Missionary and the talented young Muslim student were drawn to each other as if by an inscrutable force. Noble's Gospel lessons captured the boy's heart and the latter accepted Jesus Christ as his Saviour and Lord through Baptism in 1855.

It seems there were two Brahmin boys—S. Mulayya and G. Krishnayya—who also took baptism on that day. They were also converts of Robert Noble. We do not possess any further information about those two. But about the Muslim convert we are fortunate to have a good deal of useful information.

The new convert, just as every true Christian, accepted witness-bearing as his life work. Whatever other life-tasks he undertook was, to use William Carey's phrase, "just to meet the expenses." A Christian is first and foremost a witness to Christ. Other jobs are merely secondary, to keep life going. So Jani Alli, the young Christian started his life as a witness for Jesus Christ.

The very first job that was entrusted to him was a teacher's post in Noble's School itself. That shows how the missionary was keen to conserve the services of the convert. Noble's testimony is on record that "the superior young Mussalman was very steadfast in the faith." But other spheres of service were waiting for Him. He was permitted to accept a job in the Postal Department so that he might be witness to Christ there. A little later, he accepted another job in another Department in Berar. Everywhere Jani Alli was a keen and faithful Evangelist. He was known to have been helping his converts even with his money whenever need arose.

Then a way was opened for him to go to England. The original idea was to study for the Bar. But God guided him to change for a course of training in the Christian Ministry. He joined the Corpus Christie College for that purpose. But he was none the less an Evangelist even in England in the year 1873. He was high up in his studies and he made many friends. It is said that Mr. Pott, the wellknown Mathematician was a great friend of his. He took an honours degree in Philosophy. Falling ill at the time of the final examination, he was given an Acgrotat Degree. But it was as a much sought-after speaker on Missionary platforms that Jani Alli became famous in England. The C.M.S. authorities have acknowledged his usefulness in their gatherings.

Jani Alli was ordained in 1877 and it was suggested that he work in the C.M.S High School in Hyderabad, Sindh. But his own heart yearned for serving the Master in Bombay. He worked there till 1882. It is reported that he taught in the Robert Money School for three hours.

He then paid a second visit to England in 1882–83 with the purpose of winning new friends for India. Even while he was there he got the call to work among Muslims in Calcutta. He was engaged in that work till 1892. The following is his testimony about it :— "After eight and a half years in Calcutta, I can truly say that God led me there." As part of his work among Muslims he ran a school, did house visits (a most unattractive work he calls it), Bazaar preaching and public discussions. He had left it on record that great patience was required in dealing with members of the Sunni Sect. He constructed a fine school building in Garden Beach Road. The school had an attendance of 300 pupils. There was another institution in a part of the city called Matyaburg with 150 boys as inmates, mostly Muslims. There were baptisms every now and then. Very often the young converts had to be accepted as occupants of his own house.

His third and last visit to England in 1892 was with the purpose of raising money for the new building at Matyaburg. So we see in him the rare phenomenon of Hyderabad Muslim convert of Persian origin raising money in England for the service of Muslim boys and girls of the city of Calcutta.

Soon after his return in 1893, his health showed a tendency to deteriorate. He wanted to retire after getting a substitute. He succeeded in securing one. What followed was a stroke of paralysis, as the result of which he passed away before long.

News, Notes and Topics for prayer and praise

(1) *Jawadhi Hills*: The Standing Committee has sanctioned the construction of another shed in Jamnamarathur to be used for public worship, for medical aid to villagers and for residential quarters for one of the workers (Mr. Rajaiyan). The shed will cost nearly a thousand rupees. It is hoped that the money will come as ear-marked donations from friends. Rs. 250/- was required for digging a Well in that place for our workers. Rs. 200/- was promised by one of the Committee members (Mr. Nulraj Joseph). We take that as an indication that the money for the shed also will come without delay. It is a pressing need. All those who care for the Lord's service in that hilly region will please consider the matter prayerfully and come to our aid with Money Orders or cheques.

Pray for Kalyanamanthai and Kuttathoor also—the converts in the former and the seekers (Kuppan and Subramaniam) in the latter.

(2) *Puri Asram*: Mr. Samuel and companions had some encouraging experience of their prayers for healing of an ailing Hindu boy being answered. The boy and his relatives are coming closer to the Divine Healer of body and soul. Now Mr. Samuel has gone to Calcutta in connection with the trouble with the land occupied by the Penteconta villagers. Prayer is requested for that also.

(3) *Bhilwara in Rajasthan.* The reports received from there contain the following among other things :

"Greetings to all of you on the different battle fronts. Praise be to Him who is our victory.

One team is working in the city of Jodhpur under the leadership of Ruby Singh. The city of Jodhpur has four Churches, with Christian work dating back 80 years. The city of Bhilwara has had Christian work in it for two months since Bro' Tyagi came here.

God has united the two teams here in Rajasthan. They are now eight of us here in Bhilwara. By the use of three cycles which we have, half of the team works in the villages while the other half continues to cover the city ; house to house. There are a number of Government offices which we are planning to visit. Praise God that in one department the Lord opened up the door so that all the forty of the staff came into one room and it was possible to testify and present the literature. They all sat very quietly through the whole time and eagerly grabbed the free literature available, some buying books and one Hindi Bible.

Praise God for the good amount of literature that was distributed in the town of Bhilwara. We worked with Bro' Tyagi for three and a half weeks. Praise God for Chand, a young man who gave his heart to Jesus Christ. He has been followed up and is growing in the Lord and in the knowledge of the Word. Bro' Tyagi is working with him. Praise God for very definite contact with some College Professors who are very hungry to know more about the Bible....."

(4) *Pachperwa* : Mr. Victor Singh reports :—

"This month by God's grace a neighbouring village—Jagadishpur—has been added to our circle of work. I was warmly received and there was good response to sale of Christian Literature.

I was invited by one Mr. Ram Bahadur Tiwari, the Co-operative Supervisor...I used the opportunity to present Jesus Christ. The people gave a patient hearing and said they would invite me again to learn more about Christianity. The Supervisor also purchased a number of books and Gospels from me.

Several other homes also were visited. The A.S.M. who was very ill with inflamed piles and high fever called me into his private room...I prayed for him and he got much relief and peace.

Books and Gospel portions worth Rs. 4/37 were sold and some 75 Tracts were distributed.

(5) *The new General Secretary*: The Standing Committee met on the 19th of August and selected four out of the thirteen applicants. Now enquiry, scrutiny and interviewing are going on, mainly by the President to fix upon one of the four for final selection at the Executive Committee on October 30—Nov. 1 at Lucknow. Continued and intensive prayers are required that God may guide in these efforts.

(6) *The Ankola Asram* is celebrating the Silver Jubilee on Oct. 2 and 3. Dr. Paton of Tirupattur Asram, Sister Rachel John of Bethel Asram and Sister Hannah Aeschiman of Karkal Asram besides Bishop Chrysostom of the Marthoma Church have promised to be present and to help in the meetings. Prayers are requested that the Asram may enter a new lease of vigorous life and increased usefulness as the result of the thinking and rededication at the time of the Silver Jubilee. A Guest House cum Doctor's House is one of the targets before the Asramites which may cost some thirty thousand rupees.

(7) *New centres of work* for the N.M.S. proposed: The U.P. Area Committee has suggested opening of a new field on the border between U.P. and Nepal and the West Bengal Branch of the N.M.S. to launch a piece of social and evangelistic service at a place called Nabubkogram, some 25 miles from Calcutta. Both these projects need ardent prayers in order to get God's will regarding time.

(8) *A time of trial.* Our country is passing through an ordeal due to the breaking out of hostilities between us and Pakistan. We are particularly concerned about our friends, our Branches and our eentres of evangelism up in the North. A time of trial for the servants of God is always mingled with blessings. May the present development make us all ever more keen about the need of more work for God's kingdom—the Kingdom of Righteousness, Peace and joy in the Holy Spirit. The very origin of Islam had something to do with the failure of the Church of the Middle East in the 5th and 6th centuries. Now also the breaking out of every conflict goes in the last analysis to the failure to evangelise, that is the proclamation of the Prince of Peace.

(9) *Butwal, Nepal.* The Missionaries' Report:—

"A Bible class was conducted from August 14–19. Twelve young men gathered to study the Word of God. Most of them were Brahmans. There was also an ex-service man. As the classes went

on the Spirit of God began to move among them. Those who previously had no interest in the Bible became very eager to know the Bible and the Saviour. The Spirit of God brought conviction to all the 18 young men who went from Butwal. They returned from Nautanwa with Jesus who had given them the Song of Salvation in their hearts."

V. T. ABRAHAM.

(10) *General Secretary's tour programme for October 1965.*

1— 8 Ankola Asram Jubilee
9—12 Poona
13— Satara
14— Miraj
15— Kolhapur
16—21 Bombay.

Rewa Mission Golden Jubilee

The Rewa Mission, N.M.S. Affiliate completes 50 years of its ministry on Epiphany Day 1966 and its All India Jubilee Celebrations will be held when the Triennial Conference meets in Madras in January 7–10, 1966. The Jubilee Celebrations begin on Saturday, the 8th at 6-30 p.m, at the Lutheran Church, Madras 7, and the Jubilee Service followed by Holy Communion begins on Sunday at 10 a.m. Bishop R. B. Manikam gives the Jubilee Message. All N.M.S. Members of the Madras Area Branches as well as all Christians interested in the missionary out-reach of the Church in India are cordially invited to the Jubilee functions and join in Holy Communion,

At the Public Meeting to be held at Vepery Y.M.C.A. grounds, the fifty year report will be presented. Besides Bishop R. B. Manikam, President, N.M.S., Mr. D. R. Vedamuthu, Chairman of the Standing Committee and the General Secretary N.M.S., who is also a member of the Jubilee Committee are on the programme. Greetings will be given by leaders of Churches and of Mission Boards.

It is hoped that this Jubilee will prove a great rally of missionary thanks—giving and missionary dedication, and we cordially invite supporters beyond the limit of the city to arrange to stay with friends and relatives in the city on January 8 and 9 and participate in the celebrations.

We thank God for the saving Gospel brought, and we thank God that inspired by the vision and the Call of the N.M.S., the Rewa

Mission was used of God to take this message to new areas, and today we have a virile young Church in Surguja of 5,500 Uraon converts gathered since 1951, and congregations gathered in various centres of the Rewa and Korea Mission of over 600 Church members, of whom 103 Hindus, all but 7 belonging to Brahmin, Kahatriya, Vaisya and other higher castes. The task ahead of us is tremendous, and any steps taken to deepen missionary consecration among our people deserves our prayers and full co-operation.

May these All India celebrations help the participants to carry their inspiration and challenge to our local congregations and to our homes.

DORAIRAJ PETER,
J. D. ASIRVADAM
Co-Chairman, Jubilee Committee.

Entrance Examination for the Preliminary Course
Senate of Serampore College

(*For all External and Internal Candidates*)

According to the revised regulations for the Preliminary Course, all external and internal candidates are required to pass the Entrance Examination in English and General Knowledge before they can be registered for the Preliminary Course.

The Senate examination in these two subjects will be held on the *11th December, 1965*. Accordingly, prospective candidates wishing to register for the Prelimanry Course next August, 1966 uust apply to the Registrar, Senate of Serampore College, Serampore, West Bengal not later than 31st October, 1965. (For regulations and application form write to the Registrar).

C. DEVASAHAYAM,
Registrar.

Entrance Examination for the B.D. Degree Course
Senate of Serampore College (University).

(*For External Candidates*)

According to the Regulations of the B.D. Degree Course, all External and Internal candidates are required to pass an Entrance Examination in Scripture, English and General Knowledge.

The Senate Examination in these subjects for all *External Candidates* will be held on the 10th and 11th December, 1965. Accordingly, prospective External Candidates wishing to register next August, 1966 (Graduates and those hoping to finish their degree

course by May 1966) must apply to the Registrar, Senate of Serampore College, Serampore, West Bengal, *not latter than 31st October, 1965*. (For regulation and application form write to the Registrar.)

C. DEVASAHAYAM,
Registrar.

Contributions for August, 1965

Uthar Pradesh: N.M.S. Branch Lucknow 121-95; St Paul's Church Sigra 16-89; N.M.S. Branch Kanpur 25-00; Methodist Church Khatauli 10-00; N.M.S. Branch Muirabad 100-00; Mrs. S. K. Choudry Basu Lucknow 5-00; Total 278-84.

Bengal: N.M.S. Branch Calcutta 100-00; Mr. B. C. Ghose Jamalpur 10-00; Total 110.

Orissa: N.M.S. Branch Puri Rs. 15-00.

Maharashtra. Mrs. J. F. Peters Kolhapur 5-00; Mr. A, Henry Bombay 20; Total 25-00.

Thro' Mr. J. P. Ashwal Bombay; Mr. H. Amanna 12-50; Miss E. Titus 4-50; Vikhroli Prayer Meeting 6-11, Mr. A. C. Furtado 10-00; Mr. J. Christopher 13-50; Mr. I. Bhagyan 9-00; Mr. T. Karkada 18-50; Mrs. S. Sumitra 5-50; Miss S. Salins 7-50; Miss S. Salins 26-00; Mr. M. T. Bangari 6-00; Mr. G. Kotian 1-00; Mr. Peter Amanna 2-00; Mr. E. Shiri 1-00; Mr. J. Soans 1-00; Mr. H. Amanna 8-50; Mr. L. Manohar 5-00; Mr. A. Maben 7-25; Mr. H. Alva 22-00; Mr. Bethuel Maben 7-00; Mr. John Kunder 17-50; Total 191-36.

Madhya Pradesh: Miss A. Browne Mhow 10-00.

Andhra Pradesh: Thro' Mr. H. D. Jeyarajarao Visakhapatnam 8-00; Mr. R. George Babu Rajahmundry 6-50; Mr. A. F. Thyagaraju Gudivada 10-00; N.M.S. Branch Hyderabad 50-00; Total 74-50.

Kerala: N.M.S. Branch Calicut 26-00; Mr. E. D'Mello Palghat 2-00; Total 28.

Mysore: United Theological College Bangalore 30-00; Missionary Prayer Band Bangarpet for Rajasthan work 640-00; Rev. P. John Thomas Honavar 5-00; N.M.S. Branch Udipi 7-60; Total 682-60.

North Tamil Area: N.M.S. Branch Kancheepuram 12-23; N.M.S. Branch Coimbatore 100-00; Total 112-23.

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Madras City: Mr. N. V. Mathew Madras-12 20-00; Mr. S. G. V. James Kilpauk 30-00; Mr. Paul Victor Chrompet 18-00; N.M.S. Branch Washermanpet 34-00; Womens Fellowship St. Paul's Church Vepery 15-00; M. G. Victor Solomon R. A. Puram 5-00; Collections from: George Town 9-00; Nungambakam—Chetpet 39-00; Saidapet 3-00; Santhome 3-00; Ayanavaram 100-00; Tambaram 25-75; T. Nagar 8-00; Chintadripet 2-00; Egmore 9-50; Kilpauk 15-00; Shenoynager 13-00; Vepery 79-75; Royapettah 49-50; Kodambakam 22-50; Mylapore 30-00; Total 531-00.

Diamond Jubilee Sale Madras 5584-09.

Birthday Gift: Mr. E. D'Mello Palghat 3-00.

Diamond Jubilee: Rev. P. J. Thomas for Souvenir 45-00; Mr. K. A. Ezra Calcutta for Souvenir 60-00; Rev. J. Subba Rao Puri for Souvenir 16-00; Rev. E. R. Isaac Katpadi 5-00; Total 126-00.

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The National Missionary Intelligencer

Vol. LIX] NOVEMBER 1965 [No VIII

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Mere Christianity	...	,,	6-91
Surprised by Joy	...	,,	12-19

INDIA SUNDAY SCHOOL UNION, COONOOR. (NILGIRIS)

The National Missionary Intelligencer

Vol. LIX] NOVEMBER 1965 [No. VIII

"Lo, I am with you alway, even unto the end of the world"

Prayer

Eternal God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known, but the strength of love; so guide and inspire we pray Thee for the work of all who seek Thy Kingdom that the nations may find their security not in force of arms but in that perfect love which casteth out fear, and in that fellowship revealed to us by Thy Son, Jesus Christ our Lord. Amen.

(*From Prayers New & Old*).

For Meditation

"Jesus calls men to a new warfare, on a new plane, with new weapons. It is the moral equivalent of war. He calls men to the overcoming of evil, of hate, of the world, in the only possible way that it can be done, namely the overcoming of evil with good, of hate by love and the world by a Cross. Ellwood says that experience has shown that "the only way to correct a wrong idea is by presenting a right idea." Can Satan cast out Satan? Can I, by acting like the devil get the devil out of the people? War is an attempt to act like the devil in order to get the devil out of the people. It cannot be done. The devil sits all the tighter for he knows all these weapons — they are his very own. "A war to end war" is the supreme moral absurdity. War always has and always will produce war, by the very law that like produces like.

Don't take your code of action from the attitudes of the other man, said Jesus, in asking us to turn the other cheek. Don't let his actions determine how you shall act. Always be animated by invincible goodwill, no matter what he does. Be determined from within. You are not then the slave of the passing moods and attitudes of another. Marcus Aurilius was right when he said "that the only way to avenge yourself is not to become like the wrong doer."

.....The Statement of Jesus does not say : If a man strike your child on its cheek you are to turn the child's other cheek also." In that case I would have a duty to Society to protect Society with my life. But where the offence is personal and against me, I am to bear it and to conquer by other weapons. Since Society as a whole

or on a wide spread scale is not yet able to use these higher weapons of love-restraint, they must use weapons of force-restraint."

(Christ of the Mount by Dr. E. Stanley Jones).

A Hundred Indian Witnesses to Jesus Christ

(By Chsistu Bhakta)

22. Karimbil Mathen Cherian.

This witness of Christ was not a Bishop nor a Pastor, nor a teacher nor a professional preacher. He was an ordinary lay man, a farmer and a merchant. But he was a shining Christian with a sterling character, a wonderful witness for his Saviour. He was a great influence in the entire region of Central Kerala to which he belonged. His name is still proverbial for the virtues of honesty and humanitarian service, as well as simple but strong faith in the Lord.

Born and brought up in a Jacobite Syrian Christian family, his Life was of the usual formally religious, but actually worldly type till his 35th year. It was as the result of a wide-spread spiritual revival that he became the spiritual force that he was till his 69th year when he passed away. His conversion was of the clearly emotional type, usually associated with revival movements. It is said that while listening to the revival message of free salvation and full forgiveness, he was so over-powered with joy and thankfulness that he leaped as high as to reach the roof of the building in which the meeting took place. But his emotion was not momentary and external. His religion was deep and whole-hearted. In prayer and in love he gave free vent to emotion. But his intellect was fully in accord with his heart. A Marthoma Biblical scholar and teacher gave him the necessary standing in Biblical truth, and a group of born again Christians provided him fellowship, with the result that he and his family joined the Marthoma Church. He had three sisters and four brothers. He himself was the father of seven children, five sons and two daughters. All lived in the same house and he was regarded as the leader of the whole group. In the name given as the title of this article, the first word is the name of the house, the second is the father's name and the third is his own name. This is the way people are named in Kerala. Everywhere he was referred to as Karimpil Cheriachen, as a term of affection. His birth was in 1860, and his second birth in 1895.

He used to express regret that he knew his Saviour only when he was thirty five and used to say that he was envious about people who accepted Jesus as Saviour when they were quite young. Once

he made a similiar remark to the local Pastor and the latter retorted "Cheriachen, remember the Lord's words : The last shall be first and the first last"; and those words were perfectly true. Cherian was one of the last who became first.

His greatest witness was through his ordinary occupation of farming and trading. In both capacities he was a hard labourer. He used to wonder at people who said that it was not easy to be a trader and a Christian at the same time. He knew the craftiness of trade before his conversion. But with conversion he became a Christian trader. His merchandise was jaggery which he used to take in his bullock cart to the large bazaar centres and whole-sale buyers. While the contents of each bag and each cart were carefully weighed by the buyers, when it came to the cherian's cart, they would accept the whole lot as it was without weighing. His word was enough. His honesty was beyond a doubt.

Once he bought a cartload of jaggery and took it to the whole-sale market. There was a sudden rise in the price of the commodity. Cherian got a tremendous profit. He came back home and straight away went to the farmer from whom he had bought it, offering that man (a Hindu) a part of the profit. That manufacturer protested that he had no claim because he had already sold the commodity at the agreed rates, and if Cherian got a huge profit, it was his good luck. But Cherian would not submit, but insisted that the manufacturer should accept a part of the gain due to an unexpected and big rise in prices. There was a long argument over the question, a most unusual bargaining! Finally Cherian won the game. That Hindu manufacturer said that if this was Christianity, it was worth-while having it!

But Cherian was not satisfied with being a Christian farmer and trader. He had a burden for souls and prayed, and worked and effected the conversion of many to Christ. He and his friends used to go to every religious festival and non-Christian gathering and preach the Gospel in the open-air. He used to do a great deal of personal evangelism with real effect. Once, while on a mission like this, some drunkards got enraged and broke the umbrella of Cherian's comrade. Without a word of resentment Cherian led the group to a different spot and continued the preaching. The non-Christian hearers were really touched and deeply moved at this behaviour.

Service to the sick and the needy was another sphere in which he shone for Christ. He used to feed low caste people in his home, so much so that his Syrian relatives and friends threatened to desert him and leave him out from their social functions. Once there was an attack of cholera in the places round about his village, so virulent that there was no one to look after the sick or to do what was needed

for the dead. Cherian and a group of friends went from house to house nursing the sick, solacing the dying, bathing, burying the dead bodies, removing the excreta, digging the graves and even carrying the corpses. Any suffering was as if it was a personal calamity for Cherian.

His life of prayer and divine Communion was the secret of his strength. He had an uncanny sense of the presence of God, of the nearness of the Lord Christ and was in constant habit of conversing with Him as well as listening to His voice. He started a Society called Society for Intercession. Once he and his friends were praying in a certain village where there was no Church for the Christians. They felt like claiming from God that very spot where they sat for a Church, and it was obtained in a short time. A beautiful Church stands there today. He prayed for healing of the party split in the Church, and for the clearing of the debt in the Missionary Society. The prayers were all answered. He prayed for the sick and commanded diseases to disappear.

But he himself paid for all good causes from his own pocket, as and when God's Spirit guided him. Once he paid a very large sum for his village Church at which his wife and sons remonstrated. They asked him whether it would not be enough to subscribe as other people did. His reply was that the Church under construction was to him as important as the marriage of his daughter and that he wanted to pay for it an equal amount. I prayed about it and God said "you build it." Once when money was being collected for the clearing off of the debt of the Evangelistic Association, Cherian carried a large gunny bag on his back and collected coins and gold ornaments in the bag. Every time an appeal was made for funds for Mission during the Maramon Convention, it was Cherian who boldly came forward with generous amounts, thereby putting to shame the monied people who sat unmoved, or who hesitatingly offered small amounts. Cherian kept a box for the tithes of all his income.

He was strong and vehement in his protest against such social evils as drinking. Once a neighbour gave a palm tree for extracting toddy. Cherian remonstrated to him for it. But the neighbour would not budge and kept to this evil source of income. Finally Cherian felt that he had only one method of undoing the evil. He went near the tree and cursed it saying "Let no one drink toddy from you." The tree withered away. It is reminiscent of the Gospel.

This heroic witness of Jesus Christ in his 69th year (in 1929) was once on his way to the jaggery bazaar with a cartload. He felt feverish and weak with pain all over the body. He felt like returning home and took to bed from which he did not rise. He

was certain that the journey of his life was over. Friends came in large numbers to visit and to pray. He told them "Don't pray for healing. Pray that I may be given a peaceful entry into the presence of the Lord." Bishop Abraham, a life long friend visited Cherian on death bed and asked whether he had any fear about the impending end. The reply was smart and characteristic. "Not at all; don't you know that even if broken it is to fall into the vessel."

His final words were "My journey is nearing its end. Angels are seen waiting for me."

News, Notes and Topics for Prayer and Praise.

1. **The Executive Committee** meeting which was arranged to take place in Lucknow on October 30 — November 1, has to be postponed due to the emergency situation obtaining in the country. For the time being it is proposed to have a meeting of the Standing Committee in Madras on 30th October. As such matters as the election of the new General Secretary have to be considered without delay, this meeting of the Standing Committee is a very important one. It is hoped that all our friends will hold this matter in prayer so that God may guide the Standing Committee in what it does on behalf of and in anticipation of sanction by the Executive.

2. N. M. S. Branch, *Serampore*, in the making.

A meeting was held on Sunday, 15th August in the Baptist Church, Serampore under the Chairmanship of the Pastor Rev. B. C. Das. Messrs. D. Mitra, H. R. Mondol and K. A. Ezra of the West Bengal N.M.S. addressed the meeting. Besides the local people, several students and staff members of the Theological College including Dr. Devasahayam and Rev. D. A. Gregory were present. An *ad hoc* Committee with the following members was formed to organise a strong N.M.S. Branch at Serampore. Rev, B. C. Das, Rev. D. A. Gregory, Mr. J. N. Samaddar, Mr. H. R. Sircar and the Secretary of the Baptist Church. Let us be praying for the success of the work of the *Ad Hoc* Committee.

3. Visit of the Organising Secretary Mr. P. Moses to *Gooty*:

Mr. A. K. Mark writes: "On the 11th (September) morning, Mr. Moses addressed the M. S. Multi purpose School Assembly and impressed on the minds of the students the need for discipline, spiritual and physical. In the evening he spoke in a special meeting mentioning the role of the N.M.S. and appealing for support through prayer and finance. On Sunday he preached in the Church and then spoke to the Sunday School exhorting them to read the Bible, to

attend the Church and to pray. The following are the office-bearers of the N.M.S. Branch, Gooty :— *President* : Rev. B. Sathyaprakasham, *Vice-President* : Mr. L. Elias, *Treasurer—cum Secretary* : Mr. A. K. Mark.

4. Our *Rajasthan* Missionary Mr. S. C. Parshad Tyagi reports :—

"With the co-operation of local Christians I distributed Tracts at the Hindu and Muslim Melas. I was invited by a Muslim friend Mr. Fakhruddin and another friend Mr. B. L. Johar to whom I explained the Christian truth. I sold four New Testaments, two Bibles and Gospels and other books worth Rs. 30/-. Some 2000 Tracts were distributed. One young man, M. U. Singh by name has accepted Christ as his Saviour. He is working as a Clerk in the Mines. Rev. B. F. Dean, District Superintendent of Ajmer Methodist Church baptized four children during Sunday Service. Mr. & Mrs. Peter Messih are very helpful to the work."

5. The *New C. S. I. Bishop* in Madras — Rt. Rev. Lesslie Newbigin as Bishop in Madras. We have great pleasure to welcome Bishop Newbigin as Bishop in Madras. The N.M.S. having its Headquarters in the city of Madras needs all possible help and support from the Church here. The Bishop is well-known for his deep devotion, erudition for his wide sympathies and Missionary fervour and keenness; and also for his understanding of the place and significance of the National Missionary Society. We have great hopes of help from the Bishop and from the Church which is fortunate to have his leadership.

6. *N.M.S. Diamond Jubilee* Souvenir : It is greatifying to note that several friends are buying copies of the Souvenir But several hundred copies are remaining unsold. If our friends will take a little trouble and make a little effort, these remaining copies can easily be sold out. It is a good introduction to the N.M.S. and a means of small material profit as well as of real benefit to the readers.

News from Bangalore.

Our annual letters to all Churches in Bangalore requesting them for prayers and their annual contribution went out as usual. The friends of N.M.S. at Bangalore observed the 2nd Week of October in Prayer and Praise to God. On the 10th of October a special Service was held at St. Mark's Cathedral. The Rev. Harry Daniel, the Presbyter in charge, was very co-operative and kind in helping us to hold the Service at the Cathedral.

Mr. K. P. Sathya Raj conducted the Service and the Rev. Samuel Amirtham, Lecturer, United Theological College was the speaker. He explained the missionary work of the Church and said this is a late development in the History of the Early Church. A Church must have a mission and a Christian should be a missionary. The speaker quoted many passages from the different articles of the N.M.S. Souvenir. He gave a brief account of the 16 leaders who founded the N.M.S. The speaker analysed the reasons for preaching the Gospel. There are many reasons, the chief of which is the Gospel for the whole world. We preach not because we are not perfect but He is perfect. In Him is forgiveness, and after forgiveness a new relationship is established between God and man. Faith comes from what is heard and hearing comes from preaching. The call comes to each one through N.M.S. to proclaim and preach the Gospel.

Dr. F. Muliyil took the Intercession and "The Call to prayer for N.M.S." was used. The Scripture portions were read by Mrr. G. Muliyil and Mrs. K. P. Sathya Raj.

The Service was well attended and the Church gave Rs. 100/- for the Diamond Jubilee Fund of Bangalore. By December we hope to reach our target of Rs. 1000/-. Prayer Meetings are conducted in different homes once a month.

By these our small efforts, let us do the Will of God who has called us to Teach all nations, baptise them and teach them to observe all things He has commanded. Math. 28:19-20.

GRACE SATHYA RAJ,
Secretary.

Isapanthi Ashram, Puri

Mr. Samuel of Isapanthi Ashram writes that he and Mr. Koteswar Rao had to go to Calcutta to help the fishermen in Puri who are oppressed by the fish merchants regarding the land on which they should be settled. Thank God, permission has been obtained from the owners of the land in Calcutta in favour of the fishermen. Our Evangelists have some plans to help the fisher-folk in some other ways. Your prayers are asked for the work in Puri.

Madras City Area Committee

A Service of Dedication for all the Christians in Madras city was held at Scotch Kirk, Egmore as it was felt that during this Emergency the members of the Christian community should meet and pray that the conflict between India and Pakistan might ease and permanent peace prevail. A representative gathering met and Christian Military officers took part in the Service. Lt. Col. Rasalam conducted the Service and Lt. Col. Paul gave the address. It was felt that it would be good if Christians in other centres also could meet and pray fervently for our country at this difficult time that God may give wisdom and guidance to our leaders and those in authority in Pakistan and China so that peace may prevail in this part of the sub-continent.

———

War time problems and the Christian.

(Contributed)

War is an evil, but not the worst of all evils. Atomic warfare is unimaginably horrible, but the modern world is not yet free of its danger. At long last India also had to get involved in a War and the present Cease Fire is rightly called an uneasy Cease fire. Nobody knows when hostilities may break out again. Let us be hoping and praying that they will not. The country is justifiably trying to be prepared for any eventuality. At a time like this, questions are raised as to the attitude and duty of the Christian in this situation.

The Christian is the follower of the Prince of Peace who has taught "Resist not evil". He is the citizen of the Kingdom of God which stands for "Peace and Righteousness and joy in the Holy Spirit". At the time of the last two world wars there were large numbers of conscientious objectors who courted arrest and were going to jail rather than be recruited into the fighting forces. Such Christian bodies as Quakers or Society of Friends are against any participation in warlike activities. Such organisations as the Fellowship of Reconciliation take their stand on absolute Pacifism.

Despite all these there is a large section within the Christian Church who advocate participation in the defence of one's country ; and there is a good deal to say in favour of it. Our Lord himself once said "My Kingdom is not of this world, if my Kingdom was of this world, my soldiers would have fought for me." Some of the early Church Fathers have strongly and unequivocally advocated non-participation in war by the members of Churches; but that was

during the days when Christians did not form the majority in a State or an Empire. They were also days when no Christian was ruler of a country. Later on the situation changed and the attitude to war also underwent a good deal of change. There was a time when Christians waged war for the sake of religion (e. g. the Crusaders). But those days are gone. However, the question remains what is the right Christian attitude to war.

The best thing is to leave the matter to the individual's conscience. The next suggestion is to be free from all hatred and inhuman cruelty even when one works as a soldier. A further consideration is to avoid the first casualty in war, namely Truth. Another matter on which a Christian can and ought to devote attention is to help the wounded and the bereaved and the suffering. Constructive work is of great value to a country during a time of war. The Christian is expected to be a hard and genuine worker in the sphere of industry and agriculture. Let not greed be the motive force of trade. Prayer is a mighty weapon in the hands of the Christian, not for vanquishing the enemy but for the re-establishment of peace. He can make use of all possible opportunities for passing on the message of love and goodwill to fellow-soldiers. Jesus Christ and the Apostolic Church had a good number of faithful soldier members — Centurions etc. Let the Christian members on the fighting forces shine for Christ in the difficult sphere they are forced to be placed. Above all, let the Church wax strong in the "good fight of faith", and the war against Principalities and Powers which is the only "war which will end war".

Obituary

We regret to inform our friends of the passing away of Mr. J. Hamilton, ex-Hon. Secretary, N.M.S. Branch, Delhi on 15th of August 1965. About 1917 he was closely associated with the Rev. Abdul Haqq at Saharanpur. Though he was working in the Railways, he was greatly interested in Christian work in connection with the Baptist Church and Bible Society at Karol Bagh.

We convey our sympathies to his son and the members of the family.

* * *

We regret to announce the death of Rev. S. Jeevanesan, Retired Presbyter of the C.S.I. of Madras and Bangalore. He was greatly interested in missionary activities, especially the N.M.S. work, and would attend and address N.M.S. Meetings. He was proficient in Indigenous Music. Our sympathies to the family.

Contributions for September, 1965

Uthar Pradesh: N.M.S. Branch Lukerganj 15-00; Mr. C. D. Prath Allahabad for Rajasthan work 10-00; Methodist Church Khatauli 10-00; Central Methodist Church Agra 15-00; N.M.S. Branch Kanpur 25-00; Miss F. M. Simmonds Mussorie 5-00; Total 80-00.

Bengal: Mr. B. C. Ghose Jamalpur 5-00.

Bihar: Thro' Mr. D. A. Sighamani Jamshedpur 12-00.

Orissa: N.M.S. Branch Cuttack Rs. 150-00.

Maharashtra: Mr. N. Stevenson Nagpur 10-00; Thro' Rev. J. N. Harris-Church Bombay 163-00; Through Mrs. A. R. Bidari Kolhapur: Dr. C. M. Joseph and Family 10-00; Mrs. S. Urunkar 1-00; Mrs. A. Peters 1-00; Mrs. I. M. Jadhav 2-00; Mrs. S. Samudre 1-00; Mrs. I. B. Rambise 2-00; Mrs. S. Awale 1-00; Mrs. N. D. Rambise 1-00; Mrs. S. Latkar 1-00; Mr. N. Shirgoankar 1-00; Mr. M. G. Wagmare 1-00; Miss M. Thomas 1-00; Dr. Dattu Tiwade 3-00; Mr. H. Eikos 2-00; Miss K. Basuthkar 2-00; Miss M. Nadugaddi 2-00; Mrs. K. Yeshodamma 1-00; Miss Saramma Thomas 2-00; Mrs. A. R. Bidari 10-00; Mrs. H. Sadalge 3-00; Mrs. A. Kamble 1-00; Dr. R. A. Bidari 5-00; Miss P. Kale 1-00; Miss R. Holkar 1-00; Mrs. D Samudre 1-00; Total 57-00.

Thro' Mrs. Rose V. Desai, Miraj: Miss J. More, 3-00; Mrs. S. Pathane 1-00; Miss S. J. Bidari 2-00; Miss S. Michael 2-00; Miss P. Balmi 2-00; Mr. A. Kamble 2-00; Mr. M. H. Karat 4 00; Master Wilson Desai 2-00; Miraj 2-00; Dr. R. Azariah, Miraj 5-00; Mr. John S. Endigeri Miraj 1-00; Mr. D. S. Endigeri Miraj 1-00; Total 27-00.

Madhya Pradesh: Miss A. Browne Mhow 10-00; Mrs. V. Rane for Chankutiya work 602-00; Total 612-00.

Andhra Pradesh: Dr. T. K. Narayanaswamy Mulapet 50-00; Mr. A. F. Thyagaraju Gudivada 10-00; Mr. T. D. K. Benjamin Rajahmundry 5-00; Total 65-00.

Kerala: St. Andrew's Chapel Pallam 8-00; Miss Iris Titus Trivandrum 20-00; N.M.S. Branch Calicut 20-00; Mr. Joseph Matthai Kottayam 25-00; Total 73-00.

Mysore; Rev. E. J. Devadatta Udipi 5-00; Mr. C. I. Soans Udipi 3-00; Mrs. L. Joshua Udipi 5-00; Dr. S. J. Salis Rugby 50-00; A. Friend Mangalore 5-00; Mr. S. B. Furtado 5-00; 2/Lt. Stanley J. N. Sumita 5-00; A Friend Mangalore 10-00; Bangalore Mr. E. S. Karat 10-00; Mr. Vasant Kumar Egbert 5-00; Mr. Wilson Pearl 10-00; Mr. G. R. R. Karat 5-00; Mr. R. D. Mark 5-00; Mr. David I. Furtads 5-00; Mr. L. P. Stephen 25-00; Mr. Godwin Eleazer

Bangalore 8-00; N. M. S. Branch Balmatta 2-00; Collection from Bangalore etc. 17-00; Miscellanious 7-18; N. M. S. Branch Kasaragod 12-00; N. M. S. Branch Dharwar 22-00; Methodist Conference Yadgiri 112-00; Mr. T. W. Kaunds Hubli 3-00; Mr. George Bangera Hubli 12-00; Mr. Joseph Baratuki Hubli 12-00; Mr. C. S. Theodore Hubli 5-00; Rev. P. John Thomas Honavar 5-00; Mr. D. S. Halli Dharwar 5-00; N. M. S. Branch Udipi 7-35; Total 382-53.

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1965—International Co-operation Year

'The essential thing about this world is co-operation, and even today, between countries which are opposed to each other in the political or other fields, there is a vast amount of co-operation. Little is known, little is said, about this co-operation that is going on, but a great deal is said about every point of conflict, and so the world is full of this idea that the conflicts go on and we live on the verge of disaster. Perhaps it would be a truer picture if the co-operative elements in the world today were put forward and we were made to think that the world depends on co-operation and not on conflict.'

JAWAHARLAL NEHRU.

It lies within our Power

'It lies within our power, within the coming decade, to stamp out diseases which unnecessarily kill millions of humans each year and debilitate many more millions. It lies within our power to open up avenues of knowledge to hundreds of millions of people by making illiteracy a thing of the past. It lies within our power to harness our rivers to improve our agriculture, to develop our industries, to house our people decently, and to raise the physical and social well-being of the almost sub-human two-thirds, of the human race. Such a co-operattive effort through the machinery of the United Nations could capture the imagination of the whole world. It could provide an outlet for the fulfilment of man's longing to engage in creative works of peace and progress. And perhaps it is not too much to hope that in co-operative constructive work above the clamour of political conflict, beyond the reach of clashing ideologies, the tensions which plague us today might recede and be forgotten in the joyous task of working together for the good of humanity.'

U. THANT.

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INDIA SUNDAY SCHOOL UNION,
P. B. No. 9, COONOOR (NILGIRIS)

The National Missionary Intelligencer

Vol LIX] DECEMBER 1965 [No IX

"Lo, I am with you alway, even unto the end of the world"

Prayer

O Heavenly Father, Lord of the Harvest, have respect, we beseech Thee to our prayers, and send forth labourers into Thy harvest. Fit and prepare them by Thy grace for the work of their ministry, and grant that both by their lives and labours they may show forth Thy glory and set forward the salvation of all men, through Jesus Christ our Lord—Amen.

(From Prayers New & Old)

For Meditation

A third of my life is spent in sleep, a requirement of my physical being. I need a silent body and a silent mind in order to be refreshed for the next day's activity.

One day in seven I am granted a time of refreshment and change because men have found through the years that growth will be stunted unless this day of rest is used. So, it is that during the course of the year I am granted further vacation, change from work so that in variety of activity I may further refresh myself.

Silence has been found to be one of the finest instruments by which I may grow mentally as well as spiritually and even in a physical sense. What a relief it is to get away from a noisy spot so as to rest my ears! No wonder I begin to shout at the top of my voice even when I am in a quiet spot. I had to do it in the noise!

Now in the silence I can begin to straighten out some of my thinking. Who am I? Where did I come from? Where am I going? What am I? These are not answered quickly, but only the fool refuses to ask them, or refuses to seek for answers. I am on the way to maturity, and maturity of mind and spirit demands such answers.

So let me ask myself: What am I doing in return for the gift of life? How am I filling a place that would be empty without me? Where can I share the good things that God has given me in school, in play, in Church, in work, at home?

(From Two or Three together)

A Hundred Indian Witnesses to Jesus Christ

(By Christu Bhakta)

23. Rev. Umad-Ud-din, D.D.

This witness was recruited from the fold of Islam. He became a minister of the Christian Church. These are distinguishing characteristics. But the most distinguishing factor about him was that he was a great seeker after God, one who passed through the several trials and experiments in religious experience before he finally submitted to the Call of Christ.

Born in 1830 in a Maulvi family connected with the famous Muslim saint Qutub Jamal and with the Royal house of Persia, Imad-ud-din was the youngest of four brothers. His early life was spent in Panipat. One of his brothers was the Headmaster of an Urdu School in Agra; and so Imad-ud-din went to Agra for his education.

Endowed with a keen religious sense, the young boy spent his leisure time in waiting upon Fakirs and learning religion from them. He was frequently attending Mosques and would never miss a chance to visit a Maulvi. He was avid to grasp Islamic law, Commentaries of the Quoran, traditional sayings of the Prophet and such other subjects.

It was some personal contact with Christians that sowed the seed of doubt concerning Islam in his heart. About that period of life he says:—"The taunting courses of Maulvis' so confounded me that I drew back. Even Maulvi Safdar Ali (who later on became a Christian and the Deputy Inspector of Schools) my classmate said I was going astray. He took me to Maulvi Abdul Halim, a learned preacher. The latter quoted Quoran and when I tried to answer, he got angry. I parted company with him and his preaching from that time."

What followed was a period of nearly eight years of reading and pursuing of knowledge. He used to read night and day.

The next stage was one of practising occult religion. It was Dr. Waxir Khan, a Sub-Assistant Surgeon who led him to this. All kinds of mystic practices were tried. This was attended by severe austerities such as afflicting the body, keeping awake at night, spending all night in reading the Quoran etc. I would close the eyes and think only of the Name of God so that He may write it on my heart. I used to sit on the graves of Holy men and contemplate for receiving a special revelation. I sat in Assemblies of Elders gazing on the faces of Sufis. Even to the dreamy and intoxicated fanatics I looked for union with God. I prayed five times every day." He used to write the name of God one lakh and twenty five thousand

times with the hope of realising him. Later on he admitted that all the attempts were in vain.

Further he was appointed to preach in the Royal Mosque. He was particularly meant to oppose and contradict the Missionary Dr. Pfander. But all the time he was in mortal fear about the words in the Quoran: "Every mortal necessarily must once go to hell. It is obligatory on God to send all men necessarily to hell and afterward he may pardon whom he will." The words were variously interpreted by teachers and scholars. Imad-ud-din did not understand them fully. But none-the-less fear was eating away his heart.

He tried to seek comfort in acts of worship, and in prayer for pardon. He would spend half the night at the grave of Sha Abdul Ala. He also started to wander as a Fakir without any plan and without any baggage. It seems he travelled 2500 miles. He preached and converted many. Many important people became his disciples. He says "People took me for a saint and tried to touch my feet."

Yet, with all this, he himself had not found peace or rest of mind and heart. On the other hand, as days passed, he found the Quoran very distasteful. The closer knowledge of the life of Fakirs, their lose morals, their fraud, deceit and ignorance made him feel that there is no true religion anywhere.

The controversy with Pfander was going on in Agra. He produced such publications as Ijaz Isawi which were supposed to have been written from Christian sources and were used against the Christian faith. Once he was preaching in the Great Mosque when Dr. Henderson and another Englishman came in. He says "Still I went on vehemently."

Surprisingly the next reaction was one of laxity and indifference. His followers and the general public started censuring him. The impact on them was far from helpful and they could not understand it, neither could they withstand it. But our hero was all the time in the grip of fear of death and of judgment. Restlessness and anxiety turned him pale. Bitter weeping became his lot and it was like a disease so much as to make him say "I will kill myself."

Then things began to change. He moved to Lahore and accepted a teacher's post under Dr. Mackintosh in the Normal School. At this time the news of the conversion of Maulvi Safdar Ali at Jabalpur, though surprising, proved to be a help to think favourably of religion. But the Christian religion! He would have none of that. So he started making a study of the Old and New Testaments to oppose Safdar Ali. He also got controversial books such as Istisfar, Izaz Isawi etc., for attacking the Christian Missionaries. Mackintosh somehow got opportunity to read the English New

Testament with this Assistant teacher. "When I went as far as Chapter 7 of Matthew's Gospel, doubts began to assail my mind about Islam. Thoughts favourable to the Christian faith began to dawn. Days and nights were spent in reading the New Testament. A good deal of contact and conversation with missionaries was given place to. A whole year of investigation and search for truth was gone through."

Full and final conviction arrived and stayed :—Muhammadanism is not true; it is wrapped in error and is self-deceived. Salvation is only in Christ and His Gospel. The new light and vision could not be hidden or suppressed. Imad-ud-din began to speak of the new faith to friends. Some agreed to his arguments; some got wild. Those who agreed were afraid of what the world would say and do. Some advocated the stand of secret discipleship. Many accepted Christ's message, but asked "What about the Trinitarian doctrine and the idea of the Son of God?" They asked further : What about the rotten lives of some who pose as Christians?

Imad-ud-din says "I committed them all to God and prayed. That was all I could do." Then he went to Amritsar and publicly accepted Christ through Baptism from Rev. R. Clerk of the Church of England. It seems that he was the first one to send the Christian message to Imad-ud-din through letters.

"Peace and rest followed in plenty. Even my health improved remarkably No more perplexity or agitation in mind. I enjoyed the Word of God, rejoiced in God and grew in grace every day. My enemies also grew in number. But the greater the dishonour, greater was the peace and comfort and joy. Only one brother, two friends and my father ever write to me. May the Lord open the eyes of the others."

Now the story must draw to a close. On December 3, 1868 Imad-ud-din and his brother had the joy of supporting and leading their father to the Communion rails. Confirmation of the brothers also took place at those rails.

On December 6 Imad-ud-din was ordained as Deacon by the Bishop of Calcutta. Imad-ud-din was the author of 24 books. They included "The Investigation of the True Faith and also replies to such anti-Christian works as Ijas Isawi. His latest work was an Urdu translation of the Quoran. He was for many years Pastor of the Church in Amritsar. The Archbishop of Canterbury conferred on him the honorary degree of D.D. in 1884.

(Based on Sketches of Indian Christian)

News, Notes and Topics for Prayer and Praise

1. *Our New General Secretary.* The Standing Committee which met on 30th October 1965 has unanimously elected Rev. K. G. S. Dorairaj, B.A.B.D. of the Tiruchirapalli C.S.I. Diocese to be the General Secretary of the N.M.S. for the next two years, in the first instance. As it was not possible for the Executive to meet, the Standing Committee has taken the decision in anticipation of sanction by the larger body. We are thankful to the Bishop (Rt. Rev. Solomon Doraiswami) and the Diocesan Council for permission granted to Rev. Dorairaj to join the N.M.S. service. The new Secretary is expected to take charge on January 1st, 1966. The present General Secretary is asked to extend his stay till the 15th of January. There is going to be a meeting of the Standing Committee on the 7th January.

2. *Golden Jubilee of the Rewa Mission*: The Rewa Mission, our affliated missionary body under the Lutheran Church is making arrangements for celebrating its Golden Jubilee on January 8 – 10, 1966—There will be a Jubilee Service with Holy Communion at 10 a.m. and a Public Meeting at 6 p.m. on January 9th in the Lutheran Church, Tanah Street, Madras-7.

3. *An Appeal from our affliated field of N. Kanara:* We quote below parts of the appeal issued by the Rev. P. John Thomas of Honavar:

"The foundation stone of a Church in Sirsi Town (N. Kanara District) was laid by His Lordship Rt. Rev. Philipose Mar Chrysostom.

A two-century-old European Cemetery of nearly two acres in area is situated in the Sirsi Town. Permission to construct a Church has been granted by the Mysore Government, thanks to the good offices of the British High Commissioner.

Sirsi is a town with 25,000 strong. The Marthoma Fields of Honavar, Kumta, Ankola, Karwar and Mundgod are easily accessible to Sirsi. Till now regular Sunday worship and prayer meetings and Gospel work were being conducted in the Maria Hospital of Dr. P. O. Mathew.

Now we have to continue the construction of the Church already begun. It has been estimated to cost Rs. 25,000/-. The small congregation at Sirsi is doing their very best in this venture of faith. But they will not be able to shoulder the whole responsibility. Therefore we appeal to you for your fervent prayers and generous contributions."

(P. John Thomas)

4. Our Missionary in Bhilwara in Rajasthan writes :—

"I have completed six months in the field now. I am receiving good co-operation from the U.C.N.I., the Methodist Church and from Operation Mobilisation Team... In Bhilwara I have one Alexander as a helper. He took Sunday Service when I was away in Jhansi for meetings on N.M.S. Sunday.

We have an opportunity for preaching during the big Hindu Mela called Pushkar Mela. I request prayer and help from all friends."

5. *Isapanthi Asram, Puri*: Mr. J. Samuel writes :—

"The fisher-folk are now resettled in their old place. Their rivals tried to get them ousted. But the Revenue Officials have at last decided in favour of these helpless people. The Lord Jesus was with us in this matter. I am happy to report that prayers were conducted in company with the local Pastor Kulmony Mahanty and the school was reopened. We had also open-air meetings in the market followed by sale of Gospels and New Testaments. We request your prayers.

6. *Mr. Victor Singh of Pachperwa*:

"This month, besides other regular activities, I got special opportunity to help the sick during cholera epidemic. Special service was rendered through our First-aid and Dispensary. Several houses were visited. Books worth Rs. 2/10 were sold. Our Reading Room is very well used."

7. *Our Jhansi Branch*: "As previously arranged, we had a United Service on the 10th October, 1965 in the Holy Cross Church Compound. There was a very good gathering of all denominations. Mr. Tyagi from Bhilwara gave the message. It was very kind of Rev. Russell of H. C. Church, Rev. Mackay and Rev. Nath to have given us the facilities. The offertory was Rs. 111/79 only.

(A. B. David)

8. *Mr. Wilson Singh of Chaukutiya*:—

"Sometimes I go five miles in order to preach the Gospel. People listen patiently. Many have known something about the Bible and about Christians. Hitherto they were completely ignorant. Now people pay attention to the Christian message. Many show a willingness to embrace Christianity ; but due to certain difficulties we do not dare to take them now."

9. *A regrettable omission.* In the list of the N.M.S. workers during the last sixty years given in the Diamond Jubilee Souvenir, the name of Miss Komolini Sircar was omitted by mistake. Miss Sircar was one of the very best missionaries of the N.M.S. in the

Montgomery District of the Punjab (having heard the call of God through the N.M.S. and having as the result resigned the Vice Principalship of a College). She was Acting General Secretary of the Society and was mainly instrumental in opening our field in Nepal where she went and stayed for some time with our workers. It is some consolation that in the article in the Souvenir on the General Secrataries, the name of Miss Sircar does occur.

10. *Miss M. M. Singh*, Secretary, U. P. Area Committee writes :—

"I attended the Methodist Annual Conference of Madhya Pradesh on October 22–26; and brought the greetings of the N.M.S. I also made personal contacts and distributed 50 copies of the Prayer Call."

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Special Report

New Reports Document Violence in Sudan

(London)—Evidence of the extreme suffering of Christian communities in the Southern Sudan is documented in correspondence received by Church Missionary Society (Anglican) officials here.

They report that wanton acts of murder, torture, wholesale looting and destruction by Khartoum government troops have left the Churches in the South virtually without leadership and forced whole villages to flee into the "bush" or across the borders to Uganda or the Congo.

"Even when every allowance has been made for exaggeration and rumour has carefully been sifted from fact, it is quite plain that terrible attrocities are being committed against innocent people in the Southern Province," said a statement by Canon John V. Taylor, CMS General Secratary. "A situation has developed which can best be described as civil war."

He said that while "the violence of army units may not be directed exclusively against Christians," all reports indicate they are among the chief sufferers because they represent the leadership potential of the Southern Sudanese. He said a report received this week concerning 20 major church centres said about half have been destroyed or looted and their pastors have either gone into the bush or fled from the country.

Detailed information of the situation is given in a letter dated September 7th from two Anglican bishops who have been forced to flee from the country.

The Rt. Rev. Elinana Jaba Ngalamu and the Rt. Rev. Yeremaya Kufuta Dotiro report most of the churches and pastors' residences in the South have been burned to the ground or badly damaged and that "killing in the church is common."

Further, most of the homes and stores of grain of the people have been burned and the people forced to flee.

"It is so sad to see the suffering of the people," the bishops wrote. "They suffer from hunger and cold, and lack of medicines. Especially the poor lepers find it difficult."

The letter recounts the bishops' own difficulties. Bishop Yeremaya and his family were forced to flee from their home in Maridi in July minutes before it was seized and looted. Bishop Elinana, meanwhile had taken refuge in June in the buildings of the church-sponsored Bishop Gwynne Theological College at Mundri. On the night of July 20, when all but three of the staff and students had gone into the surrounding bush for protection, as was customary at nights when the military was known to be operating in the area, troops entered, ransacked and burned the college buildings. Of the three men on premises, one was killed and the second fled. The Bishop eluded the troops by hiding first in nearby underbush while they searched for him for six hours, and later fleeing to the bush.

Canon Taylor reported that the two bishops later joined forces and are now "in a place of safety," together with eight ordinands whose training for the ministry has been brought to a temporary standstill.

Further evidence is given by the Rt. Rev. Oliver C. Allison, Anglican Bishop in the Sudan, in a letter dated September 28th. He reported that the Kaji Kaji area had been bombed by the Sudanese Air Force and eight of the village parishes in the area burned and looted. Village pastors and evangelists had fled across the border to Uganda with their congregations.

Bishop Allison's letter also confirmed earlier reports that the hospital and compound at Lui have been burned to the ground, as well as many parish churches. The Bishop's letter continued :

"It is abundantly clear that it is unwise for anyone to be seen on any of the roads, and all the villages near the roads are entirely deserted and the towns very thickly populated, mostly with people from over the border. There are no normal communications or public services in any of the main areas, apart from the Provincial Headquarters, where the church work continues as far as possible with very depleted numbers.

"Latest reports indicate the population of Juba is now in the neighbourhood of 3,500 which means that nine-tenths of the population has deserted the town."

Despite the almost overwhelming difficulties, Bishop Allison reported the church is going ahead with a programme to train ordinands and teachers of religion outside the Sudan.

"We believe that even at this same time of chaos within the Sudan," the Bishop wrote, "the door will be opened for vital training in preparation for the new day when it dawns. It is still difficult to see how this tragic situation is going eventually to be resolved, with the present attitudes of all concerned, but we must all believe that in God's good time some answer will be found, and His will be done in the Sudan."

In London Canon Taylor said the hope, prompted by the October 21st, 1964, revolution in Khartoum, that negotiations would be possible now appeared "very slender" as the present government apparently has embarked upon a course in which it is seeking "to solve the problem by crushing all resistance.

EPS. Geneva.

Contributions for October, 1965

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INDIA SUNDAY SCHOOL UNION,
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The National Missionary Intelligencer

Vol LIX] JANUARY 1966 [No. X

"Lo, I am with you alway, even unto the end of the world"

We wish all our readers and friends a very Happy Christmas and a very Bright New Year.

Prayer

O God the Saviour, God of the Universe, Sovereign and Creator of all that is. Father of the one and only Son; thou hast begotten thy living and true image, thou hast sent him to save the human race, through him thou hast called and won mankind. We beseech thee for thy people all over the world; send thy Holy Spirit and may the Lord Jesus come amongst them, that He may speak to the minds of all, and incline their hearts to faith; that he may lead our souls to thee God of mercy.

Do thou take possession of all people, form them chosen flocks of thine only Son Jesus Christ in the Holy Spirit; through him be glory and power ascribed unto Thee, now and without end.

Amen.

(Adapted from Euchologian of Serapion).

Meditation. The Birth of the Saviour

"For to you is born.....a Saviour, who is Christ the Lord. (Lk. 2:11).

We exult in the fact that the Lord of the universe came down from heaven to earth. We find the faithfulness of God in the fact that the Lord Christ was born in Bethlehm as foretold in the Scriptures. We wonder at the humility and self-sacrifice of God as we recall that Jesus was born in a manger. Was it to show his care for and friendship with mute beings? We rejoice and sing with the angels "Glory to God in the Highest, and on earth peace and goodwill among men." These are all marvellous incidents and marvellous experiences.

But one wonders whether we sufficiently realise the supreme marvel of *The birth* itself. The Architect of the universe who has

neither beginning nor end was pleased to be subject to the experience of a *beginning*. He from whom everything took its origin decided to be formed in the womb of a mother. The Almighty Lord and Master of all took it upon Himself to live the life of a weak and helpless babe. Wonder of wonders !

But what does it mean ? Of course, to be real man he had to be born and to grow up. "The child grew and became strong, filled with wisdom; and the favour of God was upon him"... "And Jesus increased in wisdom and in stature ("or years" according to R. S. V. margin) and in favour with God and Man" (Lk. 2 : 40, 52). But was it simply as a passing stage that he went through the early stages of life ? Has it nothing more to teach us and to impart to us ? We should feel that there is.

What was it that Jesus brought to the world ? It was the Kingdom of God or the Kingdom of Heaven. The Kingdom was not only Christ's message, but Christ Himself. When he set foot on this world's stage the Kingdom of God also arrived. He had to go through days and months and years and some crucial experiences like Baptism and Temptation before He could say "The time is fulfilled and the Kingdom of God is at hand : repent and believe the Gospel." Many mighty deeds had to be done so that he might say "If it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you." But there is much to gain by realising that the *Kingdom arrived* along with the child Jesus on the human scene.

This must be one of the reasons why the Evangelists (Mathew and Luke) even though they do not give us much information about the boyhood and early manhood of Jesus gave so great an attention to the birth and the babyhood of Jesus. The fact of the matter is that something tremendous happened with the birth of Jesus. The little babe of Bethlehem was in a real way manifesting the glory of God. In his helplessness he was displaying the power of God. He was the word made flesh.

If this is so we must be aware of the greater significauce for us in the event connected with Christmas. The special joy of the Advent tide is not merely associated with a birth-day celebration, or the result of a popular Pagan festival taken over into the Church. What transpired on Christmas day is not only a reminder but a great divine event, the repercussions of which are endless.

True it is that the work of redemption and reconciliation was perfected on the Cross, when the Saviour cried out "It is finished." The vail of the Temple was rent as under then thereby opening the way for all believers to the Holy of Holies..... True it is again that the new humanity was given birth to with Christ coming out of the sepulchre. But the significance of the birth as a babe, the word

assuming flesh, is nothing the less for all that. Christ was from birth our Saviour.

It is the Christian devotees known as Mystics who come to our aid in this aspect of truth. To them every part of the life of the Saviour is of intimate concern. His youth is for them eternal. His childhood is so too. They see Him in all the stages in visions and have communion with Him. But evangelical singers also have entered into this experience. Listen, for example to this stanza of the famous hymn beginning O Little town of Bethlehem by Bishop Philips Brook :—

"O Holy Child of Bethlehem
Descend to us we pray
Cast out our sin, and enter in
Be born in us today."

A Hundred Indian witnesses to Jesus Christ

By Christu Bhakta

24. Mrs. Anna Sathyanathan

Our next two witnesses are Tamil ladies, a mother-in-law and a daughter-in-law. Mrs. Anna Sathyanathan and Mrs. Krupabai Samuel Sathyanathan were both very extraordinary characters, excellent Christian witnesses who shone not only in domestic living and in social, educational and religious service, but also in literary output for the glory of the Master.

Mrs. Anna Sathyanathan's maiden name was Anna Arogyam. She was born in 1932 in Mayavaram in the Tanjore District, daughter of Rev. Devasahayam John, the first C.M.S. Pastor in South India. Being the only daughter and endowed with rare gifts of head and heart, Anna was a pet of the family. The father used to take her as a little girl even on his mission tours. We can legitimately expect that she began her witness to the Lord right then by her presence and her behaviour. The missionary ladies with whom Anna learnt English and Marchioness of Tweedle to whom she was introduced, all were struck by her ability to learn and by her grace. Lady Napier and Lady Hobart were her great friends later in life.

Anna was married to Mr. W. T. S. Sathyanathan in 1849 and with that srarted her life of service as life-partner of a minister of the Church of God. She started a school for Christian and non-Christian children. In 1863 the couple came to Madras, where also teaching of Zenana children was taken up without delay. This opened the way to taking the Gospel into "the carefully guarded

homes of orthodox Hindus." More schools were started for caste girls.

Along with these activities Anna wrote books with the object of reaching more deeply into Zenana homes. One book was called The Good Mother, and it exerted great influence upon many a Hindu family which was otherwise unreachable for the Gospel.

In 1878 she accompanied her husband to England, where they spent six months. There she received additional impetus for more enthusiastic participation in women's work. She wrote a book setting forth the conditions and needs of women. Returning to India, an account of the trip to the West was published in Tamil, which was widely circulated.

One of the most remarkable services of Anna was the help she rendered as the Pastor's wife to the members of the flock. She has been described as a real "mother in Israel", to the poor and a pattern of womanly virtues." "Her piety and purity were a perpetual sermon" says the biographer.

Her witness continued to sick bed and the hour of death. Her health was precarious for the last three years of her life. But her calmness and trustfulness got sufficient opportunity to express themselves in the midst of suffering and pain. She passed away in 1894.

The daughter-in-law who is the subject of the next portraiture, and who wielded a still more powerful pen, has left a description of the last few days of the life of Anna Sathyanathan. She says among other things:— "Those who were nearby forgot that they were in this world and felt that they were on the border land of glory, testing the heavenly bliss and immortal joys." She continues in another part of the account:— "She asked me to sing. I sang "I need Thee every hour" and "Safe in the arms of Jesus." "Yes, quite safe" she said closing her eyes..... The very last words were "We shall meet again; and be all together." There was a special emphasis on the word 'together', adds the daughter-in-law.

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25. Mrs. Krupabai Samuel Sathyanathan

This is the best place to include the story of witness of the daughter-in-law of the previous one. If the mother-in-law eamc from Tamil country, the daughter-in-law hailed from Maharashtra. Krupabai was born in 1862 as the youngest daughter of Rev. Hari Panth Khisty of the American Marathi Mission. Her birth place was Ahmednagar. Haripant Khisty was among the earliest Brahman converts in Bombay State. The father's conversion made the deepest impact on the daughter's mind. Krupabai was endowed

with the most unusual intellect and thirst for knowledge. It is said that she used to insist to remain with her brothers in their study and that they disliked it because she corrected their sums and gave correct answers when theirs was wrong! Later on the brothers grew fond of her and proud of her. But the death of the father and one of the brothers in quick succession gave a rude shock upon the young girl's mind, and even affected her health. Soon Krupabai was sent to the Zenana Mission in Bombay, but finding her far in advance in her studies, the school authorities permitted her to have her own course.

The way she found herself in the South was a queer one. An American lady Doctor wanted to send her to America for Medical studies; but seeing her delicate health decided to send her to Madras Medical College which had just been started, and which was the first to admit lady students. By a happy coincidence Krupabai, the first lady student of medicine was met by the Pastor Rev. W. T. Sathyanathan and made to stay in his house for one whole year. "Gentle, thoughtful and intelligent, a conscientious and untiring student", Krupabai won several prizes at the end of the year in the Medical College. But unfortunately her health broke down and so she had to give up the medical course entirely.

Mr. Samuel Sathyanathan (son of the Pastor) had just returned from England as an honoured Cambridge graduate. Mutual admiration between Krupabai with her bright intellect inside a shy and weak physique and Samuel with his high learning and attainments, convinced them that love and family life are not incompatible with intellectual pursuits. Their marriage took place in 1883.

Their wedded life was mainly spent in Ooty, in Rajahmundry, Kumbakonam and Madras. Dr. Satyanathan was Headmaster to begin with and Assistant Director of Public Instruction at the close. He worked also as Professor in the Presidency College, Madras. Krupabai, in delicate health with its ups and downs according to the climate of each place, was a most devoted wife and an able co-worker especially on the literary side. They had only one child and it passed away after a few months, costing her mother almost her life. Kamala was the child's name. The mother describes the sorrow in her own inimitable poetic fashion "Kamala dipped in her mother's tears." Dr. Sathyanathan remarks, "She (the mother) was never herself after this great loss." Krupabai had to be taken to Bombay to see if her health would improve, but it was of no avail. She became almost a complete invalid. Back to Madras and in a hospital a temporary relief was noticed. But her illness was going to be fatal.

The passing away of the mother-in-law, the father-in-law and a sister added to the agony; but everything was borne with that quiet strength that characterised her from her younger days. Her cheerfulness remained to the very last.

Krupabai was a born writer. Several articles were written in the South Indian Observer, National Indian Journal etc. Her writings were mostly of a descriptive nature. She wrote on nature and on people she met. Then friends began to persuade her to write a book. "Saguna" was the result. It was a picture of her own early life. Kamala was the second story she wrote. It had something to do with her own child. While writing it, her own health was ebbing away. She had to dictate and her husband had to write some portions. She was at times having temperature of 104 degrees. "Let me show that even a simple Indian girl can do somethlng useful" she said. By the grace of God she was able to see "Kamala" printed and published. Before long she passed away, leaving a fragrance behind of hope, courage and gratitude to God. She was buried by the side of her daughter Kamala.

News, Notes and Topics for prayer and praise

1. *Puri Asram* : Our workers report :— "Rev. Dr. A. C. Abraham and Bro' P. Moses visited the Asram last week. We had open-air meeting and family prayer meetings... Praise the Lord that He heard our prayers and healed Mr. Chinna, the fish merchant who was suffering from typhoid and was at the point of death. Now he and his family are attending Sunday Service. May the Lord open his heart to receive Christ fully... Another patient by name Raghunath is in the General Hospital. We are regularly visiting him and praying for him. We have given him an Oriya Gospel of St. John. Please pray for him." (J. Samuel),

"We received the bicycle from Calcutta N.M.S. Branch." (M. John Subbarao).

2. *Mr. P. Moses*, Organising Secretary for S. India.

After spending nearly a fortnight in Bombay visiting in all the Telugu and some Kanarese Churches besides speaking in the Bombay Regional Diamond Jubilee public meetings, and a number of prayer meetings, Mr. Moses returned to Madras. Then he got the invitation to visit Cuttack and other places in the Orissa State. Just now he is in Bubaneswar. He was able to visit Puri Asram and to address Gospel Meetings in Puri Church. In Bubaneswar meetings have been arranged for a week. Please pray for the meetings addressed by Mr. P. Moses.

3. **Report from Nepal** :

"We had an encouraging news today from a young man from Gulmiside. He got a set of Christian books from us one or two months ago. He says that people in his village are taking a keen

interest in reading those books. On Deepavali day, it was a holiday for the Technical Institute. The trainees and staff together went on a picnic. We got an opportunity to speak to them about Jesus Christ, the Light of the World... The work is going on. Mr. Hoftun and other missionary friends were very cooperative indeed.

M. M. Mathai.

4. Rajasthan Missionary Mr. S.C.P. Tyagi writes:—

"More than five have made decision for Christ. Distribution and selling of books, Bibles and New Testaments, Gospels and thousands of tracts and booklets are going on... I visited Suwana, Gandhinagar etc. I got also special opportunity to help the sick... Bharatpur, Rajasthan, is a vacant field and I would like to start my field at Bharatpur."

S.C.P. Tyagi

5. The Editor takes leave of the readers: Along with the General Secretaryship of the Society, I am laying down the editorship of the N. M. I. from January 1st, 1966. I wish to thank all readers and friends for their help and encouragement. I am going back to my old Asram. My address in future will be Christa Mitra Asram, Ankola, N. Kanara, Mysore State. I shall be happy to hear from you. I request your prayers for my new work.

P. J. Thomas

6. Week of Prayer for Christian Unity 1966. Jan. 18—25.

"I will be their God, and they shall be my people." Only twenty years ago, a quite small number of people of different Christian denominations were convinced that they ought to pray especially (though such prayers already existed, of course in the liturgies regularly used by many Churches) for Christian Unity. Today we have evidence that probably millions in every continent of the world are joining in this prayer; and this leaflet is an invitation to you to do the same. Numbers do not matter very much, what matters is that Christians should pray in harmony with their Lords known will for His Church—that they should care more as He did.

For the union of all His people, in love towards one another and in witness to the world.....

Additional prayers

With the special reference to unity in N. India and Pakistan. Let us thank God:

For the renewed hope and sense of urgency at the meeting of the Negotiating Committee at Pachmarghi in March 1965 and the unanimous adoption of the revised plan of union.

For the progress in plans for the union of Churches in so many other parts of the world and the inauguration of the United Church in Nigeria.

Let us pray:

For our countries, India and Pakistan with their age-long quest for unity and their many divisions that there may be revealed more clearly through the Church that unity which is God's gift through Christ.

For the wider spread of the sense of urgency in the overcoming of our divisions and of the careful study of the revised edition of the plan of Union, and for a readiness to follow the guidance of the Holy Spirit.

For increasing co-operation and joint action on the part of local congregations, clergy and laity, for mutual participation where possible in one another's services and for united services, study and witness.

For guidance of the Holy Spirit in all the preparatory work to be done by the Churches and by the sub-committees, to make possible the inauguration of union.

(*From N. C. C. Review*)

Contributions for November 1965

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Maharashtra: Mr. V. V. Ninan Poona 25-00; Christ Church Poona 95-10; Thro' Mr. J. Amoda **Bombay**. Mr. A. S. Anchan 5-00; Miscellanious 0-50; Mr. P. K. Emmanuel 10-00; Dr. A. N. Gaikwad Miraj 5-00; Mrs. T. Reuben Jamkhandi 10-00; Collection from Wanlesswadi 9-10; **Poona**. Mrs. R. Thomas & H. Thomas 7-00; Mrs. G. S. Benedict 5-00; Collections 13-00; Mr. F. K. Wilson 10-00; Mr. R. Winston 5-00; Mr. John Victor 5-00; Mr. Mohan H. Walters 10-00; A Friend 5-00; M/s. A. C. Soans & Brother 5-00; Mr. S. A. Earnest 5-00; Mr. T. Flavis 5-00; Mr. G. Samuel 5-00; Dr, S. W. V. Federicks 50-00; Total Rs. 289-70.

Bombay thro' Mr. J. P. Ashwal. Sahar village N.M.S. Branch 9-00; Kannada Badavara Shangha 25-80; Rev. G. Smedberg 5-00; Marol Prayer Service 4-93; Miss S. Salins (Sakineka) 4-25; Miss S. Salins (Byculla) 28-00; W.S.C.S. Methodist Kannada Church 12-00; B. M. Sunday School 2-40; Miss E. Titus 4-00; Mr. T. Karkada 19-75; Mr. H. Amanna 21-50; Mr. A. C. Furtado 10-00; Mr. H. S. Wartika 20-50; Powai N.M.S. Branch 3-65; Vikhroli Prayer meeting 12-99; B.M. Prayer union 15-00; Mr. G. Ambler 9-00; Deoyar N.M.S. Branch 9-00 P.W.D Kurla N.M.S. Branch 5-37; Mr. James Wiliiam 5-00; Mr. A. Maben 15-00; Mr. R. Manohar 7-00; Mr. J. Soans 1-00; Mr. George Kotian 2-00; Mr. H. Alve 17-25; Chandivali N.M.S. Branch 11-65; Mr. J. P. Ashwal 2-00; Total Rs. 283-14.

Through Mrs. A. R. Bidari—Kolhapur; Dr. Dattu Tiwade 5-00; Mrs. S. Latkar 2-00; Mrs. A. Peters 2-00; Miss K. Basuthkar 2-00; Miss M. Nadugadhi 2-00; Mrs. S. H. Rubdi 5-00; Mrs. B. Jadhav 1-00; Mr. A. Kawalge 0-50; Mr. S. Shinde 0-50; Miss S. Chopde 1-00; Mrs. D. Gaikwad 0-50; Mrs. S. Malap 0-50; Mrs. S. Satputte 0-50; Mrs. H. Jadhav 0-50; Mrs. A. Kamble 0-50; Mrs. S. Boph 0-50; Mrs. I. P. Savant I-00; Miss M. Thomas 1-00; Mrs. I. M. Jadhav 2-00; Miss E. Sonulie 1-00; Mr. M. G. Wagmare 1-00; Mrs. D. Samudre 1-00; Miss P. Kale 1-00; Miss S. Thomas 2-00; Mr. P. Gaikwad 1-00; Mrs. S. S. Samudre 1-00; Mr. V. Gaikwad 0-50; Mrs. F. Gaikwad 0-50; Mr. Joel Kamble 1-00; Miss K. Yeshodamma 1-00; Mrs. N. Shirgoankar 1-00; Miss R. Holkar 1-00; Mr. S. S. Rambise 2-00; Mr. S. Awale 1-00; Mrs. N. D. Rambise 1-00; Mr. S. Kale 0-50; Mrs. S. Chopde 0-50; Mrs. D. Eden 2-00; Mrs. A. R. Bidari 5-00; Mrs H. Sadalge 3-00; Rest of the collection 0-50; Total Rs 60-00.

Madya Pradesh: Mr. John Jacob Katnimurwala 10-00; Miss A. Browne Mhow 10-00; Rev. J. V. Hulasi Rao from Methodist Conference Jabalpur 205-00; Total Rs. 225-00.

Andhra Pradesh: N.M.S. Branch Hyderabad 55-00; Dr. Dwarkabai Hyderabad 10-00; Mr. & Mrs. Jessie David Hyderabad 10-00; C.S.I. Diocese Dornakal 5-00; Mothers union Nandyal Diocese 10-00; Rev E. J. Miller-from N.H S. School staff Masulipatnam 38-16; Total Rs. 128-16.

Kerala: M. M. Church Trivandrum 119-85; N.M.S. Branch Calicut 42-00; Mr. K. J. Varghese Alleppey 10-00; St. Mary's Church Calicut 26-16; Total Rs. 198-01.

Mysore: N.M.S. Branch Dharwar 11-00; N.M.S. Branch Udipi 5-10; Rew. Ananda Murthy Tiptur 2-00; **Through Mr. J. Amoda.** Belgaum Ms. G. S. Arlikatti 10-00; Mrs. S. S. Patil 10-00; Mr. John Karkada 5-00; Mr. W. B. Konery 30-00; Collection 10-00; Mrs. F. Maben 5-00; Mrs. J. Bangera 5-00; Dr. L. P.

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Servid-Wanlesswadi 5-00; A Friend Wanlesswadi 5-00; Dist. Church Office Hubli 198-23; Total Rs. 301-33.

North Tamil Area: Dr. Mrs. R. Aiman Vellore 850-00; N.M.S. Branch Kancheepuram 13-80; Mr. A. Yerudasan Komarapalayam 100-00; Total Rs. 963-80.

South Tamil Area: L.M.S. High School for Girls Neyyoor 100-00; L.M.S. Girl's Boarding Home Neyyoar 10-00; Mrs. J. Aruliah Woriur 15-00; Thro' Mr. V. Germany Madurai 10-00; Mrs. C. Anthony Madurai 10-00; Mr. R. Alfred Selvakumar Mandapam Camp 15-00; Miss Jayamani Nalliah Madurai 15-00; Mrs. Maisie Lewis for Jawadi Nagercoil 12-00; St George's Church Madurai 25-00; Total Rs. 212-00.

Madras City: Dr. Mrs. B. Rajaratnam Kilpauk 95-00; Mr. G. Victor Solomon R. A. Puram 5-00; Mr. G. Eddy Vepery 5-00; Collections from Santhome 8-00; Nungambakam Chetput 26-00; George Town 4-00; Saidapet 8-00; Shinoynagar 43-00; T. Nagar 8-00; Tambaram 15-50; Rayapettah 57-75; Kodambakam 23-00; Mylapore 25-25; Royapettah 21-00; Vepery 95-75; Egmore 9-50; Kilpauk 29-50; Ayanavaram 116-25; Total Rs. 595-50.

Birthday Gift: Mr. John Bapuji Ernakulam 10-00; Mr. J. Aruliah Woriur 5-00; Mr. P. S. Pandian Coimbatore 5-00; Mrs. S. K. Natchatiram Mannargudi 7-00; Mrs. S. James Vepery 2-00; Total Rs. 29.

Diamond Jubilee: N.M.S. Branch Lucknow 25-00; Dr. Sarada Kamath Dharmapuri 30-00; Miss M. M. Singh & Sisters Lucknow 300-00; Miss I S. Dhar Lucknow 100-00; Miss V. C. Dhar Lucknow 100-00; Mrs, K. M. Dhar Lucknow 50-00; Prof. Augustus I. Dhar Chicago 100-00; Mrs. M. Varugis-Souvenir Calicut 26-00. Mrs. S. K. Natchatram Souvenir Manargudi 2-00; Total Rs. 733-00.

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N. M. S. FIELDS

The National Missionary Intelligencer

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"Lo, I am with you alway, even unto the end of the world"

Another Year is Dawning

Another Year is dawning, dear Master, let it be,
In working or in waiting, another year for Thee.

Another year of leaning upon Thy loving breast;
Another year of trusting, of quiet, happy rest.

Another year of mercies, of faithfulness and grace;
Another year of gladness, in the shining of Thy face.

Another year of progress, another year of praise;
Another year of proving Thy Presence all the days.

Another year of service, of witness for Thy love;
Another year of training for holier work above.

Another year is dawning; dear Master, let it be,
On earth or else in heaven, Another year for Thee!

—FRANCES RIDLEY HAVERGAL.

A Message for 1966

(by Poet Rabindranath Tagore written in 1921)

Harmony

Things that are stationary have no responsibility and need no law. For death, even the tombstone is a useless luxury. But for a world, which is an ever-moving multitude advancing towards an idea, all its laws must have one principle of harmony. This is the law of creation.

Man became great when he found out this law for himself, the law of co-operation. It helped him to move together, to utilize the rhythm and impetus of the world march. He at once felt that this moving together was not mechanical, not an external regulation for

the sake of some convenience. It was what metre is in poetry—not a mere system of enclosure for keeping ideas from running away in disorder, but for vitalizing them, making them indivisible in a unity of creation.

So far this idea of co-operation has developed itself into individual communities, within the boundaries of which peace has been maintained and varied wealth of life produced. But outside these boundaries the law of co-operation has not been realized. Consequently the great world of man is suffering from ceaseless discordance. We are beginning to discover that our problem is worldwide, and no one people of the earth can work out its salvation by detaching itself from others. Either we shall be saved together or drawn together into destruction.

This truth has ever been recognized by all the great personalities of the world. They had in themselves the perfect consciousness of the undivided spirit of man. Their teachings were against exclusiveness, and thus we find that Buddha's India transcended geographical India and Christ's religion broke through the bonds of Judaism.

India's Opportunity

To-day, at this critical moment of the world's history, cannot India rise above her limitations and offer the great ideal to the world that will work towards harmony and co-operation between the different peoples of the earth? Men of feeble faith will say that India requires to be strong and rich before she can raise her voice for the sake of the whole world. But I refuse to believe it. That the greatness of a man's greatness is in his material resources is a gigantic illusion casting its shadow over the present-day world—it is an insult to man. It lies in the power of the materially weak to save the world from this illusion; and India in spite of her penury and humiliation, can afford to come to the rescue of humanity.

The freedom of unrestrained egoism in the individual is licence and not true freedom. For his truth is that which is universal in him. Individual human races also attain true freedom when they have the freedom of perfect revelation of Man and not that of their agressive racial egoism. The idea of freedom which prevails in modern civilization is superficial and materialistic. Our revolution in India will be a true one when its forces are directed against the crude idea of liberty.

The sunlight of love has the freedom that ripens the wisdom of immortal life; but passion's fire can only forge fetters for ourselves. The Spiritual Man has been struggling for its emergence into perfection, and every true cry is for this emancipation. Erecting barricades of fierce separateness, in the name of national necessity, is

offering hindrance to it. Therefore in the long run it is building a prison for the nation itself. For the only path of deliverance for nations is in the ideal humanity.

Creation is the endless activity of God's freedom; it is an end in itself. Freedom is true when it is a revelation of truth. Man's freedom is for the revelation of the truth of Man, which is struggling to express itself. We have not yet fully realized it. But those people who have faith in its greatness, who acknowledge its sovereignity, and have the instinctive urge in the heart to break down obstructions, are paving the way for its coming.

Co-operation

India has ever nourished faith in the truth of the Spiritual Man, for whose realization she has made in the past innumerable experiments, sacrifices and penances, some verging on the grotesque and abnormal. But the fact is she has never ceased in her attempt to find it, even though at the tremendous cost of losing material success. Therefore I feel that the true India is an idea, and not a mere geographical fact. I have come in touch with this idea in far-away places of Europe, and my loyalty was drawn to it in persons who belonged to countries different from mine. India will be victorious when this idea wins the victory—the idea of 'Purusham mahantam adityavarnam tamasah parastat'—The Infinite Personality, whose Light reveals itself through the obstruction of Darkness.' Our fight is against this Darkness. Our object is the revealment of the Light of this Infinite Personality of Man. This is not to be achieved in single individuals, but in one grand harmony of all races. The darkness of egoism which will have to be destroyed is the egoism of the Nation. The idea of India is against the intense consciousness of the separateness of one's own people from others, which inevitably leads to ceaseless conflicts. Therefore my own prayer is, let India stand for the co-operation of all the peoples of the world.

The spirit of rejection finds its support in the consciousness of separateness; the spirit of acceptance finds its basis in the consciousness of unity. India has ever declared that Unity is Truth and separateness is *maya*. This unity is not a zero: it is that which comprehends all, and therefore can never be reached through the path of negation.

Our present struggle to alienate our heart and mind from the West is an attempt at spiritual suicide. If, in the spirit of national vainglory, we shout from our housetops that the West has produced nothing that has an infinite value for man, then we only create a serious cause of doubt about any product of the Eastern mind. For it is the mind of Man, in the East and West, which is ever approach-

ing Truth in her different aspects from different angles of vision. If it can be true that the standpoint of the West has betrayed it into utter misdirection, then we can never be sure of the standpoint of the East. Let us be rid of all false pride and rejoice at any lamp being lit in any corner of the world, knowing that it is part of the common illumination of our house.

(*from* EPIPHANY)

A Farewell Meeting to the Rev. P.J. Thomas, General Secretary, N.M.S.

A meeting of the local Standing Committee and Area Committee Members and friends of the N. M. S. was held on 17th December, 1965 to bid farewell to the Rev. P. J. Thomas who was leaving for Ankola after finishing his term of service of three years in the N. M. S. Mr. D. R. Vedamuthu, the Chairman presided. After light refreshments eulogies were paid to the guest for his keen interest and hard work for the N.M.S. during his tenure. He constantly travelled through the length and breadth of India, contacting friends, institutions and churches to give the message of the N.M.S. By his strenuous efforts the Diamond Jubilee was successfully celebrated at Vellore last January and in Bombay, Calcutta and other centres. He was a keen Evangelist and a man of prayer. The speakers dealt with his Christian character and wished him Godspeed in his return to Ankola Ashram whose founder he was.

At the same time, the new General Secretary Rev. K. G. S. Dorairaj who was at Madras was welcomed by the speakers who assured him of their co-operation. Rev. Dorairaj takes charge of the office from 1st Feb. 1966.

Report of N.M.S. Work from Chaukutiya-Ganai for November, 1965

My area of preaching extends from Kumayaun to Garhwal, a distance of about ten miles. I met persons of different shades and thought who took a keen interest in my talk. Recently I attended the District Conference for a few days and had the opportunity of reading out my poems which were much appreciated. I addressed children's gatherings and am preparing to celebrate the Christmas Festival among children. Please remember me and my work in your prayers.

WILSON SINGH

Report from Bhageswar Centre for November 1965.

We thank God for His guidance during the month. We continued our visits, selling gospel portions, distributing tracts and making personal contacts. At the Mela of Karthick Pournamasi we sold 20 Gospel portions and distributed 100 Tracts to the pilgrims. Sometimes we create interest in the people who visit us. Kindly remember our work in your prayers.

BACHI SINGH

Report of My Visit to Jabalpur M. P.

I attended the Methodist Annual Conference of M. P. from October 22nd to 26, 1965 and brought the greetings of the N.M.S. of India making a brief statement and explaining the aim of the Society and what it has achieved. During my stay at Jabalpur, I made personal contacts on behalf of the N.M.S. and distributed 50 copies of Prayer Call. The general complaint was that no one came round to tell the people about the N.M.S., hence there was not much keenness to give for the N.M.S. The real friends of the N.M.S. were few and far between. It was suggested that the Organising Secretary for N. India should visit Madhya Pradesh at least once in three months.

(Miss) M. M. Singh,
Hon. Secretary, U. P. Area Committee.

The third Anniversary of the N.M.S. Branch, Ayanavaram, Madras

The Ayanavaram Branch was started about three years ago. Last year the membership was 98 but this year the number has risen to 159. The members generously give their contributions for evangelistic work. This year, the contributions were increased to Rs. 1000/-. 1000 Tracts and 1800 "The herald of His coming" were distributed to non-Christians. The Branch contributed about Rs. 100/- towards the Ladies' Auxiliary Sale. Mr. Isaac Albert, District Educational Officer, Madras who presided at the meeting gave the message. I myself go about collecting subscriptions from members. May God's name be praised.

JOHN VEDAMANICKAM,
Secretary,
Ayanavaram Branch, Madras.

A Brief History of the Trivandrum Branch

It is a previlege to submit a brief report on the auspicious occasion of the Golden Jubilee of the Trivandrum Branch of the National Missionary Society of India. First of all we thank God for the vision given to a few ladies in the city to whom the credit undoubtedly goes for the formation of this branch in 1915. Then it is a matter of sincere joy that the society has attained its Diamond Jubilee, and celebrations in that connection are being held in all parts of the country where its branches and units exist. Our almighty God has really been merciful unto us and guided the society and this branch for the glorification of His holy name. That we should be celebrating our Golden Jubilee at the same time the society is celebrating its Diamond Jubilee is truly significant and most gratifying.

During the early years of the society some of the pioneers such as Messers. Azariah, Gnanabaranam and Kadambavanam visited these parts more than once. Their visits became fruitful and a group was first formed in Trivandrum in 1915, principally as a Women's Auxiliary, composed of members of Matur Memorial Church, Christ Church and Mar Thoma Church. Dr. Mrs. Poonen Lukose was the first president and continued guiding its affairs until 1947. She must be the happiest to-day to join in celebrating our Golden Jubilee. It may be mentioned that even after giving up office she has been one of our willing supporters and her encouragement and advice have been most useful to us.

In 1948 Mr. A. Gunamony was elected as president followed Mr. D. R. Vedamuthu in November 1955, both of whom rendered yeoman service to the Branch. Upon the latter's departures to Madras at the end of 1960 Mr. Peter Devadas was elected to succeed him but he was in office only for a short period of four months as he too took up residence in Madras. Thereupon, on the 1st of May 1961 our present president Mr. S. J. Silas was elected.

Miss Mary Isaac was elected Secretary in 1915, and as in the ease of Mrs. Lukose, Miss Isaac, who is happily with us must be proud of this day. Mrs. F. Edwin was the next secretary as from the beginning of 1939 followed by Mr. I. Charles early in 1948. He held office for one and half years and was succeeded by the present Secretary Mr. I. Paul. Mrs. Kurien George held office as joint secretary from Jannary 1956 to the end of 1959.

Our Branch has an elected committee of management consisting of a president, three vice-presidents, a secretary and a treasurer with representatives from each of these churches. Meetings of this committee are regularly held on the second Monday of every month.

Our Golden Jubilee Celebrations

Our Golden Jubilee Celebrations began on the 8th and lasted till the 10th of Oct. 1965. The inaugural meeting was held at the Christ Church Centenary Hall at 6 p.m. on Oct. 8th, under the distinguished presidentship of Prof. Samuel Mathai, Vice-Chancellor of the Kerala University, the Rt. Rev. I. R. H. Gnanadason Bishop in Kanyakumari Diocese and Mr. A. Gunamony were the speakers. The meeting was attended by a big crowd. The president as well as the speakers spoke about the work of the N.M.S. and its past achievements and its great role in India and about the Union of Churches.

The Devotional meeting at 8 a.m. on Oct 9th was conducted by Rev. I. M. Evans. His missionary approach was matter of fact and appreciable. In the evening a veriety entertainment was conducted at the Y.W.C.A. Hall. The songs of three Church Choirs were worthy to special mention.

The thanks giving service was held at the M. M. Church at 6 p.m. on 10th Oct 1965. Mar Yuhanan Mar Thoma Methropolitha who presided over the meeting paid special tribute to the founders of this great Missionary Society and its activities in his impressive speech. The abundant mercy and blessing of God was perceivable in these meetings.

There was also a fancy sale in this connection and it took place on the 5th of October. Mrs. Samuel Mathai opened the sale and as the result of the co-operation among members who belong to the three Churches, it was a great success. The Tea stall and the Ice Cream stall deserve special mention as they attracted the attention of the people.

We have pleasure to conclude this brief report with the sincere wish that this great Missionary Society would grow from day to-day and cover all the fields all over India and with the best of assurance to the mother society that Trivandrum branch would continue to render the maximum help.

I. Paul,
Secretary.

A Hundred Indian Witnesses to Jesus Christ

(P. J. Thomas, Ankola)

26. P. Venkayya

This time let us call to witness one of the Telugu Christians of the last century. His name is P. Venkayya, a person having some special characteristics in regard to his witness to the Lord Jesus Christ and His message. For one thing, he came to Christ rather

late in life. He was fifty when he first heard about the Saviour. But he had undergone changes in his spiritual outlook and experience some years previous to it. We may take that as the work of the unseen, eternal Christ. The effect of the life, and even casual remarks of Christian believers can be seen in the story of this witness.

Venkayya was born in 1809. In his 47th year he threw away idols. This was due to a friend's remark. That friend was instigated by a Christian preacher. The idea that gained momentum in these people was that idols were the creation of men's minds and hands. They owe their being to the carpenter, to the painter and such other workers. There is nothing divine in their origin. Venkayya was touched to the quick. But he all the same yearned for God. So he went about praying "O God, great God, who art Thou? Where art Thou? Show me Thyself." For three years he went about in that manner. He heard at second-hand some remarks based on the Christian Missionary's message. A Christian tract or two also fell into his hands. It so happened that he once attended a Christian funeral and was struck by the note of hope and peace that characterised the service.

At last in 1859 he travelled 28 miles by foot from his native village to Vijayawada where the missionary Rev. Darling was preaching. But he did not go to the Missionary straight away. Something intervened. He was invited by a Hindu to have a ceremonial bath in the Holy River. His reply was quite revealing : "This water cannot cleanse, it being fowled by multitudes. How can it cleanse from sin?" The Pujarees' rejoinder also was meaningful. He asked "Are you a Christian? If so you better go to the Padree". The Venkayya went with the prayer in his heart. "Show, O God, thyself to me." He approached the Missionary with the request "Please tell me about the Saviour"; and he heard in detail the story of the Gospel. The reaction was immediate. "This is my Saviour, my God. I have long been seeking him. Now I have found. and I will serve Him only."

He went further. He invited the Missionary to visit his village; and the request was complied with after three days. Rev. Darling went and stayed in that village several days, speaking to the people who flocked from the nearby villages also. Opposition from high class Hindus did not take long to show itself. That took also the shape of a complaint to the local Magistrate. A day was fixed for the baptism of Venkayya and some others. Threats came, but were not heeded to. Venkayya, his wife and five children with sixteen other men accepted baptism that day. When the last one of the sixteen went into the water there was a cry from the crowd that his wife was running to the well to drown herself. She was prevented from doing so and was baptised a month later.

Venkayya lost no time to start life as a pronounced witness to the new life and its source. Large numbers of villages were soon covered. He learnt reading and writing in spite of his being above fifty and having to wear thick glasses. It is said that he was able to store innumerable texts of the Holy writ in his memory. He also gave a plot of land for a Church and for a school.

He had to undergo often and on very rough treatment from adversaries to the Gospel. Once he was beaten by a man from behind, as the result of which he fell stunned and was carried to the Mission House. He recovered from the bad effects of the blow and resumed the life of preaching and serving God. He continued the life of a witness even when he became very old, feeble and even blind. He sang and prayed fervently from his cottage door, thus witnessing to the grace of God till death visited him in his 82nd year.

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Obituary

Our late Prime Minister, Lal Bahadur Shastri

As the matter for this paper was being prepared, India and the whole world heard with a shock of the death of our revered Premier Lal Bahadur Shstri at Tashkent who passed away after he had finished laying the foundation for the tremendous task of bringing peace between India and Pakistan, and in fact the whole of Asia. He was a man of peace and courage, as our Master the Prince of Peace was. His sincere attempts in this direction were in consonance with the angellc song of Christmas "On earth peace and goodwill towards men." The Christians of India along with their kinsmen will mourn the death of an illustrious son who sought and worked for peace till the last minute of his life. He may join with St. Paul in saying" I have fought a good fight. I have finished the race" His successor Mrs. Indira Gandhi also, it is fervently hoped will follow in the footsteps of her famous father, Pandit Nehru and her predecessor, Lal Bahadur Shastri in carrying on their unfulfilled task—May his soul rest in peace.

* * *

The Rev. D. Thambusamy

We deeply regret to announce the passing away of the Rev. D. Thambusamy, M.A., L.T., B.D. on the 11th January 1966, the same day our Premier left this world. For many years he was Principal of the Kellett High School, Madras and till recently Presbyter of the C.S.I. He was greatly interested in the N.M.S., served as a member

of its Executive Committee for some years and was a regular supporter of the work. In his passing, the Society has lost a good friend and a helper. We convey our sympathies to the bereaved family.

Contributions for December 1965.

Uttar Pradesh.

N.M.S. Branch Lucknow 63-10; N.M.S. Branch Kanpur 25-00; Methodist Church Khatauli 10-00; N.M.S. Branch Lukerganj 10-00; St. Paul's Church Sigra 12-66; Mr. C. D. Pratt Allahabad 10-00; Total Rs. 130-76.

Bengal.

Mr. B. C. Ghose Jamalpur 5-00; Mr. M. N. Banerjee Calcutta; 10-00; Total Rs. 15-00.

Bihar.

Miss S. L. Sengupta Patna 30-00; Mr. D. A. Sighamany Jamshadpur 12-00; Total Rs. 42-00.

Orissa.

N.M.S. Branch Cuttack 14-00; Miss S. Singh Puri 5-00; N.M.S. Branch Cuttack 25-00; Baptist Church Puri 17-20; Mr. K. Chinna Puri 5-00; Total Rs. 66-20.

Maharastra.

Mr. M. G. Philip for Jawadi—Bombay 50-00; Conference of Churches in W. India BARAMATI 25-00; Bombay Christian Fellowship 129-05; Thro. Mr. J. P. Ashwal for Jawadi 100-00; Mr. A. Henry Bombay 10-00; Total Rs. 314-05.

Through Mr. J. P. Ashwal Bombay Miss E. Titus Chandivali 4-00; Mr. B. Maben Byculla 6-00; Miss S. Salins Sakinaga 4-00; Miss S. Salins Byculla 11-00; Mr. John Gilbert Fort 3-00; Master M. T. Bangari Vikhroli 5-00; Mr. William Roberts Godrej Qrs. 11-75; Mr. A. C. Furtado Vikhroli 10-00; B. M. Sunday School Vikh-village 1-84; B. M. Sunday School V. stn. Side 2-10; Vikhroli Prayer Meeting 4-23; Mr. G. Ambler Bandra 10-75; Mr. Herbert Amanna Ghatkoper 6-00; Total Rs. 79-67.

Through Mrs. A. R. Bidari Kolhapur Miss M. Nadugaddi 5-00; Miss S. Thomas 2-00; Miss K. Basuth kar 2-00; Mr. H. Eikos 2-00;

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Gujerat.

Methodist Church Conference Rev. I. V. Master Nadiad 50-00.

Madhya Pradesh.

Methodist Conference—Rev. J. V. Hulasi Rae Jabalpur 205-00.

Andhra Pradesh.

Thro' Mr. H. D. Jeyaraja rao Visakhapatnam 21-00; Mr. A. F. Thyagaraju Gudivada 10-00; Rev. Michael Titus C. S. I. Palmaner 20-00; Total Rs. 51-00.

Kerala.

Mrs. J. S. D'mello Palghat 3-00; N.M.S. Branch Calicut 18-00; Total Rs. 21-00.

Mysore.

C.S.I. Gadag Church 4-75; Rev. P. J. Thomas Honavar 10-00; N.M.S. Branch Dharwar 11-00; Mrs. M. C. Amanna Udipi 10-00; St. Thomas Church Honavar 20-00; Mar Thoma Church Bangalore 50-00; N.M.S. Branch Udipi 7-38; St. Paul's Mothers Union Bangalore 12-00; Mr. R. Alfred Selvakumar Karwar 15-00; **Through Mr. J. Amoda Mysore.** Miss V. Barnabas & Mrs. G. Soans 15-00; Mr. E. A. Dhatananda 4-00; Mr. P. S. Watsa 5-00; Miss Kamala Watsa 5-00; Collections 13-00; **Channapatna**: Bethany Church 5-00; Mr. E. A. Kaundinya 6-00; Miss Shylaja Kaundinya 5-00; Mr. Alfred Rajendran Mandya 10-00; Collections from Mandya 10-00; Mrs.

Daisy Salins Udipi 10-00; Mr. A. P. Airan Mangaiore 5-00; Mrs. Ratni Amanna Brahmavar 50-00; **Coondapoor** : Mr. T. Soans 25-00; Mr. S. S. Soans 10-00; Mrs. D. Roberts 5-00; Mr. Prakash Soans 10-00; Mr. B. R. L. Sunita 5-00; Mrs. Dorothy Tholar 10-00; Mr. M. J. Williams Byndoor 5-00; Mr. Gibson Bangera Basrur 5-00; Mr. R. A. Kalyana Basrur 5 00; **Shimoga** : Mr. E. E. Soans 5-00; Mr. George Samuel 15-00; St. Thomas Church 15-00; Mr. A. D. Doss 10-00; Dr. I. F. Devadatta 12-00; Dr. A. D. Paul 5-00; Mr. V. Edwin 12-70; Collection 14-00; Mr. Charles Maben Belgaum 100-00; Mrs. Mercy Airan Mangalore 25-00; Mrs. E. B. Soans Mangalore 18-00; Mr. Alfred G. Soans Moodbidri 25-00; Miscellaneous 8-10; Mr. S. E. Furtado Mangalore 8-00; Miss M. Stephen Mangalore 7-00; Mr. E. B. Soans Mangalore 6-00; Mr. M. C. Maben Mangalore 5-00; Mr. Percy Weltha Mangalore 5-00; N.M.S. Branch Balmatha 19-00; N.M.S. Branch Bockapatna 3-50; Collection from Byndoor, Basrur Coondapoor & Koteshwar 13-00; Total Rs. 554-30.

North Tamil Area.

Mr. S. R. Kanagamoni Kallancurichi 5-00; N.M.S. Branch Kancheepuram 12-48; Mrs. S. S. David Coimbatore 3-00; C.S.I. Girls Boarding Coimbatore 27-00; Christ Church Sunday School Salem 20-00; Mr. G. H. Clarence Cuddalore 10-00; Total Rs. 77-48.

South Tamil Area.

Mr. S. Jeevamoney Nagapatnam 5-00; Mr. R. Joseph Pillai Tiruchirapalli 5-00; Mr. Visuvasam Paul Nagercoil 2-00; Women Fellowship Home Church Nagercoil 50-00; Dr. M. Monsingh Tiruchirapalli 20-00; N.M.S. Branch Munnar 125-00; Tho' Mrs. Maisie Luwis for Jawadi 12-00; Mr. R. Y. Samuel for Nepal 10-00; Tho' Mrs. Maisie Lawis 60-00; St. Patricks Mothers Union Tuticorin 10-00; Thro' Dr. K. R. Devadasan Pasumalai 251-000; Mr. Y. A. Ratnaswamy Madurai 20-00; Total Rs. 570-00.

Birthday Gift.

Mrs. E. Baby Saroja Kulasekaram 5-00; Mr. S. Abel Munnar 5-00; Mr. T. V. Balraj Tuticorin 5-00; Mrs. M. S. Nadder Natham 3-00; Mr. A. Timothy Royapuram 3-00; Mrs. L. G. Solomon Vepery 3-00; Miss Usha Emmanuel Vepery 2-00; Total Rs. 26-00.

Madras City.

Mr. N. V. Mathew Madras-12 10-00; Mr. G. Victor Solomon R. A. Puram 5-00; Mr. Paul Victor Chromepet 18-00; St. Thamas Tamil Church Santhome 5-00; Rev. D. Thambusamy Royapuram 25-00; Dewan Bahadur D. Anandarao Madras 18-00; Thro' Miss J.

Moses Kilpauk 20-00; Mr. George Devasahayam Kilpauk 3-00; Collections from Santhome 10-00; Saidapet 4-00; T. Nagar 11-00; Royapuram 43-00; Shenoynagar 31-00; Vepery 86-00; Kilpauk 29-50; Egmore 11-50; Nungambakam—Chetput 26-00; Kodambakam 19-00; George Town 19-00; Royapettah 27-00; Mylapore 29-50; Royapettah 51-75; Tambaram 2-00; Royapuram 22-00; Total Rs. 526-25.

Diamond Jubilee.

Rev. P. J. Thomas Sale of Souvenir 36-00; Rev. V. D. Sahayam Souvenir 2-00; Mr. J. Amoda Souvenir 2-30; Rev. K. C. Seth Souvenir Calicut 4-00; C.S.I. Cathedral Calicut 5-00; Total Rs. 49-30.

Collections **Thro' Mrs. P. J. Varugis Calicut** Mrs. P. C. Mathew New Delhi 25-00; Mrs. P. K. Jacob Ernakulam 10-00; Mrs. K. Eapen Annamalai 100-00; Mr. K. T. Abraham Halwara 20-00; Miss L. S. Thomas Bangalore 30-00; Mrs. R. Cheriyan Cannanore 25-00; Mr. K. M. John Bhilai 55-00; Miss A. Thomas Calicut 50-00; Mrs. M. Kallat Calicut 5-00; Mr. K. B. Thomas Chembra Estate 25-00; Mr. G. M. Thomas Kottayam 50-00; Mr. P. P. George Cannanore 25-00; Mrs. P. J. Varugis Calicut 80-00; Total Rs. 500-00.

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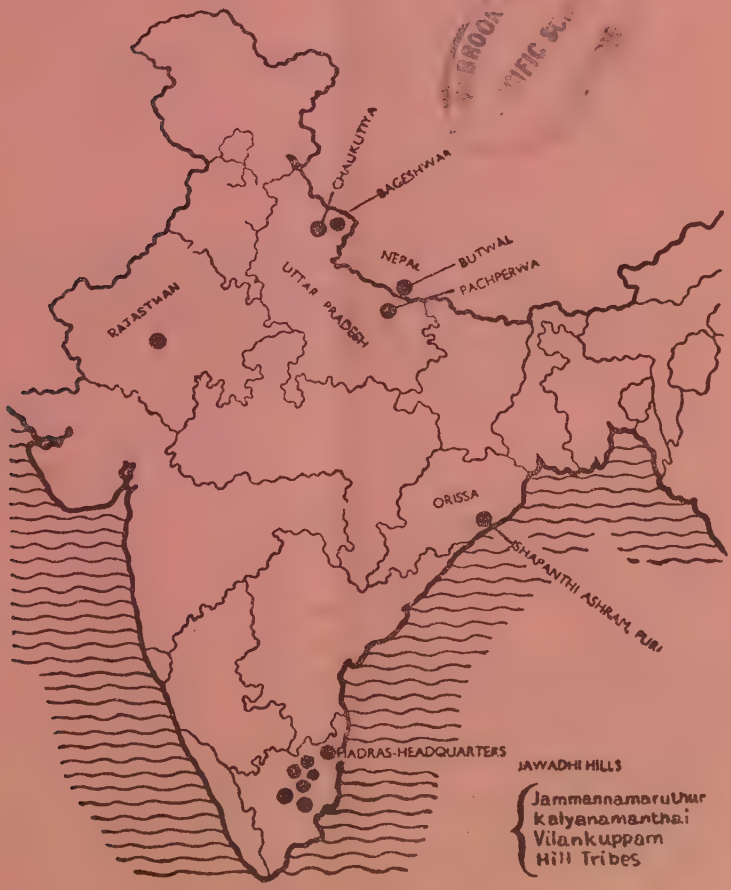
INDIA SUNDAY SCHOOL UNION,
P. B. No. 9, COONOOR (NILGIRIS)

The National Missionary Intelligencer

Vol. LIX] MARCH 1966 [No. XII

N. M. S. FIELDS



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The National Missionary Intelligencer

Vol LIX] MARCH 1966 [No. XII

An Intercession

"Father of everlasting love,
To every soul Thy son reveal
Our guilt and sufferings to remove,
Our deep, original wound to heal:
And bid the fallen race arise,
And turn over earth to Paradise."

C. WESLEY.

A Letter from the General Secretary

My Dear friends and colleagues in the Lord's Vineyard,

With greetings in the Name of our Lord and Saviour, who called us to this common task of preaching the Good News, I write this first letter. May God be with you and bless you with His Grace, Peace and Joy.

I am glad to inform you that I have taken charge as General Secretary on 2-2-1966 by His abundant grace. From the way the call to serve the N.M.S., came to us in last May, and the way in which God had worked His way through to the unanimous selection, and in our Diocese to release us, in spite of the shortage of Ministers, convinced us that He wants us to serve the N.M.S. So, without being disobedient to the Heavenly Call, we are here to give our utmost to Him.

The National Missionary Society is the fruit of Indian Church (of all the Churches without geographical and denominational differences). The well educated men of faith of the Indian Church, beeause of the burden of evangelisation of our motherland, were led to form the Society on Christmas Day, 1905. So, the NMS is of the Indian Church, supported by the members of the Church and exists for the Indian Church. So it is the bounden duty of every Christian to support this Society.

The burden of the NMS was and is to evangelise the unevangelised parts of India, and if and when possible, in the adjoining States also. NMS is purely a Missionary Body, working for the cause of extension of His Kingdom with the co-operation of

the Churches. It has carried on its work for the last sixty years by the Grace of God, and by the faithful prayer, co-operation and financial help of the Indian Christians.

When a congregation was founded by the NMS., it was handed over to the local Diocese or the Church in that area. Recently Tirupattur—Puram congregations were given to the Diocese of Coimbatore of the Church of South India.

Our present Missionary fields which were opened after the Golden Jubilee in 1955 are : Jawadhi Field in Tamilnad : It is a progressive work. We have a few converts from hill tribes. In Orissa we work with an Ashram Isapanthi at Puri. In Uttar Pradesh we have three centres, Chaukutiya, Pachpherwa and Bageshwar. In Nepal our work is in Butwal. The most recent addition is Rajasthan. All these stations are most difficult places to work, and our missionaries and their colleagues are working under trying conditions. As I visit these stations, I will be writing through N.M.I. about the work carried on there to keep our friends and supporters informed of our activities.

The Society is supported by gifts and subscriptions of friends. Financially, the Society exists true to the prayer taught by our Lord "Give unto us our daily bread." It has no much of Reserve Fund to fall back, though it is not in debt. Only today I had to go through the financial statements for ten months for the year 1965-66. We are short by Rs. 3,200/-. Some of the Branches and areas have not sent in their anticipated amounts. The year ends on 31st March, 1966. So, on behalf of the Society I request the friends and well-wishers, our Branches, Area Secretaries and Committee members to do their utmost to keep the society above want.

In any work of our Lord, three things are needed. They are *Prayer*., *Co-operation* and *catching*. So I request all the friends to support us by their prayers, co-operation and catching members for the Society.

I am happy to note that the Society has many friends, who not only take keen interest in its activities, but leave no stone unturned in their effort to get supporters for the Socie,y, giving their leisure time without reserve by working for the Society. On behalf of the Society I am grateful to them. May God bless them all.

My Dear Colleagues, who work in various fields under difficult circumstances true to our Lord's saying, the harvest is great and the labourers are few, we are few and the task is great. We have to work with the same urgency with which Our Lord worked saying "I must work the works of him that sent me while it is day. The night cometh, when no man can work. We assure you of our support with our prayer and help whenever it is necessary and possible

I look forward to the days on which I could meet you and know you intimately. You can look to me as your brother for guidance and help. Let us all work together to the glory of His name.

I would be failing in my duty, if I do not express my gratitude to my predecessor Rev. P. J. Thomas who had, by his untiring effort and constant travel, carried on the work of the Society during the last three years. He had done his best. May God bless him in his present task.

"Expect great things from God and
attempt great things for God"

With prayers,

Yours in His Service,
K. G. S. Dorairaj.

Our New Prime Minister

We are all happy to hear that Mrs. Indra Gandhi was elected, as per democratic principles, as our Prime Minister and she had assumed the office. The nation knows her and her merits, and we are sure that she will follow the path of her father. We the National Missionary Society of India wish her and her team of Ministers all success. We pray that God Almighty, the ruler of heaven and earth, may bless her and guide her to lead the nation in Peace and Prosperity.

Report from Bilwara, Rajasthan

Our Missionary brother S. C. Parshad Tyagi writes that he with the help of Sri Samuel Benjamin and Sri Natheniel Nelson, the Secretary and Joint Secretary of the NMS Branch, Rajasthan continue to preach the Word of God boldly in spite of opposition and indifference of the people, backed with literature distribution such as tracts. Gospel portions and selling of Bible. They also contact officials boldly and present the Message. At present they have got a Muslim, two Sardars and three Hindus as enquirers, who are given regular instruction in Bible. They also introduce Bible correspondence course followed by Planned Visits.

The NMS Branch at Bhilawara, Rajasthan, at its annual meeting elected the following officials.

President & Secretary: Sri Samuel Benjamin

Vice Presidents: Sri G. G. Lal and Sri. P. T. Varghese

Joint Secretaries : Sri Natheniel Nelson and Sri A. Alexander

Treasurer : Sri Afzal Masih.

Sri Tyagi with his family will be moving to Bharatpur in March as Bhilwara was unsuitable to the health of his family.

Butwal, Nepal

Sri M. M. Mathai writes on behalf of Butwal Ashramites that they are training young Nepali Christians to be the leaders of the Church, by giving them a place in the local Church administration which is encouraging.

They are doing good business by selling Christian literature and Bibles through the Bookstall, even though the demand is for school texts. Miss Frances Swanson of the United Mission to Nepal which gave a generous contribution of Rs. 625/- in Indian currency for running the Bookstall, visited them and encouraged them by her valuable suggestions.

They had also a visit from Rev. & Mrs. Roy Hagen from Darjeeling, who suggested the proper display of the books to be made, to encourage people to buy Christian literature.

Chaukatiya Ganai

Brother Wilson Singh writes that he continues his preaching in the hill areas. He had calls from many friends on Christmas Day; to whom he not only gave the Christmas Message but also distributed literature. There is appreciation among the people about it. Rev. C. S. Khiyalie, the District Superintendent of Almora, helps him by his advice and also allows him to take part in his meetings.

Bhageswar centre

Mr. & Mrs. Bachi Singh report that they are thankful to God for His continued presence in their work. They do literature evangelism by means of tracts, books and way-side pulpits, and sell Gospel portions and Bibles. They work through personal contacts with the staff and children of the local Board Schools. They had Christmas celebration for which school children, staff and public came. The school children took part in singing and the Christmas message was given.

Report from Pachperwa

We are glad to report that through the guidance and grace of our Saviour, our work in the N.M.S. Field at Pachperwa is going on smoothly. During the last two months, a few villages and several houses were visited. Many tracts were distributed and 52 books worth Rs. 9/83 were sold, the number also includes three copies of the New Testament.

Our First Aid Dispensary and the Reading Room have proved a great source of inspiration, both to the patients and visitors to the Reading Room, respectively. The distribution of our ordinary medicines in the name of the Great Healer, Lord Jesus Christ, have cured many a man, woman and children. Almost all the patients and their attendants come repeating "Jai Masih ki" i.e., glory to Lord Jesus, in their own vernaculars. The Reading Room visitors read our books with interest and discuss problems with a calm, cool mind.

Though our Hindu brethren are putting many hindrances in our evangelistic work, the Hindu Maha Sabha and the Jan Sangh in general, we are not discouraged but are going ahead boldly in the name of our Almighty God.

VICTOR SINGH.

Greetings read by Sri. S. Devaprasad, Associate General Secretary of the National Missionary Society on the occasion of the Golden Jubilee of the Rewa Mission held on 9-1-1966 :

Dear Chairman and Friends,

At this public meeting held to celebrate the Golden Jubilee of the Rewa Mission, Mr. D. R. Vedamuthu, the Chairman of the Standing Committee of the NMS., should have conveyed the greetings of the parent body; but owing to his illness the privilege has fallen on me. So I am reading out the message on behalf of the N. M. S. at this Jubilee Meeting.

Many of you know that the NMS, an All India Inter denominational and Indigenous Missionary Society, was founded on Christmas Day 1905 at Serampore. By the guidance of God the Society celebrated its Diamond Jubilee last year 1965 at Vellore and in many parts of India.

Many Church Bodies have been working in affiliation with the Society of which the Lutheran NMS is one. The appeal of the NMS was presented to the Lutheran Churches from 1906. Samuel Gnanabaranam heard the call of the NMS and accepted in 1908. In

1914 the Lutheran body decided to undertake evangelistic work in Madhya Pradesh. Actual work was started in 1916 in Rewa State, an unoccupied area in Madhya Pradesh. The work then spread to Rewa and Kotma in 1956. Dr. Ramabai Gopal opened a hospital at Sahdol.

In 1950 the L.N.M.S. was given autonomy to carry on the work in Madhya Pradesh. It looks as if the parent body in 1950 had given out of its free will the privilege to her grown up daughter to carry on her missionary work with the name of Lutheran NMS. For some years the term Lutheran NMS was creating confusion in the minds of the supporters and hence the Lutheran NMS was christened Rewa Mission with its Headquarters at Sahdol where a big hospital housed in a new building is efficiently run by Dr. Mrs. Basu Rao and her band of workers. Mr. Basu Rao, a devoted Evangelist is in charge of missionary work in the State.

From the reports we find the baptisms up-to-date numbered 110 caste Hindus and 21 Adivasis—a splendid record of work. We thank God for all this progress in the past and hope that there is greater harvest in the coming years. But still the cry is there 'The harvest is plenteous but the labourers are few'.

To my mind the reason for this forward move is three-fold :

1. We are thankful to God for leaders like Bishop R. B. Manikam, Rev. J. D. Asirvadam, Rev. Dorairaj Peter, Dr. Deva-Sahayam and Members of the Executive who plan, help and supervise the work with keenness and sympathy. The personal visits of the office-bearers go a great way in encouraging the workers toiling in far off places.

2. Then come the devoted workers—men and women like the late Rev. Gnanabaranam, Mr. & Mrs. Krupadanam, Mr. & Mrs. Basu Rao and a host of others who have sacrificed much for the Lord.

Thirdly the work is strongly and faithfully supported by the whole Lutheran Church, every member contributing his or her mite so regularly. The splendid work is concentrated in Rewa State itself which is very well visualised by the people who support the work.

So on this auspicious occasion the parent body NMS is very proud of its daughter, the Rewa Mission whose splendid work has gone on from strength to strength by the blessing of God and prayers and the earnest endeavours of devoted workers and keen interest of the Committee members. There is a great future for the Rewa Mission in the decades ahead.

The NMS conveys its warm appreciation to the Rewa Mission and commends it, the work and workers to God for His guidance and blessing in the coming years.

Report on the tour of Tanjore during the month of January 1966 by Mr. P. Moses, Organising Secretary.

Left Madras on tour of Tanjore on 20-1-66 and returned to Madras on 26-1-66.

I was received by Mrs. Mercy Pandian who introduced me to some important leaders of the Christian community there.

A busy programme was arranged for me at Tanjore from 21-1-66 to 25-1-66, both morning and evening, including 3 Sunday-services on the 23rd.

I have also visited Hospitals and other institutions and Christian families. I conducted a series of meetings in the above churches and in various schools. Wherever I preached, there was good response. People came in huge numbers to hear the message of God. After every meeting people gathered and I was very much impressed at the way the children of God responded to the call. At every meeting I explained the working of the NMS in India and spoke on the need of its activities. All of them promised their support to it. During day I called on several prominent local personalities and created interest in them for NMS and its work and invariably elicited their support. I was on the move practically the whole day contacting important Christian leaders. I met several persons after delivering the Message and I was able to obtain their promise for unstinted co-operation and support for the NMS work. It was very heartening to see the interest evinced by these children of God in Evangelism. The Churches also are very sympathetic and co-operative. It was inspiring to see a number of individuals praying earnestly and giving liberal contributions which amounted to Rs. 183-75; still greater co-operation and help can be expected of them. I have talked to a number of prominent members about the need for formation of a Branch of the NMS in Tanjore. I am glad to say that all the Christians of Tanjore were responsive to my call and are willing to have a new NMS Branch there. They are keenly interested in the work of the NMS and are raising and sending funds towards the noble cause of Christ and the furtherance of His Kingdom and they are eager to shoulder more responsibility. This good opportunity may kindly be availed of and the General Secretary is kindly requested to take necessary steps for forming a Branch of the NMS in Tanjore.

I especially thank Mrs. Mercy Pandian, Mrs. A. Ponnuswamy, Rev. Gabriel and Rev. Timothy, J. Mark and Presbyter in charge of Lutheran Holy Comforter's Church for their valuable co-operation, guidance and help in making my tour a success.

N. M. S. Prayer Request for the Days in the Week

Monday: **Jawadhi**—Let us thank God—for progress
for reaching new villages
for the response.

Pray —That the Missionary colleagues and Ashram helpers may be encouraged and endowed with spirit and gift to go ahead.

Tuesday: **Butwal, Nepal.—Isapanthi Ashram, Puri**—Orissa.

Thanksgiving—For the growth of young Christians in grace to take responsibility—Facility to evangelise through book-stall.

For ministry, help and guidance from United Mission to Nepal.

Pray For advance and guidance to display Christian books—The book Ministry may lead people to Christ.

Isapanthi Ashram,

Puri, Orissa. —For co-operation and peace among workers.

Wednesday: **Uttar Pradesh** — Chaukutiya Ganai— Bageshwar — Pachperwa.

Thansgiving: For the facility to work among school children, staff and public—evangelism through Reading Room and First-Aid Dispensary.

Pray For progress, leading to soul winning.

Thursday: **Headuarters**: For staff, General Secretary, Associate General Secretary—for wisdom to guide and direct— Officers of the Society—Financial state of the society, Madras City, Branches and the Organisers.

Friday: For individual friends and supporters from far and near, Branches—Area Organisers and their officers, to take much more interest in enlisting new members for NMS, for the cause of the extension of His Kingdom in our motherland.

Saturday: For all the Churches in India to increase in grace and in zeal for evangelism in their neighbourhood, and in areas specially interested and also increase in their interest in NMS and its activities, which has the responsibility for the whole of India.

Sunday: For all Christians to worship the Lord in spirit and truth, to be in corporate worship wherever possible. To be witnesses by their word and deed.

REMINDER

Please remember to send your annual subscription of Re. 1/- (Rupee one only) for the National Missionary Intelligencer for 1965–1966 to the Hon. Treasurer, N.M.S., Royapettah P.O., Madras-14.

May we request the Secretaries and Treasurers of N.M.S. Branches, Churches and supporters of the N.M.S., to send in their contributions for the year 1965–1966 before 31st March, 1966 as our financial year closes on that date.

HON. TREASURER, N.M.S.

Obituary

We deeply regret to announce the passing away of the Rev. Andrew Arulappan, M.A., of Vellore on 15th January 1966 at the age of 88.

He was born at Srivilliputhur on July 28, 1878. His father Sri S. Arulappan was a convert and a great Christian bhakta. He had his education at E.M.C. College at Palayamkottah. He was a bright student, securing the first place in every class. He passed his M. A. Degree Examination privately, and worked as a teacher after his teacher's training, as the head of a Lower Secondary School at Katpadi and then in Voorhees College, Vellore. As he knew the Bible by memory, and as his biblical knowledge was appreciated, he was appointed as the Principal of Vellore Seminary. His students in different places of Tamilnad bear witness to his faithful labour and to his bhakti. He was ordained in March 1924. He had interest in all Christian activities and specially in the NMS

by supporting the same with his contributions. In his passing, the Society has lost a firm supporter. We convey our sympathies to the bereaved family.

"Well done, my good and trustworthy servant,
You have proved trustworthy... Come and share
Your Master's delight."

Contributions for January 1966

Punjab.

Diocese of Amritsar 20-00.

Uthar Pradesh.

N.M.S. Branch Muirabad 100-00; Thro' Mr. Y. Prakash Azamgarh 19-18; N.M.S Branch Lucknow 46-10; N.M.S. Branch Lukerganj 10-00; Mrs. Latika Lyall Lukerganj 5-00; Methodist Church Khatauli 10-00; N.M. S Branch Kanpur 25-00; N.M.S. Branch Rae Bareili 100-00; Rev. C. S. Washington Bijnor 77-00; Total 392-28.

Bengal.

St. Mary's Church Calcutta 25-00; Mr B. C. Ghose Jamalpur 5-00; Total 30-00.

Assam.

K. J. P. Synod Shillong 253-82.

Bihar.

Mr. S. J. David Topchanchi 10-00; Mr. D. A. Sighamoney Jamshadpur 12-00; Mr. R. P. Sunderlal Basdeopur 51-00; Total 73-00.

Rajasthan.

U.C.N.I. Church Todgarh 5-00.

Maharashtra.

U.B.M. Sushanthi Church Bombay 184-00; Mrs. M. Krishnayya Poona 200-00; Total 384.

Through Mrs. A. R. Bidari Kolhapur Mrs. Helenbai Vengurlekar 20-00; Miss P. Kale 1-00; Miss K. Baruthkar 2-00; Miss M. Nadugaddi 1-00; Miss K. Yeshodamma 1-00; Mrs. A. Peters 2-00; Mr. H. Eikos 2-00; Miss R. Warale 1-00; Miss Snehalath Lad 0-50; Miss M. Thomas 1-00; Mrs. N. D. Rambhise 1-00; Mrs. S. S. Rambhise 2-00; Mrs. D. Samudre 1-00; Mr. S. Samudre 1-00; Mrs. A. Kamble 1-00; Mrs. R. Gaikwad 0-50; Dr. Dattu Tiwade 5-00; Miss R. Holkar 1-00; Mr. G. Gaikward 2-00; Mrs. Helen J. Khabdi 3-00; Miss M. Kale 1-00; Mrs. H. Sadalge 3-00; Mrs. A. R. Bidari 5-00; Dr. R. A. Bidari 5-00; Mr. J. L. Joseph 5-00; Total 68-00.

Through Mr. J. P. Ashwal Bombay Mr. H. Alva Byculla 16-00; Mr. George Kotian Killiek Estate 2-00; B.M. Sunday School Chembur 5-00; Mr. I. Bhagyan Byculla 26-00; Mr. J. Christopher Vikhroti 39-56; Mrs. Annie B. David Kolwada 7-50; Mr. Walter Karkade Chembur Stn. colony 4-00; Miss E. Titus Chandvali 4-00; Mr. Tejpal Karkade Old Kurla 35-50; U.B.M. Sunday School Kurla & Jarimiri 5-02; U.B.M. Prayer Union Kurla 5-02; Mr. H. Amanna Ghatkoper 11-50; U.B.M. Sunday School Byculla 15-00; Total 176-10.

Madhya Pradesh.

Miss A. Browne Mhow 10-00; Masihi Mahila Saba Kharua 4-00; Total 14-00.

Andhra Pradesh.

Thro' Mr. H. D. Jeyarajrao Visakhapatnam 7-00; N.M.S. Branch Nellore Sister Ethel Theray 6-00; Mr. I. J. Devamani 10-00; Mr. G. Lazarus 2-00; Mr. J. P. Ponnudorai 2-00; Dr. K. M. Mathew 14-00; Mr. K. C. Mathew 14-00; Mr. P. Prabhakar 6-00; Mr. B. Solomon 1-00; Miss K. Chandraleela 2-00; Miss M. A. Lydia 2-00; Miss B. J. Devadevanamma 3-50; Miss Grace David 6-00; Miss T. Johanamma 6-00; Mr. P. Moses 6-00; Mr. J. P. Jesudoss 6-00; Miss E. Pushpamma 3-00; Mr. P. Samuel 12-00; Mr. A. Sampath Kumar 0-50; Mr. P. M. Samuel 1-00; Mrs. T. V. Subbamma 3-00; Miss A. E. Achamma 1-00; Mr. Padmanabhan 6-00; Mr. A. G. Veeraswamy 6-00; Mr. Andrews 1-00; Mr. R. Chinniah Jack 12-00; Dr. A. David, 10-00; Mr. B. Lazarus 3-00; Mr. B. J. Frederick 12-00; Rev. K. C. George 6-00; Mr. A. A. Veeraswamy 2-00; Rev. W. F; Bartlett 10-00; Dr. Vijayamma 1-00; Miss Ruth Thurmond 10-00; Miss Nancy J. Maxton 10-00; Miss Ruth Yamuna 0-50; Miss B. Suneethi 0-50; Miss V. Nirmala 0-50; Miss Jennie E. Reilly 2-00; Miss T. Reilly 0-50; Miss N. Suramma 0-50; Mrs. Bartlett 22-34; Secretary, Lone Star Tel. Bapt. Church Subedarpet, Nellore 25-00; A.B.M. Hospital Chapel Nellore 20-00; Total 267-84.

Kerala.

N.M.S. Branch Trivandrum for Jawadi works 654-00; St. Mary's Church Calicut 21-86; N.M.S. Branch Calicut 17-14; Total 693-00.

Mysore.

Rev. Sam D. George Bangalore 2-00; N.M.S. Branch Dharwar 12-00; Mr. R. Alfred Selvakumar Karwar 15-00; Rev. P. John Thomas Honavar 5-00; N.M.S. Branch Udipi 5-35; Total 39-35.

Thro' Mr. J. Amoda Mr. T. W. Kaunds Hubli 25-00; Mr. R. E. Neethi Mangalore 5-00; Mr. Hebick Kotian Mangalore 5-00; Rev. D. P. Sattian Puttur 5-00; Dist. Church Office Mangalore 187-27; Mr. V. J. Salins Mangalore 5-00; Mr. E. J. Amanna Mangalore 5-00; House to house Collections Mangalore 12-00; Miscellaneous Manga-

lore 9-15; Mr. H. D. Walters Branch Bagalkot 7-00; Dr. K. C. Jacob Mangalore 45-00; M/s. S. E. Furtado & A. J. Furtado Mangalore 5-00; Rev. S. R. Furtado & Rev. C. L .Furtado Mangalore 5-00; Baby Sandra Weltha Mangalore 5-00; Mrs. Sanjeevi Weltha Mangalore 5-00; Mr. M. C. Maben Mangalore 11-00; N.M.S. Branch Balmatta 22-00; Mr. F. K. Anchan & Miss P. Shadrack Kasaragod 5-00; Mrs. Grace Maungthin Kasaragod 4-00; N.M.S. Branch Kasaragod 10-98; N.M.S. Branch Jeppoo 52-00; Collections from Panambur & Puttur 1-50; N.M.S. Branch Bockapatna 10-50; Mr. V. B. Kunder Bahrain 960-00; Total 1402-40.

North Tamil Area.

Mr. M. J. Sargunam Coimbatore 10-00; Miss K. Ethel Navamani Melpattambakham 20-00; Miss Susy M. Samson Kancheepuram 10-00; St. Andrew's Church Women Fellowship Chingleput 20-00; Total 60-00.

South Tamil Area.

Mr. G. James N.H.C. Neyyoor 69-52; Mr. T. James Neyyoor 10-00; Miss Sornam Chinniah Silkuvarpatty 25-00; N.M.S. Branch Munnar 60-00; C.S.I. Kanyakumari Diocese 55-00; N.M.S. Branch Thanjavur Mrs. Thanaseeli Pandian 12-00; Mrs. Ranie Pandian 12-00; Mrs. Janie Pandian 2-00; Mrs. H. M. Pandian 24-00; Mrs. Gnanam Pandian 12-00; Mrs. Dailya Pandian 12-00; Mrs. K. Anbu 12-00; Mrs. Annam Ponnusamy 12-00; Mrs. Arulmoney 3-00; Mrs. Annal David 3-00; Mrs. A. C. Gnanamuthu 3-00; Mrs N. Durairaj 6-00; Mrs. G. Annapillai 2-75; Mrs. A. R. Gordon 3-00; Mrs. H. Thangasami 3-00; Mrs. H. S. Pandian 8-00; Mrs. S. Paul 3-00; Mrs. R. Jeyaraj 1-50; Mrs. R. Moses 3-00; Mrs. J. L. Edwards 3-00; Mrs. D. B. Ezekiel 1-25; Mrs. Dorthi Daniel 3-00; Mrs. G. Alexander 1-75; Mrs. S. Jesudoson 6-00; Mrs. J. Paul 3-00; Mrs. S. Muthiah 3-00; Mrs G. Gordon 3-00; Mrs. C. Pandian 3-00; Mrs. R. James Rajaiah 2-00; Mrs. P. Williams 3-00; Mrs. Suganthi Phillip 5-50; Mrs. L. Edwin 6-00; Mrs. K. Pushparaj 2-00; Mrs. Bernard 6-00; Mrs. Victor Samuel 12-00; Mrs. M. A. Daniel 3-00; Mrs. P. Vedanayakam 2-50; Mrs. Y. Thiyakarajan 1-75; Mrs. Vijaya Gabriel 0-75; Mrs. Solomon Rajaiah 5-00; Total 213-75. **Puthalam Collections** A. Fennetanantham 1-00; Shanmugam 1-00; T. Anbiah 0-50; Y. Pakiamony 1-00; G. Manonemony 1-00; T. Thangappa 1-00; M. Devanesan 1-00; D. Yesu Gnanadhas 1-00; A. Arulmony 0-50; S. Festus Doss 2-00; D. C. Samuel 1-00; A. Alfred 2-00; A. V. Manika Raj 1-00; G. Isaac 0-50; E. Parabavathadimee 1-00; S. Justin Roy 1-00; Starling Samuel 1-00; Selva Raj Babu 1-50; Thambi Durai 1-00; A. Christy 1-00; K. Sarojani 1-00; Selva Retnam Roy 1-00; D. Christinal 1-00; D. J. S. Mony 1-00; Vetha Selva Bai 1-00; Mary Janet 1-00; Jeya Seeli 0-50; Thangammal Paul 1-00; Irene Rodrigy 1-00; Selvi David 1-00; S. Victorial 1-00; Abraham Dn.

0-50; Mr. & Mrs. Rich 2-00; P. Thankiah 2-00; Gladys Herbert 2-00; A. Daniel 1-00; P. Chelliah 1-00; C. Gipson 2-00; A. Gnanasigamony 1-00; G. N. Chinnathangam 1-00; Arul Jose 1-00; Joyee Pauliah 1-00; A. Charles 1-00 Vimala Christopher 3-00; Women Fellowship Puthalam 10-00; Women Fellowship Kulathuvilei 5-00; Rev. G. N. Moses 5-00; M. Wilson Arumei Raj 5-00; M. Theodore Sunder 5-00; M. Robson 5 00; M. G. Joseph 5-00; Padma Justus 5-00; Birthday offering 5-00; Total 100-00.

Birthday Gift.

Miss J. Appadurai Kancheepuram 10-00; Miss D. Moses Purasawalkam 3-00; Mr. Isaac Yesudason Karankad 10-00; Dr. Z. T. Pandidurai Madurai 5-00; Baby Sandra weltha Mangalore 5-00; Total 43-00.

Madras City.

Mr. G. Victor Solomon 5-00; Mr. N. V. Mathew 15-00; Dr. G. Zachariah 180-00; Collections from:—Santhom 28-00; Nungambakam—Chetput 41-00; Thondiarpet 16-00; Thro' Dr. Mrs. Rajaratnam 34-00; Saidapet 6-00; George Town 5-00; T. Nagar 7-00; Ayanavaram 115-85; Thro' Dr. Mrs. Rajaratnam 28-00; Mylapore 19-50; Royapettah 16-00; Egmore 7-50; Vepery 93-00; Kilpauk 27-50; Kodambakham 20-25; Shenoynagar 13-00; Royapattah 67-00; Total 744-60.

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(Sd.) S. DEVA PRASAD,

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